



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Speaking with Respect

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

The book of Devarim begins with Moshe addressing the Jewish people. Rashi explains that although it is not mentioned explicitly in the verse, Moshe was subtly rebuking the people by referencing places where they had angered G-d. He did not rebuke them openly, however, out of concern for their honor. Rav Chaim Shmuelevitz points out that despite the fact that these events included well-known transgressions, such as the sin of the golden calf and the sin of the spies, and Moshe was engaged in the *mitzvah* of rebuking another, he was still careful to do so in a way that would not cause the people embarrassment.

The Talmud (Gittin 55b) recounts how the embarrassment of another person was a catalyst for the destruction of the second *Beis Hamikdash* (Temple). Bar Kamtza was accidentally invited to a party at the home of someone who hated him. When his presence was noticed, Bar Kamtza was asked to leave the party. Feeling slightly embarrassed, Bar Kamtza pleaded to be allowed to stay, even offering to pay for the entire party. His pleas fell on deaf ears and he was unceremoniously removed from the gathering. None of the other guests, including a number of Rabbis, said a word. Utterly humiliated, Bar Kamtza became angry and set into motion a course of events that would ultimately frame the Jews as rebels in the eyes of the Roman Emperor. This eventually led to the *Beis Hamikdash* being destroyed.

At this time of year, when we focus on rectifying the actions that brought about the destruction of the *Beis Hamikdash*, we must remember the importance of upholding the honor and dignity of others. Whether we agree with the other person or not, and even in a situation where criticism is warranted and correct, we must be sure to treat each other with respect and always take care that our words and actions not bring embarrassment to another person.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

These are the words... (1, 1)

The custom is to write a Get with only twelve lines. The reason is because there are four lines in between each Chumash in a Sefer Torah. The four lines between Bamidbar and Devarim do not count because Devarim is merely a repeat of the occurrences that happened in the other Chumashim. (Tosfos Gittin 2a)

There are more than two hundred mitzvos that appear for the first time in Devarim. If so, how could Tosfos say that Devarim is only a review of the first four Chumashim? (Dibros Moshe Gittin)

Parsha Riddle

Tisha B'Av is always the same day of the week as which Yom Tov?

Please see next week's issue for the answer.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Devarim (1:16), Moshe relates: "I instructed your judges at that time, saying, **Listen among your brethren and judge** righteously between a man and his brother or his litigant." We have previously noted that this is one of the verses adduced by the Talmud (Sanhedrin 7b) as prohibiting *ex parte* communication between a litigant and the court. There are, however, a number of exceptions to this rule, some generally accepted and some disputed:

- Questions of law that are not dependent on contested particulars of a specific case may be brought to the court *ex parte* (Shut. Rema 112; Shut. Shevus Yaakov 1:64; Pischei Teshuvah CM siman 17 os 11).
- Some authorities limit the prohibition to an actual judge with jurisdiction over the case, but allow the expression of advisory, non-binding opinions by others (Shut. Rashbash #230; Keneses Hagedolah *ibid.* Hagahos Tur 19). Others disagree, offering various reasons why even this is improper: if a litigant learns that he will not prevail in his suit, he may refuse to participate in a *din torah* (Shevus Yaakov *ibid.*); a litigant may be motivated to lie based on the analysis of the case he receives (Shut. Rivash #5); an opinion offered on the basis of one litigant's presentation of the case may subsequently need to be retracted when the other litigant's side is presented, and this constitutes "a disgrace of the scholar" (Rivash *ibid.*).
- R. Yonah Landsofer notes that despite the aforementioned concerns, many *acharonim* were willing to respond to *ex parte* queries where they trusted the petitioner and were convinced that he was committed to the truth and would certainly not be motivated by the response to lie. R. Landsofer is not entirely comfortable with this leniency, but he concludes by acknowledging that distinguished rabbis do rely on this and other leniencies to respond to *ex parte* queries from those they trust (Shut. Meil Tzedakah, cited in Pischei Teshuvah *ibid.*).
- Some authorities were willing to allow at least some degree of leniency (with respect to the concern about enabling the litigant to lie) where technical considerations made strict adherence to the ideal procedures impractical (Rivash *ibid.*; Shut. Avodas Hagershuni 47).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

**WIN a
Boxer
Interactive
Robot!**



#1 WHO AM I?

1. I stop re-rebuke.
2. My message before I leave.
3. I stop embarrassment.
4. I was for Yaakov and Moshe.

#2 WHO AM I?

1. Sit low.
2. Change shoes.
3. No food.
4. I am similar to Yom Kippur.

Last Week's Answers

#1 Matos-Masei (I am travelling sticks, I include vows and inheritance, I am double, I end with strength.)

#2 The 3 Weeks (No barber, I stop "to this time," I banned the band, I am referred to by my time.)

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
Sept 24.

KOLLEL BULLETIN BOARD

GWCK invites men and women of the community to join for an inspiring trip to the

13th Global Siyum Hashas of Daf Yomi

at Met Life Stadium in East Rutherford, NJ Jan 1, 2020 - 1:00pm.

GWCK will be arranging bus transportation to and from the Siyum Hashas.

To be seated with other members of the Greater Washington community at the Siyum Hashas, make your reservation by Aug 12 using the Greater Washington Group Code. For more information, to reserve your seat on the bus, and to receive the Greater Washington Group Code go to www.gwckollel.org/siyumhashas.

