



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.

This week's Torah reading of Ki Sisa details one of the great historical transgressions of the Jewish nation, the sin of the Golden Calf. As a consequence of their deed, the Torah records in Chapter 32, verse 26, "Moshe stood at the gateway of the camp and said, whoever is for the Lord, join me, and all the Levites gathered around." G-d enjoined Moshe to solicit men and arms who would take retribution upon the perpetrators of this great transgression. However, only the members of the tribe of Levi joined forces with Moshe, thus distinguishing and consecrating themselves for the future privilege of serving in the Holy Temple.

In the context of this event, I share with you a beautiful and instructive story. One of the great scholars of the previous generation, Rabbi Shimon Schwab, recorded his memorable meeting with the illustrious and venerable sage, the Chofetz Chaim, Rabbi Yisroel Meir Hakohen of Radin, Poland. The sage asked Rabbi Schwab if he was either a Kohen or a Levite. He responded neither. The sage said, "How unfortunate; the messiah will come, the Temple will be rebuilt, and you will want to participate in the service of the Temple. However, being neither a Kohen nor a Levite, you will not be able to enter to do the ritual service." The sage continued, "Fortunately, I am a Kohen. And might I ask why are you not a Kohen or Levite?" Rabbi Schwab answered simply, "My father wasn't a Kohen." The sage then asked, "And why was your father not a Kohen?" Understanding the line of reasoning that his father's father wasn't a Kohen was not the desired answer, he remained silent waiting for the sage's deeper intention. The sage turned to him and said, "I'll tell you why truly you are not a Kohen. When Moshe asked for volunteers to join with him that fateful day, your ancestors failed to come forth, failed to rise to the challenge and be counted. Not so my ancestors, those from the tribe of Levi who with passion and zeal captured the moment, stood in the breach and with sacrifice and valor took up arms to meet the challenge." The sage concluded, "Take this as a life lesson. When you hear the call, 'Who is for G-d?' strengthen yourself, rise above, with passion and alacrity."

Rabbi Schwab became the leader of the German Jewish community for many years, inspired that day for a lifetime of communal service and leadership. Likewise, we must ask of ourselves, have we answered the call?

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org.

TABLE TALK

Point to Ponder

Hashem spoke to Moshe, "Go, descend – for your people have made for themselves a molten calf..." (32:7-8)

Yehoshua heard the sound of people shouting, and he said to Moshe, "The sound of battle is in the camp." Moshe said, "Not a sound of shouting strength nor a sound of shouting weakness; a sound of distress do I hear" (32:17-18).

As Moshe had been told what was happening in the camp, why was he so vague with Yehoshua? Seemingly, he should have told him what was going on.

Parsha Riddle

What does our dress on Purim and Moshe have in common?

Please see next week's issue for the answer.

Last week's riddle:

Which seforim are named for parts of the bigdei kahuna (the Kohen's clothes)?

Answer: There are many. Some examples: 1) Avnei Miluim 2) Urim V'Tumim 3) Kraisi U'plaisee, 4) Tabaas HaChoshen 5) Ketzos Hachoshen.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

As we have previously noted (*Ki Sisa* 5779), *parashas Ki Sisa* contains one of the Torah's three reiterations of the prohibition: "Do not cook a kid in its mother's milk." (34:26) The Talmud explains:

One verse serves to teach **the prohibition** against **eating** meat cooked in milk, **and one** serves to teach **the prohibition** against deriving **benefit** from it, **and one** serves to teach **the prohibition** against **cooking** meat in milk. (*Chullin* 115b)

Although the Biblical prohibitions apply only if they are actually cooked together, but **"if one soaks meat in milk all day, it is permitted by Torah law"** (*Pesachim* 44b), the Sages prohibited eating meat and milk together even if they have not been cooked together, and even the placing of meat together with cheese on the same table (*ibid.* 103b).

The Talmud further indicates that meat and cheese should not be eaten at the same meal (even if they are not eaten together):

Mar Ukva said: I am, with regard to this matter, like vinegar, son of wine, with respect to Father, i.e., my practice is inferior to that of my father. As Father, if he were to eat meat at this time, would not eat cheese until tomorrow at this time. But as for me, only at this meal, during which I ate meat, do I not eat cheese; at a different meal on the same day I will eat cheese. (*ibid.* 105a).

The *halachah* follows the practice of Mar Ukva himself, that meat and cheese may be eaten on the same day, as long as they are eaten at "different meals." Many *ashkenazic rishonim* take this at face value, that there is no requirement to wait any fixed amount of time between meat and cheese, as long as they are eaten at different meals (*Tosafos ibid.*), and the Rema records that the widespread custom in his time basically followed this view (with the addition of an hour's wait between the two – *SA YD* 89:1).

The Rambam, however, understands Mar Ukva to mean that one should wait "approximately six hours" between meat and milk (*Ma'achalos Assuros* 9:28). This view is codified by the *Shulchan Aruch* and is recommended by the Rema himself as well as other early Ashkenazic *acharonim* (*Shach* 8), and this practice is the dominant custom today, although some Ashkenazim still follow versions of the earlier custom and wait less than six hours between meat and milk.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused wealth.
2. I allowed forgetting.
3. I was for Yom Kippur.
4. I am a second.

#2 WHO AM I?

1. I am for cooking.
2. I am for enjoying.
3. I am for eating.
4. I am not only for a mother and child.

Last Week's Answers

1. **#1 The Kohen Gadol's clothes** (Shatnez, Four more than the "regulars," Uniform, We are called "gold.")
2. **#2 Urim V'Tumim** (I made lights, I gave answers, I was in the fold, I was only for the first Beis HaMikdash.)

KOLLEL BULLETIN BOARD

GWCK in invites the entire Jewish community to participate in

Jewish Unity Learning

a one-on-one and small group learning experience uniting Jews of all backgrounds and affiliations.

YOU can be a part of it!

Partner with us by registering as a learning "mentor" or a learning participant.

Partner with us by inviting friends, co-workers, neighbors, and family members to experience the vibrancy and connection at JUL.

At KMS, beginning Tuesday, March 5. For info visit jul.gwckollel.org

