



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

True Blessing

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In the beginning of this week's Parsha, Hashem puts a very clear choice before the Jewish people: If you listen to My mitzvos, then there will be blessing, and if not, there will be curses. It is worth noting, however, that the Torah does not actually say that there will be blessing *if* you listen to Hashem's mitzvos; the literal translation of the verse is that the blessing *is* listening to Hashem's mitzvos.

Perhaps this can be explained by gaining a deeper understanding of the "reward" for mitzvos. When it comes to being rewarded for any act other than mitzvos, the reward is external and detached from the act itself. With mitzvos, however, the reward is not something received for having done the mitzvah, but rather, the fact that the mitzvah elevates and purifies the person such that the person can be more connected to Hashem, which is the greatest and most profound experience possible. It follows that the fulfillment of Hashem's mitzvos is indeed the truest form of blessing in that it brings us closer to Him. Let us all take this important lesson to heart and may we be inspired to grab as much blessing as we possibly can.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"You shall open your hand to your brother, to your poor one, and to the destitute in your land" (15:11).

One should not give more than a fifth of his assets for tzedaka (Kesubos 50a). The mitzva of giving tzedaka only applies up to a fifth of one's possessions (Rambam Matnas Aniyim 7:5).

Acts of kindness have no prescribed measure. This only applies to kindness that one does with his body; however, acts of kindness done with one's money have a prescribed amount - until one fifth of his possessions (Peah 1:1). Yet, one who wishes to act beyond the letter of the law may give more than a fifth of his possessions (Rambam Peah *ibid.*).

If one should not give more than a fifth of his money to tzedaka, why would it be permissible to act beyond the letter of the law?

Parsha Riddle

For which other Parshiyos can the Haftorah for Parshas Re'eh be read?

Please see next week's issue for the answer.

Last week's riddle:

Why do we place the Tefillin on the weaker hand? What lesson does this teach us?

Answer: To show us that without Hashem's assistance we would be weak. (Kli Yakar)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Re'eh, the Torah enumerates numerous creatures whose consumption is prohibited, including the chazir (pig), which has historically been the most iconic of the Jewish dietary taboos. It is most ironic, then, that it is specifically (if not necessarily exclusively) the chazir that according to an ancient but mysterious tradition will ultimately revert to being permitted!

Why is it called chazir? Since in the future it will be returned (le'hachaziro) to Israel.

Both the provenance as well as the true meaning of this midrash are uncertain; its literal meaning apparently violates the fundamental theological principle of the eternal immutability of the Torah's laws:

- R. Chaim ibn Attar (Leviticus 11:7) explains that since the Torah prohibits the pig due to the fact that it does not chew its cud, the prohibition is contingent on it not doing so. In the future it will indeed chew its cud, and will therefore revert to being permitted. (He apparently concedes that the pig becoming permitted while still not chewing its cud would indeed be untenable.)
- R. Bachya b. Asher (Leviticus *ibid.*) explains that chazir here is an allegory for the kingdom of Esau and Edom, which in the Messianic period will ultimately cease to oppress Israel and will instead aid and support it.
- R. Yitzchak Abarbanel (Yeshuos Meshicho) offers three different interpretations of the midrash:
 - It refers to the period of the conquest of the Land of Israel, when a special dispensation suspended all dietary laws and allowed for omnivorous consumption, even of pig.
 - The future permissibility of pig is not for the Jews, but for the nations of the world in the Messianic period, who will accept the Torah and belief in G-d, but since they will have been accustomed for their entire lives to eat non-Kosher food, it would be impossible for them to adopt the Jewish dietary restrictions, so G-d will not require this of them.
 - Chazir refers to Esau, and in the future Israel will be permitted to rob and destroy that nation.

[For extensive discussion of this mysterious midrash, see Alpha Beita Tinyeisa pp. 499-539.]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Boxer Interactive Robot!



#1 WHO AM I?

1. I am for the Shalosh Regalim.
2. On Shabbos I am different.
3. I start with tithes or firstborns.
4. I have a holiday summary.

#2 WHO AM I?

1. I had one; my neighbor had the opposite
2. We are on the sun's path.
3. Yehoshua led the people to us.
4. We had blessings and curses.

Last Week's Answers

#1 Reciting 100 brachos a day (I am similar to koof, I am derived from "what," I bring salvation, I am blessing.)

#2 The heel (I am for the snake, I am misused on Mitzvos, Yaakov's grasp, I am not for a doctor.)

Visit gwckollel.org to submit your answers.

Answer as many as you can.
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

THE NEXT
RAFFLE WILL BE
Sept 24.

KOLLEL BULLETIN BOARD

GWCK classes
resume
Sunday, Sept 1!

- Sunday Kollel Brunch and Learn @ YISE - 9:30am (9:55am this week)
- CLAS (Community Learning at Shomrai) Mon-Thurs 8:15pm
- Evening classes @ SEJC - Mon-Thurs 8:15pm and 9:00pm

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