



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Concealed Criticism

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The Book of Devarim begins with Moshe recounting for the Jewish people the events of their long stay in the desert. At first glance, many of the verses seem to state mere facts, such as the location of the Jewish people and nearby landmarks. Nevertheless, the Sages tell us that hidden in these statements are words of rebuke for the behavior of the Jewish people in the desert. Why did the Torah opt to conceal these words of reproach, rather than state them openly and clearly? Rashi explains that the Torah went out of its way to obscure the true meaning of these verses specifically *because* they are words of rebuke "*because of the honor of Israel*".

From here we see how important it is to preserve the dignity of another person, even if we are correcting them for a wrongdoing. There was a certain distinguished Rav who was famous for his sobering lectures of rebuke. Yet, people would remark that when he was speaking you could not tell that he was rebuking anyone. His words and tone were full of love and warmth.

It should certainly go without saying that if this is how one is expected to act when rebuking another person for a wrongdoing, how much more so must we be careful to guard the dignity of one who has done nothing wrong.

We are approaching Tisha B'av, the day dedicated for mourning the loss of our Holy Temple. Our Sages tell us that the Jewish people met this sad fate as a result of their failures in interpersonal matters. May we take the lesson of our Parsha to reinforce the importance of protecting the dignity of all of those with whom we interact, and may we merit to see the Holy Temple rebuilt speedily and in our days!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Have mercy Hashem our G-d,... on Yerushalayim, Your city, on Zion, the resting place of Your Glory... (Third bracha of Birchas HaMazon)

O Merciful One, in Your abounding mercy, return Your Shechina to Zion, Your city, and the order of the Temple services to Yerushalayim. (Birchas Kohanim)

Which is the city of Hashem, Yerushalayim or Zion? Where is the resting place of Hashem's glory (the place where the korbonos were sacrificed), Zion or Yerushalayim?

Parsha Riddle

Where is there a source in this week's parsha that one should not eat food that was cooked by a non-Jew?

Please see next week's issue for the answer.

Last week's riddle:

How could someone be forced to go to the City of Refuge without having accidentally killed someone?

Answer: If a talmid kills accidentally, his rebbe must go along with him. Also, if a rebbe goes, the Yeshiva goes along with him (Makos 10a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Devarim (3:11), Og, king of the Bashan, is described as having been a giant: "behold! his bed was an iron bed ... nine cubits was its length and four cubits its width, by the width of that man [ba'amas ish]". This translation (by ArtScroll, in the Stone Edition of the Chumash) follows Onkelos and Rashi, that Og's bed was nine of his own cubits, rather than nine standard cubits, as understood by Ibn Ezra and (apparently) Rashbam. As ArtScroll explains: "Since Og's size was enormous, his bed had to be many times more than nine cubits as measured by ordinary human beings." [Cf. Mizrahi ibid.]

Og's extraordinary size is invoked by the Talmud in a the context of techum shabbos: the Mishnah (Eruvin 45a) cites several opinions maintaining that one who is traveling and is asleep at the beginning of Shabbos must remain within four cubits of his initial location for the entire Shabbos. [Although the halachah (Shulchan Aruch OC siman 401) follows an alternate opinion, that such a person is still entitled to the normal two thousand cubit limit, the four cubit measurement is still applicable in other contexts of the laws of techumin.]

The Talmud (ibid. 48a) raises the question of whether these cubits refer to standard cubits, or are determined by the individual's personal dimensions. It argues that the cubits cannot be standard ones, for if they were, "what will happen to Og, king of the Bashan [i.e., he would be unreasonably restricted in his movement]?"

The Talmud concludes, however, that someone with unusually short limbs relative to his body, for whom using cubits based on his personal dimensions (i.e., the length of his arms) would constitute an unreasonable stringency, is granted the leniency of using standard cubits.

The halachah therefore is that anyone whose cubit (measured from the elbow to the tip of the longest (i.e., middle) finger) is longer than a standard cubit uses his own cubits (Nesivos Shabbos ch. 41 n. 14), whereas anyone whose limbs are short relative to his body uses standard cubits. [The rules for someone with unusually long limbs relative to his body, or with unusually short body and limbs, but proportional to each other, are not entirely clear.]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were from the father.
2. We did not let you pass.
3. Our men are forbidden.
4. Do not fight us.

#2 WHO AM I?

1. I delay Havdallah.
2. This year, I am not on my name.
3. I don't have a keynote speaker, rather...
4. I end the third meal early

Last Week's Answers

#1 Mattos-Masei (I am tribes and travels, I am double, I am not an M&M, I finish in the Wilderness.)

#2 The Three Weeks (I am not between Mitzrayim, Nazir like, I banned the band, I go from fast to fast.)

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

*Win a
Ripstik!*



Congratulations to Yoseph Graham and others on answering last week's questions correctly!

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 July 31st.

KOLLEL BULLETIN BOARD

Men and women of the community are invited to a special **Tisha B'Av Kinos Program**
Mourning and Meaning with the Teachings of Rav Soloveitchik zt"l

An elucidation of the Kinos based on the commentary of Rabbi Joseph B. Soloveitchik zt"l – presented by Rabbi Yosef Singer and scholars of the Greater Washington Community Kollel

Sunday, July 22 – Shacharis: 8:00am – Kinos: 9:00am – Young Israel Ezras Israel of Potomac, 11618 Seven Locks Road