



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Because It's His Will

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"You shall carry out my *mishpatim* and safeguard my *chukim*." (18:4)

In Parshas Acharei Mos, the Torah instructs us regarding the fulfillment of "*mishpatim*" as well as "*chukim*." "*Mishpatim*" refer to those *mitzvos* that would be dictated by reason even if they were not commanded by the Torah. "*Chukim*," on the other hand, refer to the *mitzvos* whose reasoning are unfathomable by human intelligence.

While certainly every *mitzvah*, whether we understand its reasons or not, has profound spiritual significance and elevates a person spiritually, one may wonder if there is any *practical* purpose for the *mitzvos* that we do not understand.

Rabbi Dovid Feinstein suggests that these types of *mitzvos* can provide a training ground to develop unquestioning trust in all the laws of the Torah. This is similar to the strictness of military training in which soldiers are required to comply with many seemingly inessential regulations, such as particular haircuts or polished shoes. Even though they may not see the value of such inflexible rules, by being conditioned to follow such rules, the soldiers learn to unquestionably obey serious orders in situations where their lives are at stake.

On a practical level, *chukim* can serve a similar function. Were it not for the existence of *mitzvos* that we know we will not be able to understand, we might begin to think that every commandment deserves to be scrutinized for its "value." Hashem, however, wants us to follow the dictates of the Torah even when we don't understand why we must do certain things. *Chukim* reinforce our submission to the Will of Hashem and help us perform all *mitzvos*, both those that we understand and those we don't understand.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

You shall not stand aside while your fellow's blood is being shed... (19:16)

To see him dying and you can save him. (Rashi)
How do we know that a doctor is allowed to heal?
Because the verse says (Mishpatim 21:19) "...he shall provide healing". (Brachos 8a)

Since one is obligated to save another person, why is it necessary to have a special verse to teach that a doctor is permitted to heal?

How are the halachos of *shechting a chaya*, (a non-domesticated kosher animal) stricter than a *beheimah* (a domesticated kosher animal)?
How are they more lenient?

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha does $7+7=13$?

Answer: The Kohen locks up a metzora twice for seven days each, which totals thirteen days (not fourteen).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Kedoshim (19:14), the Torah commands: "You shall not place a stumbling block before the blind (*ve-lifnei iver*)."

Our tradition includes several different interpretations of this prohibition of "*lifnei iver*" the most prevalent of which is that it is a prohibition against facilitating sin:

From where is it derived that a person may not extend a cup of wine to a nazirite, who is prohibited from drinking wine, and that he may not extend a limb severed from a living animal to descendants of Noah? The verse states: "You shall not place a stumbling block before the blind." (Avodah Zarah 6b)

Rambam explains: [A]nyone who causes a person who is blind with regard to a certain matter to stumble and gives him improper advice, or who reinforces a transgressor - who is spiritually blind, for he does not see the path of truth, because of the desires of his heart - transgresses a negative commandment, as it states: "You shall not place a stumbling block before the blind." (Rotzeach 12:14)

There is much discussion of whether inviting a non-observant Jew to one's home or synagogue where it is likely that the invitee will desecrate Shabbos by driving there violates the prohibition of *lifnei iver* (or any of several other related prohibitions). R. Moshe Feinstein maintains that directly inviting someone who will drive to his destination does indeed violate *lifnei iver* even if the invitee is able to walk to the destination if it is "known" that he will not trouble himself to do so (Igros Moshe OC 1:99). R. Shmuel Vosner rules similarly that it is prohibited to extend an invitation to a non-observant Jew that will cause him to drive on Shabbos. He acknowledges that full compliance with this *halachah* is difficult, but he nevertheless concludes that "there is no choice but to refrain from inviting" such a person, "or at least to write that it is prohibited to come on Shabbos except by foot in accordance with the *halachah*." (Shevet ha-Levi 8 166:6 and 256:2)

R. Moshe Shternbuch, however, allows such an invitation insofar as the intention is to bring the invitee closer to observance (Teshuvos ve-Hanhagos 1:358). R. Shlomo Zalman Auerbach putatively allowed for some degree of leniency as well, although the precise contours of his position are not entirely clear (see Minchas Shlomo kama 35 and R. Aharon Lichtenstein, "Educational Programming Which Can Lead to Shabbat Desecration").

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the soul.
2. I was the first of ten.
3. Salt me out.
4. I am not "read."

#2 WHO AM I?

1. I could be a beard.
2. I could be old.
3. I could be learned.
4. I make you upstanding.

Last Week's Answers

#1 "Se'es" a type of tzaraas (I don't say, I 'says.' I am not a load, I whiten your hair, My center may be healthy.)

#2 The birds of the metzora (We are double, We are kosher, Our end is different, One makes the other red.)

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on the weekly parsha

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