



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Meaningful Days

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

These are my appointed festivals: Six days you shall work and the seventh is a day of rest, a holy convocation. (23:2-3)

Parshas Emor discusses the holidays of the Jewish calendar. Right after the Torah introduces the topic of the holidays, it mentions the law of resting on Shabbos. It would seem from this juxtaposition that there is a link between Shabbos and the holidays.

Our sages teach that Shabbos and the festivals represent two of our most fundamental beliefs. Shabbos is a testimony to Hashem's having created the world. After the six days of the world's creation, Hashem rested on Shabbos. We therefore also rest on Shabbos to demonstrate the idea that Hashem created the world and then rested afterward.

The holidays, on the other hand, highlight Hashem's supervision over the world. On Pesach, Hashem saved us from slavery, rescuing us from our oppressors and punishing them as well. On Shavuot, Hashem gave us the Torah which provides us with our moral code and teaches us which actions are to be performed and which must be avoided. On Rosh Hashanah and Yom Kippur, we proclaim Hashem's kingship over the world and stand before Him in judgment. Finally, on Sukkos, we celebrate Hashem's protection over us during our travels in the desert and remind ourselves that we are always under Hashem's watchful "eye."

These two concepts are core principles of our faith – our Emunah. First, Hashem created the world from nothingness and nothing exists without His input, as represented by Shabbos. Second, Hashem actively supervises and maintains the world. Everything happens solely under His control – there is nothing that happens by random chance, as represented by our observance of the holidays.

Wishing you a Good Shabbos!

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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

**Eighteen to get married (Pirkei Avos 5, 21)
Where is there a hint to this in this week's parsha?**

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 davening

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Emor (23:11,15), the Torah commands that the omer offering – apparently associated with the holiday of Passover – be brought on “the morrow of the rest day” (mi-macharas ha-Shabbas). The Mishnah (Menachos 10:3) alludes to a debate between the rabbis and the Boethusians (a sectarian group) over the meaning of the word Shabbas in this context: the latter understood it in its usual sense of Saturday, and thus maintained that the omer was to be offered on the Sunday following the Saturday that falls during the seven days of Passover, while the former understood it to mean “the first day of Passover,” and thus maintained that the offering was always to be brought on the second day of Passover, regardless of the day of the week.

The Talmud records that various sages of the Mishnah offered no fewer than **ten** different hermeneutical derivations of their position that the word Shabbas does not have its standard meaning here (although it ultimately concludes that only four of these are irrefutable, while the other six can be refuted). This debate is still ongoing today; the Karaites, the spiritual heirs of the Boethusians, still follow the Boethusian interpretation and reject the rabbinic understanding.

The ramifications of this debate extend beyond the question of when to bring the omer offering; our parashah also directs that we are to count seven weeks from the day the omer is brought (sefiras ha'omer), and then celebrate a holiday on the fiftieth day (Shavuos). The Boethusians and the Karaites thus celebrate Shavuos on the Sunday that occurs fifty days from the Sunday following the Saturday that falls on Passover, as opposed to the rabbinic tradition, which celebrates it on the fiftieth day from the second day of Passover, regardless of the day of the week.

The Mishnah relates that the harvesting of the grain for the omer was done on the second night of Passover with great fanfare and with reiterated announcements of various details of the procedure. It explains that this was in order to publicly repudiate the Boethusian position that “**There is no harvest of the omer at the conclusion of the first Festival day of Passover unless it occurs at the conclusion of Shabbas.**”

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Honor me.
2. I cannot bury you.
3. You give to me.
4. I atone for you.

#2 WHO AM I?

1. Go up for three.
2. Fast on another.
3. Blow on one.
4. Good day!

Last Week's Answers

#1 Blood (I am the soul, I was the first of ten, Salt me out, I am not “read”.)

#2 Zakein (I could be a beard, I could be old, I could be learned, I make you upstanding.)

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UPCOMING

**Virtual Lunch & Learn with
Rabbi Yitzhak Grossman
Thursday, May 6 – Noon
Zoom info at
gwckollel.org/programs**

**"ALL FOR ONE AND ONE FOR ALL"
HALACHIC PERSPECTIVES ON
LABOR UNIONS**

a virtual Lunch & Learn



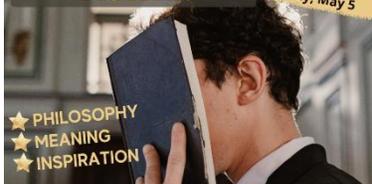
with
Rabbi
Yitzhak
Grossman

Thursday, May 6
12:00pm



**FUNDAMENTALS
OF
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