



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Complete Joy

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“Do not remove completely the corners of your field; leave them for the poor...” (23:22)

Towards the end of our Parsha, the Torah delves into the laws of the Jewish festivals. It begins with a mention of Shabbos, and then goes on to Pesach, which takes place in the first month (Nissan), and continues with the rest of the holidays around the year – Sefiras Haomer, Shavuos, Rosh Hashanah, Yom Kippur, Sukkos, and Shemini Atzeres.

Oddly enough, though, the Torah interrupts the discussion on the holidays. Right before mentioning Rosh Hashanah, right after providing the details about Shavuos, the Torah discusses the laws of Pe’ah, the commandment to leave a corner of one’s field to the poor. Why does the Torah insert this law in the midst of the discussion of the festivals? (See Rashi who brings an approach.)

Perhaps the Torah is teaching us a powerful message about our attitude toward our fellow Jews. We can’t possibly celebrate a holiday without taking care of the poor. Our enjoyment can only be complete if our fellow Jews are also happy and content. The Torah therefore tells us, in the middle of the holiday discussion, that we mustn’t ignore the needs of the less fortunate.

We are currently in the period when we mourn the loss of Rabi Akiva’s 24,000 students. The Gemara tells us that they died as a result of their not treating each other with the proper respect. The message we are to take from this mourning period is to endeavor to raise our concern for our fellow Jew.

Let us strive to satisfy the needs of our Jewish brothers and sisters, especially during this time, to feel their privation and to make their needs like our own.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And I should be sanctified amongst Bnei Yisrael. (22:32)

One who is going to be killed sanctifying Hashem's Name should recite the following beracha "...and You commanded us to sanctify His Name publicly." (Shela Os Aleph)

One is not allowed to recite a beracha on tragic occurrences. (Rashba Responsa 18)

Wouldn't the murder of a Jew be considered a tragic occurrence, and a beracha should not be recited?

Parsha Riddle

For how many negative prohibitions does the Torah prescribe Malkus?

Please see next week's issue for the answer.

Last week's 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?

Answer: The prohibition to eat before Shacharis.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Emor contains a list of the Biblical holidays in calendrical order, beginning with Pesach and concluding with Succos and Shemini Atzeres.

The Ramban (*Devarim* 4:2) asserts that establishing a new holiday violates the Biblical prohibition of "You shall not add to the word that I command you" (*bal tosif*):

In my opinion, even if someone devised an independent commandment [rather than altering an existing one] such as establishing a festival in a month which he had devised of his own accord, as Yeravam did, he transgresses the negative commandment [Ye shall not add unto the word which I command you].

R. Yitzchak Isaac Halevi Herzog discusses the question of whether according to the Ramban, establishing a new fast day in perpetuity in memory of the Holocaust would be similarly prohibited, and concludes that it would not, either because the fast day would only be observed until the coming of the Messiah, unlike the *mitzvos* of the Torah which are eternal, or because fast days are merely aspects of the universally applicable *mitzvah* of repentance, and not novel institutions. He adds that to satisfy those not convinced by these arguments, the establishment of the fast day could be explicitly stated to extend only until the coming of the Messiah or the end of a particular era ("e.g., until the year [5]750 [1990]"), and that this would allay any possible concerns (*Shut. Heichal Yitzchak OC 61*).

A similar question arose in connection with the establishment of *Yom ha-Atzmaut* and *Yom Yerushalayim*, and numerous rationales were advanced to explain why the establishment of these days does not violate the prohibition of *bal tosif* (see R. Uri Betzalel Fisher, *Bal Tosif be-Kevias Yom ha-Atzmaut ve-Yom Yerushalayim*).

Another potential problem with the establishment of new holidays arises from the principle that the minor holidays recorded in *Megillas Ta'anis* became nullified with the destruction of the Second Temple (*batlah Megillas Ta'anis*), with the Talmud additionally taking for granted that if those already existing holidays became nullified, new ones may certainly not be added (*Rosh Hashanah 18b*). The *Pri Chadash (OC 496 Dinei Minhagei Issuer 14)* accordingly prohibits the establishment of new holidays in contemporary times, although the *Maharam al-Ashkar (#49)* had earlier endorsed such establishments without qualm. **PRESENTED BY**

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Of me there are three.
2. I am referenced by Bilaam's donkey.
3. I make you walk.
4. I am a good day.

#2 WHO AM I?

1. I am prohibited for the Kohen.
2. I force you away from holiness.
3. I am transmitted.
4. I could be a child, father or grandfather.

Last Week's Answers

#1 Even weights (I make things fair, I am for payment processing, The firstborns prove, I am not a delay.)

#2 Standing for the elderly (seivah) and talmidei chachamim (zakein) (I cause rising, I am for the old and wise, I am not for the satiated, I am not for the beard.)

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Parsha Explorations

An in-depth weekly exploration of a theme associated with the coming week's parshah,

Presented by
Rabbi Yitzhak Grossman
Sunday Evenings 7:00pm
at Kemp Mill Synagogue (KMS) and
on Zoom. Zoom link at
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