



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Seek and You Shall Find

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

In Parshas Re'eh, the Torah directs us to seek out Hashem's desired dwelling place where the Beis Hamikdash is to be built – "For His dwelling place you shall search, and you shall come there." It seems to be the nature of this holy place – the Temple Mount – that its location is not openly revealed. Indeed, this same mountain was described in similarly mysterious terms when Hashem told Avraham to bring Yitzchak as a sacrifice on "one of the mountains that I will tell you." In contrast, the location of a different set of mountains in this week's Parsha, the mountains of Eival and Grizim, is described clearly and with precision. Why should the location of one mountain be so shrouded in mystery, while the location of the others is so explicit?

Rabbi Moshe Hauer offered the following suggestion. The overwhelming association with Mount Grizim and Mount Eival is a negative one – that of the curses said on Mount Eival against those who stray from Hashem. The Temple Mount, in contrast, is a place of abundant good, the source of all blessing that comes into the world. The Torah is teaching us that attaining true good in life requires work, where we must put forth the effort to actively seek it out.

It is human nature to want to take the easy route, the path of least resistance. Yet we surely know all too well that what is worth attaining in life does not come easy. Nevertheless, we can be confident that if we make the effort to search for true good, to seek closeness to Hashem and a meaningful life, then Hashem will certainly guide us toward our goal.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**You may slaughter from your cattle... as I have commanded you... (12, 21)**

This verse teaches that there is a command regarding how a person should slaughter an animal. These are the laws of slaughtering that were told to Moshe on Har Sinai. (Rashi)

Rabbeinu Boruch wrote, "I saw in the Works of Eldad HaDani that one is required to recite a bracha when slaughtering an animal. If a bracha is not recited, the shechita is invalid. (Mordechai Chulin 2)

If a person throws a knife and it slaughters an animal, the shechita is valid. (Chulin 31a)

The situation described by the Gemara in Chulin seems to be where the knife was thrown without intending to slaughter, with no bracha being recited. If so, how could the shechita be valid?

### Parsha Riddle

**When is one permitted to eat the cheilev/fats of a cow?**

Please see next week's issue for the answer.

Last week's riddle:

**Which brachos should be recited while sitting?**

**Answer: The brachos of Bircas Hamazon**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (14:3-21), the Torah reiterates some of the laws of kashrus originally stated in the earlier books of the Torah: the rules and lists of permitted and prohibited species of animals, birds, and fish first given in *parashas Shemini*, and the prohibition of cooking a kid in its mother's milk previously stated in *parashiyos Mishpatim* and *Ki Sisa* (*Shemos* 23:19 and 34:26). (It also contains the prohibition against eating meat of an animal that was not slaughtered properly [*neveilah*]).

These technical laws, along with other Biblical ones, and their rabbinic extensions, are the primary determinants of whether food is kosher or not, but throughout our tradition, kashrus has also been harnessed to various social policy goals, both religious and temporal. Some examples include:

- The Talmud explains that the rationale for the (rabbinic) prohibition against drinking wine handled by non-Jews is the forestalling of intermarriage (*Shabbas* 17b and *Avodah Zarah* 36b, and cf. Tosofas AZ 29b s.v. *mi-nalan*).

- Various (Ashkenazic) communities in Europe instituted regulations governing *shechitah* and banning the import of meat from outside the community ("*shechutei chutz*"), and these often included provisions declaring that violation of these regulations would render the meat in question non-kosher, "like *neveilos* and *treifos*." While one motivation for these rules was the upholding of the technical laws of kashrus, another was often the protection of the livelihood of local slaughterers and of the local community's tax base (since Jewish communities often raised revenue by taxing locally slaughtered meat) (*Shut. Chasam Sofer CM #117*; *Shut. Chaim be-Yad #2*; discussed in *Bagatz* 3944/92 [Marbek]).

- Kashrus agencies have refused to grant kosher certification in contexts in which modesty norms were being flouted. In Jerusalem, the official rabbinate attempted to block venues it was certifying from allowing belly dancing and certain other provocative performances (although it was denied the right to do so by the Israeli High Court of Justice) (*Bagatz* 465/89 [Raskin]); in New York, the KOF-K, as well as other kashrus agencies, refused to certify the "Glatt Yacht" as kosher unless it would agree to a no social dancing clause (The New York Times, Is Dancing Kosher? Jews Struggle to Define Orthodoxy, Nov. 28, 1990).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am for blessings.
2. I am not greasy.
3. I am across the river.
4. I am toward the west.

#### #2 WHO AM I ?

1. Destroy me.
2. I contaminate you.
3. Strange work.
4. I am the second of the ten.

#### Last Week's Answers

**#1 Eikev** (I am for trampling, I could be the end, I could be the reason, I could be sly.)

**#2 Shema** (I am for rising, I am for night, I am for bedtime, I am a Torah obligation.)

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