



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

**It is an honor to present this week's Torah Minute from our archives.
The following was penned by our founder, Rabbi Kalman Winter ZT" L.**

Upon the conclusion of the Pesach holiday, we immerse ourselves in preparations for the Yom Tov of Shavuos. This preparatory period has a name; it is called the Sefirah, meaning "the count." Beginning the second day of Pesach, Jews around the world count 49 days, culminating on Shavuos, the day the Torah was given. This mitzvah, to count each day, has its roots over 3,300 years ago. When the Jews left Egypt, Moshe informed the nation of Israel that in fifty days' time they would receive the Torah on Mount Sinai. It would be the most glorious and influential day in the annals of mankind.

So significant and profound was the nation's yearning and desire to receive the Torah that the very holiday itself was called Shavuos, meaning "Weeks." The name refers to the seven weeks that we count between Pesach and Shavuos and highlights the very underpinnings and foundation upon which our historical adherence to and reverence of the Torah is predicated.

Our reception of the Torah on that wondrous Shavuos day was the climax of meticulous preparation and passion, spanning forty-nine days. The love, energy, and zeal with which we embraced the Torah that day are what have sustained the progeny of that great assemblage even to this very day. Embedded in the DNA of our neshamos (souls) is that latent passion for and love of Torah expressed 3,300 years ago and transmitted to all our people until the end of time. We need only to believe in ourselves and in our Torah. In the words of King Solomon in Proverbs, Chapter 4, Verse 2: "For I have given you a precious gift, my Torah do not forsake."

Wishing you a Good Shabbos!

SPONSOR

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

TABLE TALK

Point to Ponder

An oven or stove shall be smashed... (11:35)

They are portable items... (Rashi)

One may think, once the oven is secured to the ground it will not contract impurity... (Shabbos 125a)

One should not say, that an oven which is secured to the floor is comparable to a house and does not contract impurity. Rather, even an oven that is secured could contract impurity (Rashi).

Do only portable ovens contract impurity, or even secured ones?

Parsha Riddle

For which two sins were special offerings brought during the inauguration of the Mishkan?

Please see next week's issue for the answer.

Last week's riddle:

Why is Shabbos HaGadol called Shabbos HaGadol?

Answer: 1) To commemorate the big miracle of the Egyptians not harming Bnei Yisrael who had taken their god (the sheep) into their homes. 2) It was customary to bake a big bread for the Shabbos before Pesach, in order to use up all the chometz flour.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From our archives

In Parshas Shemini, Hashem prohibits Aharon and his sons from entering the Tent of Meeting while intoxicated (Leviticus 10:8-9). There is considerable discussion within the halachic tradition over the precise scope of the prohibition, in particular its extension beyond priests to laymen, and beyond wine to other intoxicating beverages (see Rambam and Kesef Mishneh Hilchos Bi'as Mikdash 1:1-2; Sefer Ha'Chinuch and Minchas Chinuch #152).

The Biblical text of the prohibition against engaging in religious activities while intoxicated extends to "teach[ing] the children of Israel all the statutes ..." (10:11), i.e. issuing halachic rulings, but not to mere teaching of Torah (Rambam 1:3-4). Beyond the formal scope of the prohibition, there are several other areas where halachah is concerned that an action be performed while sober and unimpaired by inebriation. These include:

- Shemoneh Esreh, Kerias Shema and the latter's blessings may not be recited while intoxicated (Shulchan Aruch Orach Chaim and Mishneh Berurah siman 99); other blessings have lower standards (Shulchan Aruch ibid. 185:4, but see Mishneh Berurah siman 99 s.k.11).

- There is a custom (particularly among Ashkenazim) that a bride and bridegroom fast on their wedding day; one of the reasons is to forestall the possibility of their intoxication during the marriage ceremony (Rema ibid. siman 573 and Even Ha'Ezer 61:1).

- One intoxicated "like the intoxication of Lot" must not be allowed to perform ritual slaughter, and it is recommended that even one only moderately drunk not slaughter, due to the likelihood of error (Shulchan Aruch and Shach Yoreh De'ah 1:8).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My cheeks look like yours.
2. Don't confuse me with a cup.
3. I am around at night.
4. I do give a hoot

#2 WHO AM I?

1. I am for Moshiach's time.
2. My kids go on my back.
3. I am not kosher.
4. I am the forerunner to the airplane

Last Week's Answers

#1 Pesach (Mouth speak, Jump over, I am the first, I create Order.)

#2 Shabbos Hagadol (I am big, I precede the spring holiday, Say "Telling," Sheepish celebration.)

KOLLEL BULLETIN BOARD

REVOLUTIONIZE
your Torah learning!



Semichas Chaver Program

Tuesdays 8:45pm at YISE – NEW TOPIC begins May 2
To find out more or to register visit
thegreaterwashingtoncommunitykollel.com/scp
Men's Programming