



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Appreciating the Challenges

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects for the Kollel

At the beginning of this week's Parsha, Moshe recounts the events that occurred to the Jewish people in the wilderness. He states: "I said to you at that time, to say, 'I cannot carry you alone. Hashem, your God, has multiplied you and behold you are like the stars of heaven in abundance. May Hashem, the God of your forefathers, add to you a thousand times yourselves, and bless you as he has spoken of you. How can I alone carry your contentiousness, your burdens, and your quarrels?'" (1:9-12) At first glance, Moshe's feelings towards his relationship with the Jewish people seem to vacillate from one moment to the next. He first celebrates their multitudes and then in the very next sentence declares how impossible it is to bear them. Furthermore, what does Moshe mean that "I said to you at that time, to say?" Who is supposed to say this?

Rav Meir Simcha of Dvinsk compares Moshe's words to a person with a large and beautiful family. The father derives much joy in raising his family, but they also present him with many challenges. Of course, he feels fortunate to have these challenges and he will certainly bless others similarly - namely, that they should merit to have to confront the same difficulties, which are inherent in having children and grandchildren! Moshe, Rav Meir Simcha explains, was imparting a blessing to the leaders of future generations that they too should merit to have to deal with the difficulties and complaints of a multitudinous nation and that they too should be able "to say" that "Hashem, your God, has multiplied you like the stars of heaven. How can I alone carry your burdens?"

As a "*mamleches kohanim*," a "kingdom of priests," each one of us is a leader with a sacred responsibility. We have been entrusted with the tremendous gift of the Torah, which can at times seem very challenging and difficult to care for. For some it might come easier, but perhaps a little too easy, observing the mitzvos by rote, without energy and enthusiasm. If we recognize that the multitude of mitzvos we have been given are truly the greatest blessing of all and a challenge to be cherished, we will be able to dedicate ourselves to serving Hashem with newfound appreciation, resolve, and punctiliousness. May Hashem aid in that effort and respond by rewarding us with the ultimate means to serve Him, by rebuilding the Beis Hamikdash speedily in our days!

Have a wonderful Shabbos!

TABLE TALK

POINTS TO PONDER

It was in the fortieth year... Moshe spoke to Bnei Yisrael... (1:3)

This teaches us that Moshe chastised Bnei Yisrael shortly before his death. He took a lesson from Yaakov who waited to chastise his children until he was on his death bed. Yaakov said, "Reuven, my son, I did not chastise you until now, so you should not leave me and go to Eisav." There are four reasons why a person should wait to deliver mussar until it is closer to his death... as Yehoshua did not chastise Bnei Yisrael until it was close to his death, and so did Shmuel and David HaMelech conduct themselves... (Rashi)

Does this mean that the mitzva "Rebuke your friend" (Kedoshim 19:17) only applies shortly before a person's death?

PARSHA RIDDLE

How many words in Chumash are not Lashon HaKodesh? What are they?

Please see next week's issue for the answer.

Last week's riddle:

When does a person need atonement, even though they did not perform a sin?

Answer: If they intend to sin, as in the case of the lady whose husband unbeknownst to her annuls her vow.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *Parashas Devarim* (and indeed, throughout *Chumash Devarim*), Hashem repeatedly exhorts the Jewish people not to fear their military opponents (1:27-33; 3:1-2, 21-22; 7:17-21; 20:1-8). The Rambam interprets these exhortations as commandments, counting the prohibition against fearing the enemy and "becoming intimidated" (*la'arotz*) by them as one of the 613 mitzvos (*Lo Sa'aseh* #58, and see also *Sha'arei Teshuvah* 3:31-32). The Ramban disagrees, explaining that these exhortations are promises [of victory and success], not enjoiners (glosses to Rambam *ibid.*). The *Megilas Esther* sides with the Rambam, arguing that the Torah cannot be promising survival, for there is no general guarantee that Jews will not fall in battle. Similarly, R. Yisroel Yaakov Kanievsky (the Steipler) suggests that according to the view of the Rambam, the underlying basis for the prohibition against fear is not an assurance of surviving the battle unscathed, as the Torah explicitly acknowledges the possibility of soldiers' dying, but rather the imperative of hazarding one's life in total commitment to the war effort in order to sanctify Hashem's Name (*Birchas Peretz Parashas Shoftim*).

While some commentators apparently take the injunction (as understood by the Rambam) at face value and consider the mere emotional-psychological state of terror in the face of battle to constitute a sin, R. Yerucham Fishel Perlow (Commentary to R. Saadia Gaon's *Sefer Ha'Mitzvos* Part 2 p. 154b) and the Steipler reject this, arguing that such visceral fear is out of one's control. Rather, the Torah's objection is to one who deliberately chooses to dwell on his fears and intensify them. The Rambam elaborates upon the enormity of this infraction by asserting that one guilty of this is responsible for "all the blood of Israel," "and if he was not victorious and did not wage war with all his heart and with all his soul, it is as though he has spilled the blood of everyone" (*Hilchos Melachim U'Milchamoseihem* 7:15).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I delay Havdallah.
2. I make the third meal earlier.
3. I give the nine two days of rest.
4. No queenly escort

#2 WHO AM I?

1. We were from the father.
2. We were given to Lot.
3. Our men are prohibited.
4. Do not fight us.

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

POPCORN POPPER 

The next raffle is September 6th.

Last Week's Answers:

#1 Moav (We acted out of fear; we were spared; we have good doves; we were purified by Sichon.)

#2 Sukkos (I was for Yaakov; I was for Yaakov's livestock; I was for the journeys; I am a Yom Tov.)

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

Mourning and Meaning A Special Tisha B'Av Kinos Program

Men and women of the community are invited to an Elucidation of the Kinos with Rabbi Yosef Singer and Scholars of Greater Washington Community Kollel

Sunday, August 14 ~ Shacharis 8 am / Kinos 9 am
Young Israel Ezras Israel Potomac ~ 11618 Seven Locks Road