



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Two Omers

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"You shall bring an omer..." (23:10)

The Torah commands that, before eating new grain, the Jewish people must bring a measure of barley for a Korban Mincha, a meal offering, on the 16th day of Nissan. The name of the offering is the Omer. This Korban is somewhat famous since we begin counting the days of the Omer from the day of its offering until Shavuot. This count is called Sefiras Ha'Omer, the counting of the Omer.

The word Omer refers to a dry measurement equal to a tenth of an Eiphah, which is the exact amount of barley flour required for the Omer offering. There are also other meal offerings that consist of a tenth of an Eiphah of flour. In those cases, however, the Torah does not call the measurement an Omer. Instead it just refers to the amount as a tenth of an Eiphah. Two questions immediately come to mind. First, why here does the Torah specifically call the measurement an "Omer"? Second, why is the name of the offering based on its measurement, especially when other offerings also have those same measurements and are not called an "Omer"?

Interestingly, the word Omer is used elsewhere. The Manna provided to the Jewish people in the wilderness was to be collected daily, "one Omer per person." Seemingly, the use of the same word connotes a parallel between the two topics. The message of the Manna falling in the wilderness was that Hashem provides everyone with their needs. This was clearly observed by the Jewish people in the desert when Hashem provided to them all that they required in a miraculous way. Once the Jewish people entered the Land of Israel, however, and had to plant crops for their food, the reality that Hashem takes care of all their needs was no longer open and obvious.

For this reason, we have the Omer offering. Even when the crops have been harvested, we are not to partake in the new grain until the Omer has been offered. The message of the offering is to acknowledge that Hashem is the source of all sustenance; accordingly, we first bring the offering before allowing ourselves to consume the produce. The offering is, therefore, appropriately named Omer - the same measurement as the Manna because the message of the two is the same - namely, that all of our provisions are gifts from Hashem.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

From the morrow of the rest day (Pesach)... (23, 15)

Bnei Yisrael counted the Omer in the desert after they left Egypt. (Tosfos Menachos 45b)

Since the Rambam includes the mitzva to count the Omer in Hilchos Korbanos (Temidim 7, 24), it would seem that the mitzva of Counting the Omer is connected to the Omer offering and is not an independent mitzva. If this is the case, how were Bnei Yisrael able to count the Omer after leaving Egypt, as there was no Omer offered to initiate their counting?

Parsha Riddle

Until the morrow of the seventh week, you shall count fifty days (23, 16)

How many days of the Omer do we count? Why?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: Because he met, Avraham while he was baking Oogos Matzos / cakes of Matzos (Tosfos Nida 61a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Emor begins with the verse: "Hashem said to Moshe: Say to the Kohanim, the sons of Aharon, and tell them: Each of you shall not contaminate himself to a [dead] person among his people." The Talmud cites a teaching explaining that the apparently superfluous reiteration of "Say ... and tell them" comes "to warn adults concerning minors," and offers two interpretations of this teaching: either that adults must say to children: "Do not become impure," or that adults must not render children impure by direct action (Yevamos 114.) As a matter of normative halachah, Rambam and other authorities accept the latter view (Avel 3:12), while Tur accepts the former (YD #373, and cf. Beis Yosef ibid.).

The above Talmudic discussion is embedded within a broader one of whether in general an adult has an obligation to stop a minor from transgressing; here, too, the Talmud does not reach a definitive conclusion, but the consensus of halachic authorities is that there is no obligation to intervene (see Beis Yosef OC #343). Some authorities maintain that this discussion applies to children of any age (Terumas Hadeshen 2:62), while others maintain that it is limited to a minor "who has not reached the age of chinuch (education)", but a child who has reached that age must certainly be stopped from transgression (Tosafos Shabbas 121a).

Rambam repeatedly notes that even though adults in general have no obligation to stop a child from transgressing, "his father needs to educate him in holiness" (ibid. and Maachalos Asuros 17:28). Some understand his view to be that the obligation of chinuch is only incumbent upon the father, whereas the Talmudic discussion refers to other adults (and thus applies to all children, even those who have reached the age of chinuch – Beis Yosef ibid.), while others understand Rambam to be referring only to a child who has not reached the age of chinuch (and Rambam's assertion that "his father needs to educate him in holiness" is thus merely hortatory, rather than a binding halachic mandate), but with regard to a child who has reached that age, all adults are obligated to stop him from transgressing a Biblical prohibition (but not a rabbinic one – Bach ibid.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am this Parsha scrambled.
2. I am not royalty.
3. I may be Chol Hamoed.
4. I lead up.

#2 WHO AM I?

1. I am first.
2. I run in the family.
3. I eat special food.
4. I catch and sprinkle.

Last Week's Answers

#1 Sheker/Falsehood (Keep far, I am one-legged (x3), I am not for your bed, I am a mixed up knot)

#2 Peiah (Corners of field and hair) (I am for the field, I am for your head, I am for the poor, I am not to be cut.)

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!

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Sunday, May 10, 1:00pm