



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Torah – The Instruction Manual for Life

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The *Talmud* (Pesachim 68b) records a dispute among the Sages as to the appropriate way to observe the Jewish festivals. One opinion holds that the day must be either completely devoted to the spiritual pursuits of learning Torah and prayer – or completely devoted to festivities such as eating and drinking. The second opinion maintains that the day should be divided between the two. The *Talmud* concludes however, that regarding the Festival of *Shavuos* everyone agrees that some time must be devoted to material enjoyment since it is the day on which the *Torah* was given. Why is the fact that the *Torah* was given on *Shavuos* a reason to require eating and drinking on that day? Would it not seem more fit to abstain from material pleasures on the day that we received the lofty *Torah*?

One answer to this question relates to the fact that as lofty and spiritual as the *Torah* is, it was given to human beings living in a physical world. The *Torah* is *Hashem's* guidebook on how to live a life of holiness and meaning in a world that appears mundane. In this capacity, the *Torah* may identify certain physical elements that are destructive and we must abstain from, but it also informs us of how to use the material items and experiences of this world for a higher purpose. This is why the day on which the *Torah* was given specifically requires engaging in worldly pleasures.

This lesson of *Shavuos* is one that we can take with us every day of our lives. So much of our time is devoted to seemingly mundane activity and it is easy to view a typical day as being composed primarily of earthly pursuits, with a little bit of spirituality added in to keep us going. We must remember, however, that with the gift of the *Torah* and its *Mitzvos* we have the power to turn the most mundane, physical act into one of holiness and spirituality. May we all take advantage of *Shavuos* to internalize this powerful message!

**Wishing you a Good Shabbos and a Good Yom Tov!**

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## TABLE TALK

### Point to Ponder

**But you shall not count the Shevet of Levi..." (1, 49)**

Hashem foresaw that all those above twenty years of age and counted would die in the desert. Hashem said, "Let the Leviim not be counted, so that they should not die in the desert because they did not sin with the Golden Calf. (Rashi)

The decree was only on those above twenty because the Heavenly Court does not punish those younger than twenty. (Shabbos 89b)

A chattos offering is brought for an accidental transgression of a sin that had it been transgressed on purpose would be punished by kares. (Horios 8a)

According to the above, a person younger than twenty should be exempt from bringing a chattos because had he transgressed a sin on purpose he would not be punished by kares. Is this true?

### Parsha Riddle

**Where is the date of Matan Torah alluded to in the Torah?**

Please see next week's issue for the answer.

Last week's riddle:

**How does the letter "vav" guarantee the coming of Moshiach?  
Answer: Five times Eliyahu's name appears without a vav and five times Yaakov's appears with an extra vav. Yaakov Avinu took the letter "Vav" from Eliyahu as collateral to insure that Eliyahu will appear to announce Moshiach.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Bamidbar records the counting of the Jews in the Sinai desert, and its results. The total (male, at least twenty years old, and (according to Rambam) at most sixty years old) population numbered 603,550 (1:45-46). This is the exact total reached in an earlier census (Shemos 38:26), and quite close to the (approximate) figure of 600,000 Jews who had earlier left Egypt (ibid. 12:37).

This figure of 600,000 has great halachic significance: it is the opinion of many, perhaps most, albeit not all, Geonic and medieval authorities (see Eruv Online, "The Overwhelming Majority of Rishonim Maintain that Shishim Ribbo is a Criterion of a Reshus Harabbim") that in the context of the laws of carrying on the Sabbath, an area is not classified as a "public domain" (reshus ha'rabim) unless it is frequented by 600,000 people, "like the banners in the desert".

This has two major ramifications:

- Carrying is only Biblically forbidden within a reshus ha'rabim, or between one and a "private domain" (reshus ha'yachid). If the criterion of 600,000 is not met, according to the above opinion the prohibition against carrying is merely rabbinic, and there is consequently (limited) basis for leniency in certain contexts.
- Modern, large scale eruvin generally rely upon the mechanism of tzuros ha'pesach, "doorways" constructed out of two vertical elements and a corresponding overhead horizontal element. Such eruvin are only valid if they do not enclose an area that is a reshus ha'rabim. Modern municipal eruvin therefore rely upon the assumption that our cities and roads are not classified as reshus ha'rabim, and this is largely based on their failure to satisfy the criterion of 600,000 people (see, e.g., Shut. Yeshuos Molcho #21, 27; B'ur Halachah siman 364 s.v. ve'achar she'asah lah).

[There is extensive debate over the exact definition of this criterion, e.g.: does it apply to a city or neighborhood as a whole, or to individual roads (see, e.g., Shut. Divrei Malkiel 3:18 in hashmatos and 4:3; Shut. Igros Moshe OC 1:139 and 4:87); how often must 600,000 people be present (e.g., Mishneh Berurah siman 345 s.k. 24); is vehicular traffic included (e.g., Shut. Beis Efraim OC end of #26; Shut. Igros Moshe OC 1:139 and 5:28:2).]

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was flagged.
2. Yehuda in front.
3. I am not for the summer.
4. I was three ring.

#### #2 WHO AM I?

1. I am finished by Shavuos.
2. I show endearment.
3. Levi separated.
4. I was coined.

#### Last Week's Answers

- #1 Arachin** (I am 50 and 30, I am 20 and 10, I am not less than a month, I am worth it.)  
**#2 Ma'aser Beheima (Animal Tithe)** (I am for ten, I could be for nine or eleven, I cause painting, Single file line please.)

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

Win a Great Wall of China Lego Set



Visit [gwckollel.org](http://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  
July 16.

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