



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

In this week's portion of Shemini, the Torah records (10:16): "Moshe inquired insistently about the he-goat of the sin offering, for behold it had been burned! And he was wrathful with Elazar and Itamar, Aharon's remaining sons..."

Moshe was angry that the sacrificial offering for the new month was burnt rather than eaten. Aharon and his sons, Elazar and Itamar, reasoned that, given that they were in a state of mourning after the deaths of Aharon's other sons, Nadav and Avihu, they were not permitted to eat of the sacrifice. In the ensuing debate between Moshe and his brother Aharon, the Torah concludes (10:20): "Moshe heard and it found approval in his eyes."

Rashi, quoting the Medrash, says that when Moshe heard Aharon's reasoning, he conceded that his brother was correct. Moshe was not ashamed to admit his error. He had been so certain of his own logic that the conduct of Aharon and his sons brought him tremendous distress and made him angry at their failure to eat of the sacrifice. Ever the man of humility and truth, however, Moshe kept an open mind throughout. Not only did he accept and embrace their position in the end, but he took personal joy in their success at determining the correct approach of burning the sacrifice.

The Torah recounts Moshe's reaction to teach us that his emotional and intellectual response was of equal importance to the law itself. One of our greatest daily challenges is the opportunity to acknowledge that we have erred. "I'm sorry" are two of the most difficult words to utter. The ability to listen with an open heart and mind to the thoughts and feelings of another, and to be so nimble as to change positions in the process, is the hallmark of personal greatness and accomplishment. Such a man was Moshe, who was able to change course seamlessly on both a conceptual and an emotional level. The Torah's record of his conduct is intended to be a teachable moment which challenges all of us to emulate the fine and noble precedent of our exalted leader, Moshe.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And the pig, its hoof is split and is completely separated, but it does not chew its cud – it is unclean for you. (11, 7)**

Why is the pig named *chazir*? In the future, Hashem will be chozer / return it to B'nei Yisrael, by permitting them to eat it. (Rabbeinu B'chaya)

One of the foundations of Jewish belief is that the Torah does not change (Rambam Thirteen Principles of Faith). If so, how can the Torah's prohibition regarding eating pig cease to exist?

### Parsha Riddle

**Why would the mitzvah of reading Parshas Parah be a Torah obligation?**

Please see next week's issue for the answer.

Last week's riddle:

How many children did Haman have?

Answer: Either 30, 70, 100 or 208 (Megilla 15b and Piyut Parshas Zachor)

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parshas Shemini*, Aharon's sons Nadav and Avihu are consumed by a fire from Hashem after bringing "an alien fire" before Him. Subsequently, Hashem commands:

Do not drink intoxicating wine, you and your sons with you, when you come to the Tent of Meeting, that you not die – this is an eternal decree for your generations (10:9).

There are *midrashic* opinions that infer from this juxtaposition that Aharon's sons were punished for entering the Tent of Meeting while intoxicated (*Vayikra Rabbah* 12:1,5). An obvious difficulty with this is that if the prohibition against entry while intoxicated had not been issued until after the death of Aharon's sons, then why were they punished for its violation?

The Rosh resolves this problem by invoking the exegetical principle that passages in the Torah are not always arranged in chronological order (*ein mukdam u-me-uchar ba-Torah*), and the prohibition against entry while intoxicated, along with all the laws of the sacrificial service, were actually issued earlier, before the commencement of the service, despite being recorded afterward in the Torah (*Shut. ha-Rosh* 13:22).

The Radvaz suggests that even if the prohibition had not yet been issued, the impropriety of appearing before Hashem while intoxicated is self-evident:

Is there a greater disrespect for [the honor] that is due to Hashem than to appear before Him having drunk wine? Is it not the case that if one appears before a king of flesh and blood, he will be punished, so *a fortiori* before the King, the King of Kings, may He be blessed (*Shut. Radvaz* 2:615).

Following the prohibition, the Torah continues: In order ... to teach the Children of Israel all the decrees that Hashem had spoken to them through Moshe.

Accordingly, the Talmud rules: **If one drank a quarter-log of wine, he may not issue a halachic ruling** (*Eruvin* 64a)

It is related that on Passover night, when everyone would drink the Four Cups of wine, the great Jerusalemite rabbi R. Shmuel Salant would race through the Seder and then take a brief nap, in order that there should subsequently be someone in Jerusalem able to issue *halachic* rulings. (This is based on the Talmudic rule in this context that even a minimal amount of sleep dispels the effects of wine.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I clean up.
2. My translation is like "annul."
3. I am similar to Esav.
4. The egg's middle is not my prohibition.

#### #2 WHO AM I ?

1. My appearance is kosher.
2. I am not "return."
3. My eating prohibits yours.
4. I could also mean "fress."


#### Last Week's Answers

**#1 Tzav** (My name is my number, I have two letters, I inspire zerizus, I contain the last week's laws.)

**#2 Shelamim/Peace Offering** (I can be for Pesach, I am for the owner, I can be for thanks, I can be for peace.)

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