



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Tefillah of Reb Levi Yitzhak

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Bind them as a sign upon your arm and ornaments between your eyes" (6:8)

This verse, part of the first paragraph of the Shema, is also one of the sources for the commandment to place Tefillin on one's arm and head. Tefillin is a precious Mitzvah that Jews, since time immemorial, have gone great lengths to perform. There are countless stories from the holocaust of Jews who managed to smuggle a pair a Tefillin into the concentration camp or were willing to trade their meager bread rations just to fulfill the Mitzvah.

Rav Pam related that the great Chassidic master, Reb Levi Yitzchak of Berditchev, once observed a simple Jew taking off his Tefillin one morning. The man accidentally dropped the tefillin and they fell to the ground. The man paled with fright and quickly picked them up, kissed them, and lovingly wiped off the dirt.

Taking in the scene, Reb Levi Yitzchak raised his eyes heavenward and declared, "Master of the universe! Look at how a simple Jew expresses his deep love for his Tefillin, which have fallen to the ground. You, as well, our heavenly Father, also have Tefillin (see Berachos 6a) that extol the uniqueness of the Jewish nation. How can You let Your tefillin, the Jewish people, lie on the ground in the dirt. It has been 2,000 years since Your people were sent into exile. Please pick us up, clean us and kiss us as that simple man did."

Parshas Va'eschanan is always read on the Shabbos following Tish'a B'av, the day we commemorate the destruction of the temple and the beginning of our exile. We hope and pray to Hashem that He should accept that prayer of Reb Levi Yitzchak of Berditchev, and raise us up and send us the final redemption.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

"It is too much for you! Do not continue to speak to Me further about this matter. Ascend to the top of the cliff and raise your eyes... and see with your eyes..." (3, 27)

You requested of Me, "and let me see the good land," I am showing it to you. (Rashi)

Rebbi Elazar taught, "Great is the power of prayer... we see from Moshe, when he was only answered through prayer, as the verse juxtaposes Moshe's prayer with Hashem's answer, "Ascend to the cliff..." (Berochos 32b)

Rebbi Simloai expounded, "Why did Moshe desire to enter the Land of Israel? Did he wish to eat its fruit? Or to benefit from its bounty?... No, Moshe wished to enter Eretz Yisroel in order to be able to fulfill the mitzvos that can only be fulfilled in Eretz Yisroel." (Sotah 14a)

If Moshe's intention to enter Eretz Yisroel was to fulfill the mitzvos that can only be fulfilled in Eretz Yisroel, how was his seeing the land from afar an answer to his prayer and desire?

Parsha Riddle

What is the source for the obligation to recite 100 berachos daily?

Please see next week's issue for the answer.

Last week's riddle:

Who was compared to a bee? Why?

Answer: The nation of Emor. Just as a bee dies after it stings a victim, so too the Emorim would die if they started making trouble for Bnei Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Va'Eschanan contains the second version of the Ten Commandments, the fifth of which is "Honor your father and your mother" (*kibud av va'aim*). The Talmud (Yevamos 5b-6a) teaches that this *mitzvah* does not override other *mitzvos*, due to the hermeneutically derived principle that "all of you, both parent and child, are obligated in My [G-d's] honor." As noted previously, this is one of several arguments advanced by *Shut. Maharik* (#166) against a son being bound by his father's objection to his choice of wife: since the Torah commands one to marry only a woman whom he desires and who finds favor in his eyes, a father's order to desist from marrying one's heart's desire is tantamount to an order to violate the Torah.

Halachic authorities have invoked this rule that obedience to G-d trumps obedience to one's parents in a variety of other contexts as well; a couple of notable ones follow.

- A son wished to travel to a certain country to study Torah under a certain rabbi, due to his conviction that he will be successful in his studies there. His father strenuously objected, declaring that this step would cause him great pain, since he would constantly worry about the son's safety in that location, which he considered a very dangerous one. The *Terumas ha-Deshen* (#40) rules that the son is not required to respect his father's wishes, despite the fact that it is possible for the son to study locally as well, since "it is not from anyone that one merits to study."
- Maharam of Rottenberg (*Sha'arei Teshuvos* 2:79) rules that the *mitzvah* of making *aliyah* overrides one's filial duties, since "the honor of G-d takes precedence," and this is also the position of *Shut. Mabit* (1:139). Accordingly, R. Yitzhak Nissim (*Yayin ha-Tov* 2:YD:7) rules that youth movements in the diaspora are permitted to inculcate in children a desire to make *aliyah* even against their parents' wishes. R. Eliezer Yehudah Waldenberg (*Shut. Tzitz Eliezer* 14:72), however, argues that there are dissenting opinions to that of Maharam and Mabit as well, and he therefore concludes that the matter is "not that clear" and that careful consideration must be given to the possible violation of the stringent *mitzvah* of *kibud av va'eim*.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. Six.
2. Forty-two.
3. I am for accidents.
4. Follow the signs.

#2 WHO AM I ?

1. I am not for a minyan.
2. I am listed twice.
3. I am split in two.
4. Utterances or commandments?

Last Week's Answers

#1 The word "Eichah" (I was for Moshe, I was for Yirmiyahu, I was for Yeshayahu, How?)

#2 Sitting low to the ground (I am for the Megilla, I am for the mourning, I am for the morning, Stay down.)

KOLLEL BULLETIN BOARD

Regular Kollel classes are now on summer break and will resume, be"Jf, on August 22.

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