



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Do It Because It's Right!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Re'eh, the Torah teaches us the Mitzvah of *Ma'aser*, of giving a tenth of our produce to the Levi. In giving over this Mitzvah, the Torah uses the phrase "*Aser Ta'aser*" – "Tithe, you shall tithe." Chazal teach us that the second word "*Ta'aser*", typically understood to mean "you shall tithe", can be interpreted as "*Tis'asher*" – "you shall become wealthy." In other words, adherence to the Mitzvah of giving *Ma'aser* brings with it a blessing of wealth. But the idea that a Mitzvah should carry with it the promise of material reward in this world appears to contradict the axiom that the next world, *Olam Habah*, alone is the place for receiving reward for Mitzvos. The Zera Shimshon resolves this contradiction by explaining that there are ways, halachic loopholes, to legitimately avoid being required to give *Ma'aser*. Accordingly, one who chooses not to avail oneself of these loopholes and gives *Ma'aser* anyway can expect reward even in this world.

From here we learn a powerful lesson. Often in life we are faced with opportunities to do what we know to be right, to do what Hashem wants from us, or take the easy way out. We may imagine that putting our own priorities before those of The Creator will yield some benefit, and that this benefit is "worth it" if there is any way to justify our actions. We see from here, though, that just the opposite is true. The person with the option to circumvent the obligation to give *Ma'aser* may be tempted by the option to keep more produce for himself/herself. Nevertheless, it is choosing to submit to this obligation that brings with it blessing and reward. May we take this lesson to heart and remember that, in the end, no one loses out from doing a Mitzvah.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

And that prophet and that dreamer of a dream shall be put to death... (13:6)

And that false prophet shall be put to death with the sword... (Targum Yonason ben Uziel)

One who testifies falsely in the name of idolatry is put to death with choking (Sanhedrin 84b).

Is the false prophet put to death by the sword or by choking?

Parsha Riddle

Why does the Torah juxtapose the prohibition of cooking meat and milk with the command to take *ma'aser/tithes*? Please see next week's issue for the answer.

Last week's riddle:

Besides the mitzva to recite Shema, which other mitzva is fulfilled while saying Shema? Answer: To recall Yetzias Mitzrayim.

Note: The answer to the Parsha Riddle from Parshas Va'eschanan was printed incorrectly in last week's Shabbos Delights. Here is the correct answer to how we know that Moshe davened 515 prayers to be permitted to enter Eretz Yisrael: 200 days elapsed from when Moshe was told he would not be allowed to enter Eretz Yisrael until he died (15th of Av until 7th of Adar). If you minus 28 Shabbosos, when we don't make bakashos/requests, you get 172 days. 3 prayers per day (Maariv, Shacharis, Mincha) equals 516. However, he was only told in the daytime of the 15th of Av, so at Maariv that previous night he didn't daven to be allowed in. Hence 515 tefillos. (Pnei Yehoshua)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (chapter 14), the Torah sets forth rules and lists of which animals, fish, and birds may be eaten, and which may not; these are largely a recapitulation of the rules and lists originally stated in *parashas Shemini*. The Rambam enumerates four *mitzvos* to "inspect" the signs of animals, birds, grasshoppers (discussed in *parashas Shemini*), and fish among the 613 *mitzvos*. The Bahag, however, does not include such *mitzvos* among the 613, and the Ramban (*Hasagos al Sefer ha-Mitzvos, Shoresh 6*) explains that there are no positive *mitzvos* to inspect the various signs, but merely prohibitions against eating creatures lacking the appropriate signs (which are, of course, counted among the negative *mitzvos*).

Some understand that the Rambam does not really mean that there are actually positive *mitzvos* to "inspect" the signs of the various creatures; these *mitzvos* entail no more than refraining from eating creatures without the appropriate signs, and the Rambam is merely enumerating four positive *mitzvos* to that effect, in addition to the negative ones (*Maggid Mishneh* and *Lechem Mishneh Ma'achalos Assuros* 1:1). Others, however, understand the Rambam to maintain that there are indeed positive commandments to inspect the signs (*Lechem Yehudah ibid.*).

The *Sefer ha-Chinuch* declares that the commandments to inspect the signs of animals, fish, and grasshoppers (and presumably birds) are violated by eating such creatures without proper inspection of the appropriate signs, even if it turns out that they were actually permitted (153, 155, 158, and cf. 470).

Another approach to these *mitzvos* emerges from the *Sifra*, which states that it is not sufficient to "study," but one must "know" which creatures are prohibited and which are permitted. Various commentaries explain this to mean that beyond **intellectual knowledge** (*yediah sichlis*) of the signs, one must make the effort to actually recognize the signs via **sense perception** (*yediah chushis* – see *Kehillas Yaakov* (Albeli) *ibid.*, and cf. *Orah ve-Simchah ibid.*).

Yet another perspective on these *mitzvos* is expressed by the Rivash (#192), who makes the argument that a bird regarding which one is uncertain whether it is among the permitted or prohibited species may not be consumed, even in a scenario where the standard *halachic* rules for resolving doubts would permit doing so (such as a case involving a double doubt – *sfeik sfeika*), since the commandment to inspect the signs requires us to be sure that the bird in question is permitted before eating it.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. To observe.
2. My place was not greasy.
3. I was given toward the sunset.
4. I am not near your Morah.

#2 WHO AM I?

1. I'm an investment.
2. I am every tenth.
3. I have many types.
4. Richness is my result

Last Week's Answers

#1 Bircas Hamazon/Bentching (I am the opposite of Hamotzi, Fill for me, I cause favoritism, Don't sit on me.)

#2 Ankle/Akev (I am for the snake's bite, I was for Og's death, I was for chasing Esav, I am for Dan's horses.)

KOLLEL BULLETIN BOARD



**SUNDAY
BRUNCH
& LEARN**

Greater Washington Community Kollel in conjunction with Young Israel Shomrai Emunah

GRAND BREAKFAST BUFFET KICKOFF!!

Bagels - Lox & Spreads - French Toast - Coffee & more!

Sunday, Aug. 20 - 9:30am
at Young Israel Shomrai Emunah, 1132 Arcola Ave.

Men's programming - Free of charge

FOUR GREAT LEARNING OPTIONS TO CHOOSE FROM!

ILLUMINATING INQUIRIES IN HALACHA
RABBI YITZHAK MANDEL

JUDAISM 102: FUNDAMENTALS FOR THE EXPERIENCED JEW
RABBI HILLEL SHAPS

NAVIGATING NAVI SEFER YEHOASHUA
RABBI YITZHAK GROSSMAN

PARSHA PERSPECTIVES AN EXPLORATION OF ENGAGING PARSHA TOPICS
RABBI MENACHEM WINTER