



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Make It Real!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Parshas Nasso, with its 176 verses, ranks as the longest *Parsha* in the *Torah*. Rabbi Fischel Schachter explained in the name of the *Chasam Sofer*, that it is no coincidence that the longest *Parsha* often follows the *Yom Tov* of *Shavuos* – as it does this year. The idea, explains the *Chasam Sofer*, is that immediately after we accept the *Torah* on *Shavuos* we are given the opportunity to “put our money where our mouth is” and demonstrate our commitment by involving ourselves in the lengthiest *Parsha*.

We can all relate to the notion that, unfortunately, inspiration tends to fizzle out rather quickly. We hear an inspiring speech or experience a moment of spiritual elevation, but does it change our life? The key to turning that “...probably not” to a resounding “yes!” is quickly turning that thought of inspiration into action. Inspired to give more *tzedakah*? Donate something right away – even if it’s just a dime. Decided to dedicate more time to *Torah* study? Sit down to learn something, anything, right away, even if it’s only for 5 minutes. By doing this, we transform our inspiration into something real and tangible thereby increasing the likelihood of creating lasting change.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

So shall you bless Bnei Yisrael... (6, 23)

How do we know that a kohen may not add more blessings than are written in the parsha of Birkas Kohanim? ...The Torah wrote (Devarim 4, 2), "Do not add on the matter." (Rosh Hashana 28a)

After the kohanim turn their face from Bnei Yisrael, what do they say? ...Master of the world... "Look down from Your holy place in Heaven and bless Bnei Yisrael." (Ki Savo 26, 15) (Midrash)

Why is the extra blessing from Ki Savo not considered an additional blessing to what is written in Birkas Kohanim?

Parsha Riddle

Where are Noach and his descendants hinted to in this parsha?

Please see next week's issue for the answer.

Last week's riddle:

Besides Matan Torah, what other two famous events occurred on Har Sinai?

Answer: The Burning Bush. Additionally, the Midrash (1:8) says that Har Sinai is really Har HaMoriah, so accordingly Akeidas Yitzchak and the Beis HaMikdash were on Har Sinai.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Our previous article discussed the idea of our sages that by instructing us to erase His name in the course of the *sotah* ritual, Hashem is waiving the honor normally due to His name in order "to make peace between a man and his wife," and we noted that the Talmud elsewhere teaches that the preservation of peace justifies deviating from the truth.

Another justification for deviating from the truth is self-defense against the unscrupulous. The Talmud states:

[W]hen Yaakov met Rachel, **he said to her: Will you marry me? She said to him: Yes, but my father, Lavan, is a swindler, and you will not be able to** outwit **him.** Yaakov alleviated her fears, as **he said to her** that he is her father's brother, referring not to their familial affiliation but rather to his ability to deal with her father on his level, as if to say: **I am his brother in deception. She said to him: But is it really permitted for the righteous to be involved in deception? He said to her: Yes,** it is permitted when dealing with deceptive individuals, as the verse states: "**With the pure you will show yourself pure, and with the perverse you will show yourself subtle**" (II Samuel 22:27), indicating that one should deal with others in the manner appropriate for their personality. (*Megillah* 13b)

Indeed, the *mishnah* permits lying to save one's property from theft:

One may take a vow to murderers, i.e., people suspected of killing others over monetary matters; **or to robbers [haramin] ... that** the produce in his possession **is teruma although it is not teruma.** ... (*Nedarim* 3:4)

The Rashba, however, adamantly forbids the making of false claims in order to prevail in a legal proceeding even though one is ultimately in the right:

Heaven forbid that the descendants of Avraham should utter falsehood even to avert loss, as it is written "The remnant of Israel will not commit corruption, they will not speak falsehood" (*Tzephaniah* 3:13) ... hated is falsehood, and beloved is truth, and there is no vessel of fine gold equivalent to it. (*Shut. ha-Rashba* 3:81)

Some suggest that the Rashba's absolute intolerance of falsehood may be limited to proceedings in *beis din* (rabbinic court), but in other contexts, prevarication in response to unscrupulousness may be permitted (*Mishpatecha le-Yaakov chelek* 8 pp. 178-79).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not a soft drink.
2. "Sin" or a "Samach"
3. I bring animal food.
4. Become wineless.

#2 WHO AM I?

1. I was a dozen of one.
2. We were identical, yet unique.
3. Princely gifts.
4. We make the Parsha long.

Last Week's Answers

#1 Shloshes Yimei Hagbala (Three days of preparation for Matan Torah) (I am for three, I am on the fence, Get ready, Purify yourselves.)

#2 Rus (I equal my kabalas mitzvos, Conversion is learned from me. Both of my husbands died, My grandfather was stabbed in his stomach.)

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Men's Programming

Beis Medrash Night White Oak

Tuesdays at 8:30pm at SEJC, 10900 Lockwood Dr.

Join together on Tuesday evenings and be a part of the ruach for Beis Medrash Night White Oak!
Join Rabbi Mandel and Rabbi Grossman in learning fascinating Halachic topics, attend a shiur with Rabbi Biberfeld, or learn on your own.