



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Identical and Opposite

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**"Aharon shall place two lots on the two goats, one lot marked 'for G-d' and one marked 'for Azazel.'" (16:8)**

Parshas Acharei Mos primarily details the special service done by the Kohen Gadol in the Beis Hamikdash on Yom Kippur. Among the special offerings brought were the two goats. Special lots were drawn to determine which goat would be offered in the holiest part of the Beis Hamikdash and which one would be cast off a cliff outside Yerushalayim.

One of the laws governing the two goats is that they should be the same exact size, appearance, and value. They also need to be bought at the same time (Yoma 62a). But, given the fact that they are destined for two very different places, why must they start off looking exactly the same?

The commentaries explain that the goat that is brought inside the holiest part of the Beis Hamikdash represents a person's good deeds, while the goat that is cast off the cliff represents a person's wrongdoings. Rabbi Moshe Shternbuch extends this idea and suggests that the external similarity between the two goats teaches us a very important message. In this world, we are tasked with choosing good and steering away from evil. G-d created the world in a way that one's options between good and evil are equally balanced (see Koheles 7:14). Although externally, the option of wrongdoing may seem just as lucrative and fulfilling as the option of serving G-d and doing good, we are tasked with distinguishing between the two and choosing the path of good. When faced with important decisions, we must take care to consider the motivations and repercussions of a given path to ensure that we are indeed choosing the one "marked 'for G-d.'"

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**With this shall Aharon come into the Sanctuary... so he shall not die (16:3).**

On all the other days of the year, Hashem's presence was not as intense in the Kodesh HaKodoshim as on Yom Kippur (Vayikra Rabba 16:17).

Why specifically on this day, when there is an influx of Hashem's Presence, is Aharon commanded to go into the Sanctuary, and then and only then he will not die? It seems counter intuitive.

### Parsha Riddle

**How did the Cheit Ha'Egel/Sin of the Golden Calf impact the garments worn by the Kohen Gadol?**

Please see next week's issue for the answer.

Last week's riddle:

**When is a Kohen not allowed to tell the metzora that he or she has tzaraas?**

**Answer: 1) On Yom Tov 2) During Sheva Berachos for the Chosson or Kallah.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parshas Kedoshim*, the Torah commands (19:19):

You shall observe My decrees: you shall not mate your animal into another species, you shall not plant your field with mixed seed; and a garment that is a mixture of combined fibers shall not come upon you.

Contemporary authorities discuss whether genetic engineering involving the insertion of DNA from one organism into the genome of another violates any of the prohibitions of *kilayim*; R. Shlomo Zalman Auerbach maintains that it does not, whereas his student R. Yehoshua Neuwirth is uncertain (see *Nishmas Avraham* [Second Edition] pp. 181-83).

Regarding the rationale for these commandments, the Ramban writes:

Now the reason for [the prohibitions against] *kilayim*, is that G-d has created in the world various species among all living things, both plants and moving creatures, and He gave them a power of reproduction enabling them to exist forever as long, as He blessed be He, will desire the existence of the world, and He further endowed them with a power to bring forth [only] after their kind, and that they should never be changed, as it is said with reference to all of them [at the time of Creation], *after its kind*. ... Thus one who combines two different species, thereby changes and defies the work of Creation, as if he is thinking that the Holy One, blessed be He, has not completely perfected the world and he desires to help along in the creation of the world by adding to it new kinds of creatures.

R. Dr. Abraham S. Abraham adduces these remarks of the Ramban in support of his position that the cloning by humans of living organisms is against the ideals of the Torah (since we thus manipulate G-d's handiwork in an unnatural way), and he notes having heard a similar position attributed to R. Yosef Shalom Elyashiv. On the other hand, he himself acknowledges that the Maharal (in his *Gur Aryeh*) directly challenges the above idea of the Ramban based on the statement of our Sages that everything created by Hashem during the six days of Creation still requires human improvement, e.g., wheat must be ground and baked into bread, and such activity does not constitute an implicit claim that Hashem has left His work unfinished! (*Nishmas Avraham ibid.* pp. 183-85)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Keep far from me.
2. I have no legs to stand on.
3. I am not for your bed.
4. I could be 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 for cut.

#### Last Week's Answers

**#1 Eighth day for a Bris** (I am not just a Jewish music group, I am mentioned at the Seder, I am for a boy, I am after a week.)

**#2 Tzaraas** (I am for you, I am for your clothes, I am for your house, I could reveal treasures.)

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