



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Preparation Counts

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"It was on the eighth day..." (9:1)

Last week's Parsha, Parshas Tzav, concluded with the *shivas yimei hamiluim*, the seven days of inaugurating the *Mishkan* (Tabernacle) and the *kohanim* (priests). During these seven days, Moshe erected the *Mishkan* each morning and took it apart in the evening and it was Moshe who brought offerings and performed the service. As Parshas Shemini begins, Aharon, the *Kohen Gadol* (High Priest), and his sons are ready to assume their positions and begin the regular operation of the *Mishkan*. It is therefore curious that the Torah would refer to this first day as the eighth day. It would seem more appropriate to refer to it as the first day. In fact, in Parshas Nasso, where the Torah records how the *Nesi'im* (Princes) of each tribe brought offerings of dedication on these first days of the *Mishkan*, it does refer to the first day as "*the first day*." (Bamidbar 7:12)

Rav Dovid Feinstein zt"l suggests that by referring to this day as the "eighth day," the Torah is teaching us an important lesson about the value of preparation. The time that we spend preparing to perform a *mitzvah* is in fact a part of the *mitzvah* and is almost equal in value to the performance of the *mitzvah* itself. In this sense, the seven days of preparing were taken into account and "opening day" of the *Mishkan* was reclassified as the eighth day.

All *mitzvos* require preparation but perhaps none as much as those connected to Pesach. The cleaning and cooking can at times feel burdensome. Keeping in mind that when preparing, we are already engaging in the *mitzvos* of Pesach, can perhaps help us reframe what we are doing. Additionally, we must not forget to prepare ourselves mentally by thinking and learning about the significance of the holiday. These forms of preparation are a part of the *mitzvos* themselves and will greatly enhance our *Pesach* experience.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And Aharon was silent (Vayeedom) (10:3).

Why does the verse use the word *Vayeedom* (which has connotations of being like a rock) when describing Aharon's remaining quiet? The word usually utilized in this context is *vayishtok* or *vayacharish*. In addition, what was unique about the silence of Aharon that he deserved so much reward?

Parsha Riddle

What halacha do a posek and a Kohen have in common?

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha do we learn to be very careful not to embarrass anyone?

Answer: The Chatas (Sin-Offering) was brought in the same place in the Mishkan as the Olah (Burnt-Offering), so it would not be obvious who sinned and was bringing a Chatas, and who was bringing a voluntary Olah.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Shemini (11:1-22) contains various rules and lists governing the permissibility of eating four categories of living creatures:

1. Animals may be eaten if and only if they have split hooves and bring up their cud. (Our *parashah* enumerates four animals that satisfy only one of these two conditions and thus may not be eaten; *parashas Re'eh* (*Devarim* 14:4-5) enumerates ten animals that satisfy both conditions and thus may be eaten.)
2. Marine creatures may be eaten if and only if they have fins and scales.
3. Any bird may be eaten except for an enumerated list of forbidden ones (the list in our *parashah* is slightly different from the one in *Re'eh* [14:12-18]; the Talmud [*Chullin* 63b] understands that the two lists combined include twenty-four distinct birds). Unlike the Torah's discussions of the other three categories, its discussion of birds does not include any anatomical or behavioral criteria of permissibility (*simanim*).
4. Flying, teeming creatures may be eaten if and only if they have four legs plus additional jumping legs. (The Torah proceeds to enumerate several species of grasshopper that satisfy these conditions.)

Although the Torah does not provide any *simanim* of birds, the Talmud introduces a number of such *simanim*. As a matter of practical *halachah*, however, the longstanding Ashkenazic custom is to generally not rely upon *simanim* alone to allow the consumption of particular species of birds, and a tradition of permissibility is required (see *Shulchan Aruch YD* 82:1-3). With regard to animals, however, until relatively recently there was no mention of any requirement for a tradition, but some later authorities do assert such a requirement (see *Shach ibid. siman* 80 s.k. 1; *Pri Megadim ibid.*; *Chochmas Adam* 36:1). This issue was at the center of several controversies in the last century over the kashrus of various species of animals that did not have a tradition of permissibility, such as the American bison and the zebu (see R. Yehuda Spitz, *Buffalo Burgers and the Zebu Controversy*). Although the Chazon Ish does not permit any species without a tradition of permissibility, the OU's position is that "If it is clear after careful study that the mammal has split hooves and chews its cud exactly as most kosher animals, the OU will accept it as a kosher species." (R. Seth Mandel and R. Chaim Loike, *OU Position on Certifying Specific Animals and Birds*)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am an alternative to pigeons.
2. In Aramaic I am four legged.
3. I appear twice in Megillas Esther.
4. In the Midrash I am the sound of Moshiach.

#2 WHO AM I?

1. I am after a week.
2. I am for a bris.
3. I was for the Mishkan.
4. On Sukkos, I have my own Yom Tov.

Last Week's Answers

#1 Dag/Fish (I cannot be an offering, I am the mazel now, I am mentioned every night, I am fishy business.)

#2 Mizbeach/Altar (I have corners, I have pyres for fires, The General used me for asylum, The Angel will try to save himself with me.)

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