



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Let Us Make Man

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

And G-d said, "Let Us make man in Our image, after Our likeness. (1:26)

The Midrash teaches us that when Moshe recorded the Torah, he questioned the use of the plural in this verse, maintaining that it gave pretext for heretics to challenge the belief in one G-d. G-d responded that he should write it as dictated. G-d explained that it was worth the risk of the verse being used improperly in order to teach the lesson that even the great should take counsel from the lowly.

The Ramban explains the verse differently. He proposes that the plural "Let Us" refers to G-d and the earth. Since man's physical body was to be formed from the previously created earth, and G-d would then breathe in the soul, He referred to the creators in the plural even though, in truth, He was the sole creator.

Rabbi Samson Raphael Hirsch suggests a third explanation. He posits that the "Royal We" (or "Pluralis Majestatis") with which human sovereigns proclaim their wills may have its origins in the idea that the ruler is not issuing orders for his or her own interests, but rather on behalf of the people and for the general good of the citizens. Similarly, in our verse, G-d was announcing to all creations that He would now be creating mankind, the pinnacle of creation, and the means by which all other creations could be elevated and achieve their purpose. For this reason, G-d used the "Royal We" as if to say that this creation would be in the best interest of all of G-d's subjects – the existing creations.

Mankind was created on the sixth day with everything else already in existence in order to teach us that it is our duty to sanctify and elevate the physical world around us. Let us be mindful of that as we reflect on the proper utilization of our material possessions and the world around us.

Wishing you a Good Shabbos!

SPONSOR

This week's Shabbos Delights is sponsored by Michael and Barbara Levine for the 6th Yahrzeit of Michael's father כ"ט תשרי on אברהם חיים בן לייבל הלוי ז"ל

TABLE TALK

Point to Ponder

"Of every tree of the garden you may eat" (2, 16)

"From every tree" you may eat but not from stolen items. (Sanhedrin 56b)

When a man among you brings an offering to Hashem (Vayikra 1, 1).

Why does the Torah refer to man as Adam? To teach us that just like Adam did not bring a korban from stolen items because everything was his; so too, one should not bring a korban from stolen items. (Rashi)

If everything in the world was Adam's and the concept of stealing didn't apply, why did Hashem warn him not to steal food for eating purposes?

Parsha Riddle

Why is the sky blue?

Please see next week's issue for the answer.

Last week's riddle:

How is it possible for a Sukkah to need a mezuzah?

Answer: If it is built in front of the entrance to one's house and serves as an entranceway into the house.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bereishis, the Torah relates that "[Cain's descendant Jubal] was the first of all who handle the harp and flute." (4:21) Rashi (citing Bereishis Rabbah) explains that he did so in the service of idolatry.

It is striking that the first Biblical mention of music – the recording of its very invention, at the dawn of history itself – occurs in the context of idolatry. This presages the development of a complex and controversial literature on the Jewish attitude toward music in general, and in particular on the propriety of incorporating non-Jewish music, and even that of other religions, into our liturgy. Following are brief summaries of several famous responsa on the latter question.

In sixteenth / seventeenth century Poland, R. Yoel Sirkes justified the practice of (Jewish) cantors using the same melodies used in churches on the grounds that the music is not "exclusive" to the non-Jews, and it is therefore possible that we are not "learning from them." (Shut. HaBach HaYeshanos #127)

A couple of centuries later, R. Yisrael Moshe Chazan (a Sephardic scholar who served as rabbi in various Mediterranean cities, including Rome and Jerusalem) argued that R. Sirkes did not go far enough. R. Chazan insists that even borrowing music directly from the non-Jews and their houses of worship can be perfectly legitimate. He relates having observed that "the great, famous sages" of Smyrna – who were also great, technically skilled musicians – would enter the Christian churches (remaining "behind a partition") on (Christian) holidays in order to learn the ritual music, which they would subsequently utilize in the construction of "wonderful" kaddishim and kedushos for the Yamim Nora'im liturgy. R. Chazan thoroughly approves of this, explaining that Christian church music evokes the desirable religious emotions of submission to and love of G-d. (Shut. Krach shel Romi #1)

A century later in Jerusalem, R. Eliezer Yehuda Waldenberg found R. Chazan's position incredibly appalling. In light of the great theological gulf between Christianity and Judaism, he considers "unbelievable" R. Chazan's assertion that it is permitted (and even obligatory!) to study Christian melodies and incorporate them into our liturgy. (Shut. Tzitz Eliezer 13:12:6)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am from the first day.
2. I am not man made.
3. Speech caused me.
4. I am not heavy.

#2 WHO AM I?

1. I am not Yaakov's twin.
2. I am not moldy, yet I'm green.
3. You cut me to control me.
4. I have blades.

Last Week's Answers

#1 The Song of Haazinu (I am made of bricks, I am not a building, I am a song, I have no musical accompaniment.)

#2 Esrog (I can't be dried out, I sometimes have a gartel, I start off upside down, I am one of four.)

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

Win a
Gravity
Maze



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
October 9th.

KOLLEL BULLETIN BOARD

Kollel Classes
Resume Sunday,
Oct 7!

- Sunday Kollel Brunch and Learn @ YISE – 9:30am
- Parsha Explorations @ KMS – Sunday at 7:00pm
- CLAS (Community Learning at Shomrai) Mon-Thurs 8:15pm
- GWCK Fall Semester @ SEHC – Mon-Thurs 8:15pm and 9:00pm