



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Reason to Rejoice

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

Speak to the entire congregation of Israel and say to them, "You shall be holy..."

At the beginning of Parshas Kedoshim, when Moshe is instructed to impart a series of commandments to the Jewish people, G-d directs him to speak to the *entire* congregation of Israel. Rashi explains that this portion specifically needed to be shared with the *entire* congregation because it contains many of the Torah's central commandments. The Maharal elaborates on Rashi, explaining that certainly all the commandments of the Torah were taught to the whole congregation, but this portion was unique in that everyone's attendance was required and one couldn't be absent for personal reasons.

Rabbi Yaakov Niman (Darchei Mussar) offers an alternate reason for why the *entire* congregation was gathered for this portion. The Zohar (Kedoshim 81) states that when the Sages would reach this portion they would rejoice. Rabbi Niman explains the reason they rejoiced in the following way. People often think that holiness is reserved for a few unique individuals who lead aesthetic lives separated from civilization at large. The Torah, however, teaches otherwise. Moshe is instructed to gather the *entire* congregation and instruct them, "You shall be holy," because holiness is attainable for every individual. The path to holiness is fulfilling the Torah's commandments, as we say in many of our blessings, "He sanctifies us with His commandments."

It is not only the ritual commandments that bring holiness to a person, but interpersonal ones as well – when done for the sake of Heaven. For this reason our Parsha says, "One should fear his mother and father... for I am the Lord, your G-d," (19:3) "You shall abandon (individual grapes and olives) for the poor... for I am the Lord, your G-d," (19:10) "You shall love your fellow as yourself, I am the Lord," (19:18) and many other examples.

The reason the sages rejoiced when reading this Parsha was because it teaches us that holiness is achievable for every individual and is not only reserved for the elite. Further, the achievement of that sanctity does not require exceptional behaviors, but can be attained through straightforward fulfillment of the Torah's commandments for the sake of Heaven. This is truly reason to rejoice!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

When a convert dwells among you... do not taunt him. (19, 33)

Do not taunt him by saying, "Previously you served idols and now you want to study Torah?" (Rashi)

One should begin (reciting the story of the exodus from Egypt) by discussing their disgrace. Rav says that one should say, "In the beginning, our fathers served idols." (Pesochim 116a)

Why isn't reminding each other that we descend from people who served idols considered a taunt?

Parsha Riddle

Why was Og, the King of Boshon, named Og?

Please see next week's issue for the answer.

Last week's riddle:

How can one miss counting a day of the Omer and still be able to recite a bracha the next day?

Answer: If one only counted the weeks and days of that week, even if he did not count the total amount of days, he may count the next day with a bracha. (Mishna Berura 489, 38)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashiyos Acharei Mos and Kedoshim contain the laws of arayos (forbidden sexual unions), one of which is the prohibition against adultery with a married woman (18:20). Some commentators explain that a reason for this prohibition is to forestall the birth of children of uncertain paternity, which can lead to "great abominations and evils," (Ramban ibid.) one of which is the possibility that a child who is not cognizant of his true family may violate the prohibitions against incest (which actually make up the bulk of the Torah's prohibitions under the category of arayos) (Sefer Ha'Chinuch #35).

This same concern for inadvertent incest is also one of the reasons given by the Talmud for the prohibition against a woman remarrying within three months of her divorce or the death of her husband, since if she is with two men within three months of each other, the paternity of a subsequent child will be uncertain, and the child may end up marrying his sister from his mother's first husband (and another woman), under the mistaken belief that it is actually his mother's second husband who is his father (Yevamos 42a). Accordingly, various halachic authorities are strongly opposed to closed adoptions in which the identities of the child's biological parentage are suppressed, although they do allow withholding the information from the child until he is older (Shut. Igros Moshe EH 4:64:2 [and cf. EH 2:11]; Shut. Minchas Yitzchak 4:49:6-10).

There is a great debate among halachic authorities over the permissibility of the use of donor sperm for artificial insemination for an infertile couple. One of the major objections, argued strenuously by the Swiss authority R. Yaakov Breish, was the above concern, that a child born from (anonymous) donor sperm will not know the identity of his true father. The leading authority allowing (at least in exigent circumstances) the use of donor sperm, R. Moshe Feinstein, countered that in a country in which Jews are merely a minority, the principle of rov ("majority") allows us to presume that an anonymous donor is non-Jewish, and since the prohibitions of incest do not apply between a Jew and his relatives through a non-Jewish parent, the above concern is moot (Shut. Igros Moshe EH 1:71, and ibid.; Shut. Chelkas Yaakov EH 14:2, and 18-21).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Keep far.
2. I am one-legged (x3)
3. I am not for your bed.
4. I am a mixed up knot.

#2 WHO AM I?

1. I am for the field.
2. I am for your head.
3. I am for the poor.
4. I am not to be cut.

Last Week's Answers

#1 Tazria/Metzora (We are double, We are similar, Our end is different, One makes the red white.

#2 Counting the Omer (We start after "Shabbos," You can count on us, We are dazed and weak, but not really, Stand for us.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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!

KOLLEL BULLETIN BOARD

Join our Virtual Beis Medrash!

Daily classes for men and women on Zoom.

Visit gwckollel.org for the full schedule.

Special Events!

THURSDAY, 8:00pm

The Power of the Home: Inspiration and Guidance For Maximizing the Chinuch In Our Homes

Harav Sholom Kamenetsky Shlita,
Rosh Yeshiva, Yeshiva of Philadelphia
Zoom Meeting ID: 880 0909 8836
Password: GWCK

SUNDAY, 2:00pm

COVID and the Art of Silence
Rabbi Dr. Akiva Tatz
www.welearntogether.org/Sinai