



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Lots of Dedication

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

Parshas Acharei-Mos opens with the description of the unique Temple service performed by the Kohen Gadol (High Priest) on Yom Kippur. As part of the service, Aharon is commanded to take two goats and draw lots to determine which would be "for Hashem" – and be brought as a sin-offering on the altar, and which would "for Azazel" – bearing the sins of the people and cast over a cliff in the desert.

The Talmud (Shavuos 13b) teaches that the goats were supposed to be similar to each other in appearance, height, and value. Rabbi Moshe Mordechai Epstein derives an important lesson in raising children from this requirement. Imagine two trains parked next to each other at a train station. They can be equal in size and speed, but if one's track is angled in a slightly different direction than the other, then in short time the two trains will end up miles apart.

The same can be said for our children. We may observe two people who appear completely different. One maintains a strong connection to his or her Jewish roots while the other is very distant. If we look back, however, we may find that as children, they were of similar ability and temperament, both approaching life with similar passion and zeal. How did they end up in such different places? It could be that at the outset of their journey, one of them was pointed in a slightly different direction and the gap only widened as they grew older.

The word "chinuch" – often translated as "education" -- actually means "dedication." Some things are, of course, beyond our control, but we often have the choice to what extent we wish to dedicate our children "for Hashem." The education we choose for them, the values we promote, the influences we surround them with, and the love that we shower upon them all go a long way in guiding our children along the proper path.

May we all merit to raise healthy and happy children who grow up to live lives dedicated "for Hashem."

**Wishing you a Good Shabbos!**

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# TABLE TALK

## Point to Ponder

### **You should rise in honor of the old... (19, 32)**

One may think that he should rise for an older person even in a restroom or bathhouse, therefore it says, "you should rise in honor," which teaches that one should only rise when it is an honorable situation. (Kiddushin 32b)

It is forbidden to perform a mitzva in an unclean place. (Biur Halacha 588)

Why is it necessary to have a special verse to exclude the mitzva of rising for an older person in unclean places, since they should have been excluded due to the general prohibition mentioned by the Biur Halacha?

## Parsha Riddle

**You shall not eat over the blood... (19:26)**  
**Besides the prohibition to eat meat while there is blood in it, what other prohibition is derived from this verse?**

Please see next week's issue for the answer.

Last week's riddle:

**How does Bris Mila relate to the laws of tumah and tahara (purity and impurity)?**

**Answer: One reason a bris is performed on the eighth day is so that the mother will no longer be tameh (spiritually impure) from having given birth.**

# HATORAH V'HAMITZVAH

## HALACHA INSIGHTS FROM THE PARSHA

*Parashas Kedoshim* (19:18) contains the Torah's version of the Golden Rule, the commandment to "love your fellow as yourself." R. Akiva (*Sifra*) declares this to be "a great principle of the Torah," and Hillel the Elder (*Shabbas* 31a) characterizes the seemingly related rule of "that which is hateful to you do not do to another" as "the entire Torah."

Beyond a general exhortation to love others and treat them as one would want others to treat oneself, *halachic* authorities have occasionally invoked this verse to prohibit particular forms of conduct:

- R. Chaim Palagi suggests various possible rationales for R. Gershom's ban on reading the correspondence of others, including the commandment to "love your fellow as yourself," along with Hillel's rule of "that which is hateful to you do not do to another." (*Shut. Chikekei Lev YD #49*)
- The *Chofetz Chaim* (Introduction, *Esin* 2) writes that one who relates or accepts slander (*lashon ha-ra*) or gossip (*rechilus*) violates the commandment to "love your fellow as yourself" (among many others), since "it is very clear that he does not love (the subject of his speech) at all, and he certainly does not fulfill (the imperative to love him) 'as yourself'."
- R. Yitzchok Zilberstein rules that although it is uncertain whether cutting in line constitutes actual theft or tortfeasance, one who does so "certainly violates (the commandment to) 'love your fellow as yourself,' since just as everyone desires that people not cut ahead of him in line, so, too, should he be particular not to cut ahead of others." (*Chashukei Chemed Sanhedrin* pp. 59-60)
- R. Shlomo Aviner rules that although *halachic* authorities debate whether photographing someone against his will is absolutely prohibited, either as theft or for other reasons, it certainly violates the commandment to "love your fellow as yourself." ([shlomo-aviner.net/index.php/רצונו\\_מאמר](http://shlomo-aviner.net/index.php/רצונו_מאמר))

It would seem, however, that invoking the commandment to "love your fellow as yourself" to create a new prohibition is problematic: after all, the entire body of Jewish civil law (*choshen mishpat*) consists of distinctions between interpersonal conduct which is prohibited and that which is permitted, and the latter is permitted despite the fact that the person engaging in such conduct would often prefer that the other party not do so were the situation reversed!

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

# KIDS KORNER

## Who Am I?

### #1 WHO AM I?

1. I am the soul.
2. I was the first of ten.
3. Salt me out.
4. I am not "read."

### #2 WHO AM I?

1. I could be a beard.
2. I could be old.
3. I could be learned.
4. I make you upstanding.

### Last Week's Answers

**#1 Tzaraas** (I stopped travel, I separate, I am a treasure hunt, I am bad in the middle.)

**#2 Nekeiva/Woman** (I cause double, I came from man, Man comes from me, I am not bound by time bound.)

# KOLLEL BULLETIN BOARD

**Women's Classes with Mrs. Sara Malka Winter resume this week!**

**Monday:**

**Parsha Journeys**

**8:15pm**

**Tuesday:**

**Sefer Bereishis: An In-depth Study**

**8:15pm**

Zoom info at [gwckollel.org](http://gwckollel.org)

