



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The Gift of Shabbos

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"The Children of Israel shall observe the Shabbos... Between Me and the Children of Israel it is a sign forever because in six days G-d made heaven and earth and on the seventh day He rested..." (31:16-17)

The Torah describes Shabbos as a sign "between" G-d and the Jewish people. The word "between" implies that Shabbos is somehow a bidirectional signal — both from the Jewish people to G-d and from G-d to the Jewish people. The former is easily understood and elaborated upon in the verse: By observing the Shabbos, we commemorate and acknowledge that G-d created the world and rested on the seventh day. In what way is Shabbos a sign from G-d to us?

The Chizkuni explains: By giving us the Shabbos on the seventh day — the day on which He rested — G-d is signaling that we are His nation. The seventh day is His day of rest and, because of our unique relationship with Him, He has bequeathed it to us as well. In light of this explanation, the verse is then understood as follows: Shabbos is a sign from G-d that we are His special nation because He rested on the seventh day.

This concept introduces an entirely new dimension to the concept of Shabbos. It is not only a day on which it is incumbent upon us to affirm our belief in G-d as Creator of the world, but also a day on which G-d affirms the unique relationship He has with us.

The Talmud (Shabbos 10b) relates that G-d told Moshe: "I have a great gift in my treasure house called Shabbos and I wish to give it to the Jewish people. Go and tell them." May we all merit to recognize, appreciate and celebrate the incredible gift that is Shabbos!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem said to Moshe, "Carve for yourself two stone Tablets like the first ones..." (34, 1)

Hashem showed Moshe a slab of sapphire in His treasure house, and Hashem told him, "The shavings shall be yours". From these shavings Moshe grew wealthy. (Rashi)

From here we learn that whoever studies Torah, the Torah will support him; he will become wealthy and successful. (Tanchuma)

The Torah asked Hashem, "Why are my children (those who study me) poor?" Hashem answered, "I want to ensure that they will merit the World to Come; I am afraid that an excess of money may cause them to be preoccupied, which will cause them to forget to involve themselves in Torah study. (Yalkut Shimoni Mishlei 3,934)

How do we reconcile these two Midrashim? Does the Torah make those who study it wealthy or do they remain poor?

Parsha Riddle

How does this week's Parsha impact the way the Kohen Gadol dressed on Yom Kippur?

Please see next week's issue for the answer.

Last week's riddle:

How can an ordinary Jew become as holy as a member of Shevet Levi?
Answer: Through committing oneself to the study of Torah. (Rambam Hilchos Shemitta V'Yovel)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Ki Sisa contains one of the Torah's three reiterations of the prohibition: "Do not cook [lo sevasheil] a kid [gedi] in its mother's milk." (34:26) The prohibition of cooking meat and milk together is not limited to a kid, or to the milk of an animal's own mother (see, e.g., Chullin 114a); why, then, does the Torah say "in its mother's milk"?

Ibn Ezra and Bechor Shor (23:19) suggest that the prohibition does refer primarily to the cooking of a kid in its own mother's milk, since this constitutes cruelty, and is analogous to the slaughtering of an animal and its offspring on the same day (Vayikra 22:28) and the taking of the mother bird with its young (Devarim 22:6). Ibn Ezra explains that the reason the Torah forbids cooking in all milk is that since milk is commonly obtained from commercial sources, and the purchaser may be unaware of the kid's mother's location and may not realize that the purchased milk contains the kid's mother's milk, the rule that "every doubt regarding a Biblical matter is prohibited" applies.

Bechor Shor also makes the startling assertion that the simple meaning (peshat) of the prohibition is something else entirely: the words lo sevasheil here do not mean "do not cook" but rather "do not ripen", i.e., do not allow a kid [presumably a first born one, which must be offered as a sacrifice and given to a priest] to grow and be raised on its mother's milk, but offer it immediately. The prohibition is thus analogous to the commandment in the beginning of the verse: "The choicest first [reishis] fruit of your land shall you bring to the House of Hashem, your G-d". [Bechor Shor seems to understand reishis not as a description of the fruit to be brought, but rather as an imperative to bring the fruit immediately upon its formation.]

Some commentators take this idea even further, and explain that the word gedi here actually means fruit, and 'mother' refers to the tree on which it grows, so this portion of the verse itself is an exhortation to bring the first fruit immediately to the House of Hashem, and not to allow it to ripen on the tree (Hadar Zekeinim ibid., and cf. there for yet another reading of the verse).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was bright.
2. I wore a mask.
3. I am from the small "Aleph."
4. I was misunderstood as horns.

#2 WHO AM I?

1. I am not your leg.
2. I became a drink.
3. I was not born.
4. I was raised by the Yosef riser.

Last Week's Answers

#1 The Choshen (Breastplate) (I stopped sin, I answered questions, I was enlightening, I was stone faced.)

#2 The oil of the Ner Tamid (I was for the constant one, I was crushed, Only use my first, Clearly clean.)

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

Win a
NERF Laser-Ops Set!



THE NEXT
RAFFLE WILL BE
February 26.

Visit gwckollel.org to submit your answers.

Answer as many as you can.
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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Sunday, March 10 at YISE – Opening remarks: 9:30am – Last session ends: 1:30pm

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