



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Unfinished Business

Presented by Rabbi Yisrael Glassberg

Director of Kollel Alumni

As the Jewish farmer begins to harvest his crops, the Torah commands him to leave the corners of his field untouched and available for the poor, and disregard any dropped or forgotten sheaves (*leket, shichicha, and peah*). Although these commandments appear in the previous parsha, the Torah highlights their importance by repeating them again in the middle of the chapter of the Jewish festivals. Rashi (23:22), quoting the *Toras Kohanim*, explains that the Torah interrupted the passages of the holidays with these "mitzvos of the land" to teach us that if someone leaves gifts for the poor it is as if he has built the Temple and brought his sacrifices in it.

As the essence of the Jewish festivals is the closeness to Hashem achieved through the sacrificial offerings, we can surmise that the repetition of these agricultural mitzvos is meant to convey to us that through these mitvos we can achieve a similar closeness to Hashem. But that begs the question – why do these seemingly disparate Jewish experiences bring about a similar closeness to Hashem?

Rabbi Yochanon Zweig explains that there is a marked difference between the regular mitzvah of charity and these gifts of the farmer. With regards to charity, one exercises his free will of how much and to whom he wishes to give. With regards to the land gifts to the poor, however, he has no choice but to give them and he has no control over who accesses his field and ultimately who is the recipient of the crops. This removed involvement demonstrates a complete submission to Hashem's will, as the farmer plays no part in guiding the food to its final destination. The farmer is effectively proclaiming that Hashem is in control of his assets. It is precisely this subordination of will that is the characteristic shared by the offeror of a sacrifice, who takes his animals and consecrates them entirely to Hashem, demonstrating a complete submission to the Divine will. The lesson for us all is to have complete faith and reliance in Hashem and trust that whatever direction life may take us it is surely for our best.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

You shall not do any work on this very day, for it is the Day of Atonement, to provide for your atonement before Hashem, your G-d (23:28).

The custom to celebrate two days of Yom Tov does not extend itself to Yom Kippur because of the danger it would pose to those would fast for two consecutive days (Bais Yosef Orach Chaim 624).

Although it is understandable why we should not fast for two consecutive days, nonetheless, this is not a reason to permit the performance of *melacha* on a second day. Why isn't there a second day of Yom Kippur to prohibit the performance of work?

PARSHA RIDDLE

Why is the loss of a Kohen's mother (21:2) listed before the loss of his father?

Please see next week's issue for the answer.

Last week's riddle:

When is one allowed to dilute a prohibited item?

Answer: One may not use wood from a non-permissible tree (orla) for a fire. However, one is allowed to add permitted wood to the fire and dilute the prohibited wood.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Emor*, *kohanim* (Aharonic priests) are prohibited from defiling themselves by contact with the dead. This includes visiting gravesites.

Over the centuries, it has become increasingly customary for Jews to visit the graves of those renowned for great piety and Torah scholarship. *Kohanim*, too, have desired to do so, and the question has therefore arisen as to whether they have any dispensation from their prohibition against defilement. The core of the discussion concerns a controversial doctrine declaring that "the righteous do not cause defilement."

One of the primary sources for this doctrine is a *midrash* that relates that when the great sage R. Akiva died in jail, [the Prophet] Elijah personally involved himself with his burial. In reply to the challenge that he was a *kohen* and therefore prohibited from defiling himself, he explained: "*chas ve'shalom*, there is no defilement [caused by] Torah scholars and their students" (*Yalkut Shimoni* #944, and cf. *Zohar Vayishlach* p. 168).

But while some authorities take this statement of Elijah at face value and ascribe it at least some degree of normative significance (see, e.g., *Rashash Kesubos* 103b, *Shut. Minchas Elazar* 3:64), the preponderance of *halachic* opinion forbids *kohanim* from visiting the graves of even great and holy men, at least in the absence of other bases for leniency (see, e.g., *Shut. Maharil* #150, *Shut. Zayis Raanan* 2:YD:26, and see *Nitei Gavriel Hilchos Aveilus* part 2 chapter 91 for an extensive discussion of the topic). The *Tosafos* (*Yevamos* 61b) explain that Elijah's true justification for involving himself with R. Akiva's burial was the fact that since R. Akiva had been executed by the [Roman] government, people were generally afraid to bury him, and his remains therefore constituted a *meis mitzva* (human remains which due to the circumstances will not receive a proper burial, in which case the paramount importance of ensuring such burial overrides the normal prohibition for a *kohen* to defile himself).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. On Pesach I am the top.
2. I get called first.
3. On Yom Tov I bless.
4. Honor me.

#2 WHO AM I?

1. Go up for three.
2. Fast on one.
3. Blow on one.
4. Have a good day.

Last Week's Answers:

#1 The goats on Yom Kippur (We are double; totally similar; our end is different; one would make the red white.)

#2 Fearing one's parents (I make you stand; you must obey; I give you long life; do not desecrate Shabbos.)

Congratulations to Dovid Pepper and others for last week's correct answers!

Answer as many as you can.

Each correct answer will entitle you to another raffle ticket and increase your chances of winning!
Visit gwckollel.org to submit your answers.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

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