



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Rise Up

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

“When you will count (raise) the heads of the Children of Israel...” (30:12)

This week’s Parsha begins with Hashem instructing Moshe Rabbeinu to count the Jewish people. Notably, the Torah uses the word “Tisa” for “you shall count,” although the term usually means “you shall raise up”. Why did the Torah choose this peculiar wording?

Rabbi Moshe Feinstein explains that when a person sees that everyone is counted as a single individual, the greatest and the simplest alike, it helps one recognize that even the simplest person has the potential to be great. He explains further that false humility often gets in the way of reaching one’s true potential. A person may think to oneself “who do you think you are?”, or “you’ll never be great.” This stops the person from even trying to grow. To counteract such thoughts, the counting of the Jewish people was conducted in such a way as to “raise us up” and impart to us the feeling that anyone can be truly great – it’s only a matter of wanting it and believing that we can succeed.

May we all merit to recognize the greatness that is within us, to nurture it, and to make it a reality.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

No man shall desire your land when you go up to appear before Hashem, your G-d, three times a year. (34, 24)

Rav Ami derived from here that one who has property in Eretz Yisroel must go up to Yerushalayim (oleh regel) and one who does not have property is not obligated to go. (Pesachim 8b)

A minor who has the ability to walk up to Yerushalayim while holding his father's hand is obligated to ascend to Yerushalayim on Yom Tov. (Rambam Chagiga 2,4)

A minor does not have a portion of land in Eretz Yisroel. How can he be obligated to go up to Yerushalayim?

Parsha Riddle

How does the breaking of the luchos affect our learning today?

Please see next week's issue for the answer.

Last week's riddle:

How can a Yisrael be considered like a Levi?

Answer: One who dedicates his life to serve Hashem and to learn Torah, Hashem provides for him as he does for a Kohen and Levi. (Rambam Hilchos Shemitta v'Yovel 13:13).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the end of *parashas Ki Sisa* (34:29-35), the Torah relates that the skin of Moshe's face had become radiant, so he "placed a mask on his face." Over the past couple of years, the *halachic* literature has discussed face masks in the context of COVID, but prior to that, the primary *halachic* discussion of masks concerns the custom to dress up on Purim.

This custom is first mentioned about six centuries ago by the great Italian *halachic* authority R. Yehudah (Mahari) Mintz (#16), who records that men and women, old and young, would wear "*partzufim*" ("visages," i.e., masks), and that they would engage in cross-dressing, with men wearing women's clothing and vice versa. Cross-dressing is generally forbidden, but Mahari Mintz justifies the custom to do so on Purim on various grounds, including:

- There is a principle that this particular prohibition hinges on intention, and so does not apply where there are no prurient intentions and the practitioners are merely engaged in the innocent celebration of Purim.

- There is a dispensation on Purim to engage in behavior which is otherwise prohibited, such as grabbing property from others without permission, which ordinarily constitutes theft but is permitted on Purim where the intention is not to enrich oneself at another's expense but simply to celebrate Purim.

Many other authorities, however, strongly reject Mahari Mintz's arguments and condemn the practice of cross-dressing on Purim (*Bach* and *Taz* YD 182:5; *Shut. Yabia Omer* 5:YD:14).

Some Sephardic authorities raise an additional objection to the practice of dressing up on Purim in general, that it clearly derives from the observance of Carnival, "a Western Christian festive season" of which "[t]he main events typically occur during February or early March" (Wikipedia), i.e., around Purim time. R. Yosef Messas adds that Carnival in turn derives from earlier Greco-Roman customs, rooted in idolatry and immorality, and he accordingly forbids outright the practice of dressing up on Purim, as falling under the prohibition against adopting the customs of non-Jewish idolaters (*Mayim Chaim* OC 298). R. Meir Mazuz, however, while conceding that it is a "near certainty" that the Purim custom derives from Carnival observance, nevertheless maintains that it does have some basis in the teachings of Chazal, and so he does not call for its abrogation, although he does insist that it not be given undue emphasis and importance (*u-Keneh Lecha Chaver* 103).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I was not from the women.
2. I was a child.
3. I caused a mother.
4. I was not a golden opportunity.

#2 WHO AM I ?

1. I am for Yomtov.
2. I am for Elul.
3. I was taught by Hashem.
4. My number is Bar Mitzvah.

Last Week's Answers

#1 The Tzitz (I was for the forehead, I was in front of the below, I atoned, I am not chirping.)

#2 Tefillin (I am only for the clean, I inspire fear, I am not for non-stick, Four in one and one in four.)

KOLLEL BULLETIN BOARD

Men's Programming

The Battlefront

Confronting Life's Challenges with the Wisdom of Chazal

Presented by Rabbi Chaim Biberfeld

Tuesdays – 8:30pm

At SEHC, 10900 Lockwood Dr.

and on Zoom. Zoom info at gwckollel.org