



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Living the Torah

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And you shall observe the commandments...that a person shall do them and live by them." (Vayikra 18:5)

As the saying goes, "there is a great distance between the brain and the heart." In other words, that which we know intellectually may be vastly different from what we feel emotionally. Similarly, there is often a great distance between the brain/heart and the hands. We often create for ourselves lofty ideals, but fail to translate them into action. This, explains Rabbi Mordechai Ilan in his work *"Mikdash Mordechai,"* is what the *Torah* is addressing with the words *"and live by them."* While it is wonderful for someone to value spirituality and holiness in his or her heart, ultimately that is insufficient. Our values and ideals must manifest themselves in our daily lives. Only then will it be possible to reach our true potential and fulfill our purpose.

May we all merit to form the goals and aspirations that the *Torah* desires of us, and may we merit to transform those goals into actions and truly live by *Hashem's Torah*.

Wishing you a Good Shabbos!

SPONSOR

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

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 counterintuitive.

Parsha Riddle

What was Nechemia's other name?

Please see next week's issue for the answer.

Last week's riddle:

**When did Bnai Yisroel sing 'Az Yoshir'? (Two answers)
Answer: 1) After they crossed the Yam Suf 2) Before they crossed the Yam Suf. Due to their great trust in Hashem, they were singing for the salvation they were confident Hashem would deliver. (Mechilta)**

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Acharai Mos (Leviticus 18:3), the Torah prohibits "walking in the ordinances" of the non-Jews. As we have previously noted, the scope of the prohibition is a matter of dispute; the dominant view seems to be that it is limited to a) practices with immodest purposes, and b) rituals that have no rational explanation, and are therefore suspect of being rooted in superstition and paganism (Rema yoreh de'ah 178:1), but the Gaon of Vilna (Gra - ibid. s.k. 7) rejects this limited understanding of the prohibition and insists that it extends to all non-Jewish practices.

Despite the fact that the view of the Gra is a minority opinion, a number of twentieth century authorities have urged its adoption in various contexts, although in each of these contexts there are also opposing lenient views:

- R. Moshe Feinstein declares that the Gra's opposition to the custom of arranging trees and flowers in the synagogue on Shavuos, on the grounds that it is a non-Jewish custom (which some have suggested was based on his aforementioned stringent understanding of the prohibition - see Divrei Shaul YD siman 348 and Minchas Osher Vayikra 33:2) has been "accepted" [by later authorities or Jews in general] (Shut. Igros Moshe YD 4:11:5). Many authorities, however, defend the custom (see Shut. Yechaveh Daat 4:33).
- R. Betzalel Zolty forbids military funerals, comprising the laying of floral wreaths and the firing of guns, based on the Gra's broad understanding of the prohibition (Kovetz Noam volume 2 p. 161). R. Yechiel Yaakov Weinberg, however, concludes that R. Zolty "has gone too far" with this ruling (Shut. Sridei Eish YD #39).
- R. Osher Weiss similarly forbids the laying of floral wreaths on graves, as well as the erection of monuments to honor the fallen and standing for moments of silence, out of concern for the Gra's view (Minchas Osher ibid. 33:4). R. Yehudah Herzl Henkin, however, defends the "general custom" "to stand in honor of the fallen when the siren is sounded" on the grounds that a) the Gra's view is not normative and b) for various reasons, even the Gra would not forbid the practice (Shut. Bnei Banim 2:30).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

Win a Roller Coaster Challenge Game!



#1 WHO AM I?

1. We were identical.
2. Our ends were different.
3. Our purpose is similar.
4. We caused drawings.

#2 WHO AM I?

1. I was designated.
2. For me there are sukkos.
3. For me there was food on Yom Kippur.
4. I put things over the edge.

Last Week's Answers

#1 Hallel (My half is almost complete, I'm at evening service for some, I am split in the Order, Don't confuse me with the sleeper on the roof.)

#2 Pesach (I am not opening, I jumped, I could be your brother, I am not opening.)

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!**

THE NEXT
RAFFLE WILL BE
May 7.

KOLLEL BULLETIN BOARD

Greater Washington Community Kollel classes resume this
Sunday, May 5.

Visit gwckollel.org for all the latest information.