



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Is it Good to Be Bold?

Presented by Rabbi Hillel Shaps, Director of Special Projects

The Talmud (Beitzah 25b) teaches that the Jewish people merited the Torah because they are *az* – bold or brazen. Pirkei Avos (Chapter 5 Mishna 20) also indicates that boldness is a positive attribute, when Rabbi Yehuda Ben Teima bids us to be “bold like a leopard.” In the next Mishna, however, Rabbi Yehuda seems to contradict his previous instruction when he asserts, “the bold-faced person goes to Gehinnom.” This seemingly opposite perspective is further corroborated by the Talmud (Erechin 16b), which states that the *tzitz*, the head-plate worn by the Kohen Gadol (High Priest), atoned for the deeds of the bold-faced. How are we to reconcile these apparent contradictions? Is boldness a positive virtue or a negative characteristic?

Like most other attributes, boldness can be either positive or negative – depending on how it manifests itself. The Chasam Sofer comments that this is the reason that the words *kodesh la’Hashem* (sanctified to G-d) were inscribed on the head-plate covering the Kohen Gadol’s forehead. If one’s boldness prevents one from accepting constructive criticism or causes one to act brazenly with those around him or her, then it is certainly a negative attribute. However, the Chasam Sofer further explains, it is that very same boldness, when used in the service of G-d, that has been the key to the survival of the Jewish faith throughout the generations. It is only because of our *azus* – our brazenness – that we have withstood the violence and challenges to our faith presented by the nations of the world.

Perhaps Megillas Esther alludes to this theme as well. Although Haman was successful in coercing all other Jews to bow before him, the Megillah (5:9) recounts that Mordechai would not *za mimenu* (budge before him). The letters of *za* (*zayin* and *ayin*), when reversed, spell *az* – brazen. Mordechai succeeded in channeling the attribute of brazenness to “not stir before Haman” – thereby standing up to his attempt to subdue us.

May we learn – from the words on the Kohen Gadol’s head-plate and the actions of Mordechai – to direct the boldness with which our nation has been endowed towards the service of G-d, thus ensuring the survival of our people and of our faith.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

In the future, all the holidays will be nullified, but the holiday of Purim will never be nullified. (Yerushalmi Taanis 2, 6)

What makes Purim different from all other holidays? Why would it be that the holidays that Hashem commanded will be abolished, but the holiday that Mordechai and Esther established will not be abolished?

PARSHA RIDDLE

How many books of Tanach are named for women?

Please see next week's issue for the answer.

Last week's riddle:

What is the name of the rock that the Aron (ark) sat on? Why is it called that?

Answer: Even Hashesia (Foundation Stone) – since the world was created from that spot.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tetzaveh contains the instructions to fashion the priestly vestments, including the "*Choshen Ha'mishpat*" ("Breastplate of Judgment" – 28:15). In the conclusion of the section describing the *Choshen*, the Torah orders (28:30): "and Aaron shall bear the judgment of the Children of Israel on his heart constantly before Hashem".

The meaning of the references to 'judgment' is unclear; one explanation offered by Rashi (following *Vayikra Rabah* 10:6 and *Zevachim* 88b), is that the *Choshen* atones for perversions of justice.

While the Torah's various prohibitions against bribery and perversions of justice are primarily directed toward actual judges, some authorities have extended them to anyone in a position of public trust (*Pilpula Charifta Sanhedrin* Ch. 3 *os shin*). Similarly, an unrepentant sinner, who is *halachically* disqualified from serving as a judge, is similarly disqualified from holding public governmental office, on the grounds that holders of positions of public trust have the status of judges (*Hagahos Ha'rema CM* end of *siman* 37). A remarkable extension of this principle is that even citizen-electors who have sold their votes are thus Biblically disqualified from voting, insofar as they, too, have been entrusted with matters of public interest and are thus considered judges (*Shut. Chasam Sofer CM* #160)!

R. Malkiel Tannenbaum discusses an officer of a charity fund who promised a certain individual some of the funds under his control as a *quid pro quo* for that individual's provision of something of value to a member of the officer's family. He argues that even if in the officer's judgment the promised individual is an appropriate recipient of the charitable funds, he is nevertheless prohibited from making this judgment on his own, due to his interest in the matter, "and as it is known, officers in charge of charity are like judges whom the community has accepted upon themselves" (i.e., and therefore subject to the proscriptions against judicial conflicts of interest - *Shut. Divrei Malkiel* V:212).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I was killed for a friend.
2. I made a party.
3. I oppressed the Jews.
4. I refused to come.

#2 WHO AM I?

1. I make you lose your mind.
2. I am so you can't differentiate.
3. Sometimes I am four times.
4. I was present for the request.

Last Week's Answers:

#1 The Menorah (I had blossoms even in winter; I was a fiery creation; I can be found on the "Arch of Titus"; I caused the Kohen Gadol to walk the longer route.)

#2 The Aron (Ark) (I was only for the first; I was a 3-in-1 deal; I occupied no space; Beware! I can cause death.)

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

Win a
3-D
Night Edition
Puzzle
of the
Empire State
Building

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!

THE NEXT
RAFFLE WILL BE
MARCH 6th.

KOLLEL BULLETIN BOARD

Start your Purim day with a half-hour of learning!

Join GWCK for the 10th Annual Yeshivas Mordechai Hatzadik Purim learning extravaganza.

For men and boys 5 and up ~ Prizes, refreshments, raffles, dancing!

Purim morning following the 8 AM minyan (approx. 9:45 AM). At GWCK, 10900 Lockwood Dr.

For more info visit gwckollel.org

