



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Seeing is Believing

Presented by Rabbi Yonatan Zakem

Kollel Scholar and Director of Community Outreach

As Moshe's final address to the Jewish people continues, he returns to discuss in greater detail some of the mistakes the nation made while being led to the Land of Israel. Moshe recounts the episode of the sin of the golden calf, describing his ascent to Har Sinai, the receiving of the *luchos*, his descent to the Israelite camp and the breaking of the *luchos*, and the ensuing effort to beseech Hashem to not destroy His people.

R' Yosef Albo, in *Sefer Ha'ikarim*, is bothered by the order in which the events of the breaking of the *luchos* took place. In verse 12, Hashem tells Moshe to descend from the mountain, as the people have made an idolatrous image. In verses 15 and 16, Moshe descends and sees that this is so. Then, in verse 17, Moshe casts the *luchos* to the ground, smashing them. Seemingly, if the creation of the golden calf was egregious enough to cause Moshe to break the *luchos*, he should have done so before going down the mountain, immediately upon hearing about it from Hashem! Surely Moshe did not doubt what Hashem had reported to him and needed no confirmation.

R' Albo explains that there is a fundamental difference between that which is learned through the intellect, and that which is learned through experience. No matter how clearly one understands an idea, there is a layer of appreciation which can only come through experiencing something firsthand. When one is told that it is raining, it cannot compare to hearing the rain beating on the windowpane and seeing the forming streams. Therefore, even though Moshe *knew* what had occurred as soon as Hashem told him, he did not fully internalize what this meant until he saw it for himself.

The many life events that we experience can serve as valuable opportunities to better understand and appreciate the ideals by which we live by.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

... and I stayed on the mountain for forty days and forty nights, bread I did not eat and water I did not drink (9:9).

Humans ate the bread of angels... (Tehilim 78:25)

Rebbi Akiva taught, "From here we learn that angels eat (if angels do not eat, how could Dovid HaMelech say that 'humans eat the bread of angels?'). Rebbi Yishmael said, "Go tell Akiva that he erred, because Moshe said that when he was in heaven he did not eat. There is no proof that angels eat" (Yoma 75b)/

The Sfias Emes asks as follows: Since Moshe informed us that he did not eat while in heaven, it implies that angels do eat in heaven!

Furthermore, humans cannot survive without food. If Moshe remained a human while in heaven, how did he survive without eating for forty days?

PARSHA RIDDLE

Besides the mitzva to recite Shema, which other mitzva is fulfilled while saying Shema?

Please see next week's issue for the answer.

Last week's riddle:

Why do we cover our eyes while reciting Shema?

Answer: 1) To help us concentrate (Mishneh Berura)
2) To teach us to follow Hashem blindly.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Eikev contains the reiterated exhortation to "walk in [all] the ways" of Hashem (8:6; 10:12; 11:22). The Sifrei explains that:

These are the ways of the Holy One, blessed be He, as it says (Shemos 34:6-7): "Hashem, Hashem, G-d, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and Who cleanses." And it says (Yoel 3:5): "whosoever shall be called by the name of Hashem shall be delivered" - and how is it possible for a man to be called by the name of the Holy One, blessed be He? Rather, just as He is called merciful and gracious, so too, you, be merciful and gracious and give free gifts to all...

This is the imperative of *imitatio dei*, counted by the Rambam in his *Sefer Hamitzvos* as the eighth positive commandment. Others, however, understand that the imperative to "walk in His ways" is not an independent commandment, but a general exhortation "to walk in the ways of the Torah and keep them" (*Sefer Yereim siman 4*; R. Yeruchom Fishel Perlow's commentary to R. Saadia Gaon's *Sefer Ha'Mitzvos, chelek 1 p. 144d*).

Elsewhere (*Hilchos Deos 1:4-6*), the Rambam sets forth his famous Golden Mean, the principle that it is generally appropriate to adopt an intermediate course, equidistant between the two extremes, with regard to most character traits, and he asserts that this is the meaning of the above *midrash*.

In addition to the aforementioned verses, there are several other Biblical verses that command us to imitate Hashem:

• The Song of the Sea contains the phrase "*ze Keili ve'anveihu*" (*Shemos 15:2*). One Talmudic interpretation of the word "*ve'anveihu*" is "be like Him" ("*havi domeh lo*" - *Shabbas 133b*).

• A prophet who incites us to stray after other gods is put to death, "because he has spoken to turn you away from Hashem your G-d ... to thrust you out of the way which Hashem your G-d commanded you to walk in" (*Devarim 13:5*).

• "Hashem shall establish you a holy people unto Himself, as He has sworn unto you, if you shall keep the commandments of Hashem your G-d, and walk in His ways" (*Ibid. 28:9*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. The snake bites here.
2. Don't confuse me with a doctor.
3. On account of...
4. I equal 172.

#2 WHO AM I?

1. I am for night and day.
2. Some say lay and stand.
3. Some say any way.
4. I am in the riddle.

Last Week's Answers:

#1 *Tu B'Av / The 15th of Av* (I'm not the second; I happily end the sad beginning; making matches; I am 15.)

#2 *Davening* (I am usually 3 times a day; sometimes I am 4; once a year I am 5; this week I was 515.)

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

Win a



Science Inventions Kit!

Congratulations to Akiva Jacobs and others for answering last week's questions correctly!

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

Visit gwckollel.org to submit your answers.

THE NEXT RAFFLE WILL BE AUGUST 22nd.

KOLLEL BULLETIN BOARD

A new day and time for Pearls of Prayer!

Pearls of Prayer will be moving to Sunday evenings at 8:00 beginning with the Elul Semester, August 27th.

Join Rabbi Zakem at YISE for Jewish thought and life lessons based on the text of the weekday Shemoneh Esrei!

Pearls of Prayer