



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The verses enumerate many blessings of success and prosperity in reward for following the Torah and keeping the mitzvos. Among the listed benefits, the verse pledges, "I will place My Sanctuary among you and My spirit will not detest you" (26:11).

Many commentators wonder why the verse concludes with the assurance that G-d will not detest us. If we merit to have G-d's Presence residing amidst us in His Sanctuary, certainly there is no cause for G-d to have an aversion to us!

Perhaps we can understand this verse by examining the verse which immediately follows it: "I will walk among you and be for you a G-d, and you will be a nation to Me" (26:12). The great commentator Rashi explains the words "I will walk among you" as describing a G-d who forges a close and intimate relationship with Man, as if He were strolling among us.

We are familiar with the maxims "Absence makes the heart grow fonder" and "Familiarity breeds contempt." These aphorisms, however, describe a purely human phenomenon, as we grow weary of each other and discern fault and blemish. In contrast, the verse relates, meriting G-d's Presence among us will lead to only more closeness and greater intimacy.

Fortunate are we that Almighty G-d above desires the love and intimacy of His children below.

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

Five of you will pursue a hundred, and a hundred of you will pursue ten thousand... (26:8)

The math is off. If five pursue a hundred, then a hundred (which is twenty times five) should pursue two thousand (which is twenty times a hundred). From here we see that when many people are following the Torah their power increases excessively (Rashi).

For how could one (non-Jew) pursue a thousand (Jews), and two (non-Jews) cause a myriad (ten thousand Jews) to flee? (Ha'azinu 32:30)

Why doesn't Rashi ask in Ha'azinu why the power of the non-Jews chasing the Jews increases disproportionately?

PARSHA RIDDLE

How does the letter "vav" guarantee the coming of Moshiach?

Please see next week's issue for the answer.

Last week's riddle:

A child is considered Jewish if his mother is Jewish. Is the nationality of a non-Jew determined by the mother or the father? Where do we know that from this parsha?

Answer: Father - from the posuk 25:44 (see Rashi) that if the father is not from the seven nations - even if the mother is - the child is not considered to be from the seven nations.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Bechukosai begins with Hashem's promises that if we obey His statutes and commandments, He will bestow upon us all manner of worldly good fortune. The Ramban (26:11) explains that when the Jewish people conduct themselves worthily, "their affairs will not be arranged by nature at all ... and He will remove all disease from their midst, to the extent that they will not need a physician." He goes so far as to declare that "one who seeks Hashem via a prophet will not seek physicians," and that the practice of the righteous in the era of prophecy was to consult solely prophets, and not physicians, when they fell ill.

The Rambam (Commentary to the *Mishnah, Pesachim* 56a) seems to vehemently reject this perspective. He argues that one who consumes bread as a remedy for his hunger is surely not guilty of any lack of reliance upon Hashem! Just as we acknowledge and thank Him when we eat for providing us with our sustenance, so, too, do we do so when utilizing medical remedies. [In a similar vein, the *Akeidas Yitzchak* (#26) sharply critiques the view of the Ramban as theologically unsound, but see *Michtav Me'Eliyahu* (Part 3 pp. 170-73) who argues that the Rambam and the Ramban do not actually disagree, but are referring to people on different spiritual levels.]

Furthermore, the Ramban himself elsewhere (*Toras Ha'Adam, Sha'ar Ha'Sakanah*) expresses a much more positive view toward the practice of medicine, declaring that anyone knowledgeable in this field is obligated to practice, "and if he refrains, he is a murderer."

The consensus of later authorities is that the Ramban's comments to our *parashah* notwithstanding, in our generation "it is virtually a strong obligation upon the ill individual and his relatives" to seek medical treatment, and those who decline to do so but simply rely upon Hashem to deliver a miracle are misguided and sinful (*Shevet Yehudah (Ayash) Yoreh De'ah* beginning of #336). Of course, the medical treatment should be accompanied by fervent prayer (*Birkei Yosef ibid.* #2, and cf. *Shut. Tzitz Eliezer* Vol. 5 *Ramas Rachel* 20-2).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am 50 and 30.
2. I am 20 and 10.
3. I am not less than a month.
4. I am worth it.

#2 WHO AM I?

1. I am for ten.
2. I could be for nine or eleven.
3. I cause painting.
4. Single file line, please.

Last Week's Answers:

#1 Yovel (I am calculated by seven; blow a Shofar; I am "forever"; I am referenced on the Liberty Bell.)

#2 Har Sinai (I was for Sh'mita; I was for mitzvos; I caused hatred; I was humble.)

*The next raffle
is June 21st.*

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.



KOLLEL BULLETIN BOARD

DNA Evidence in Jewish Law:

RSVP Now for a Lunch and Learn at Morgan Lewis this Monday, June 6

Join Rabbi Yitzhak Grossman and Greater Washington Community Kollel at Morgan Lewis & Bockius (1111 Pennsylvania Avenue Room 231).

Lecture and lunch are free of charge.

RSVP to info@gwckollel.org.

