



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

In an extraordinary departure from the Torah's usual concise style, the verses summarize the entire journey the nation traveled, beginning from the Exodus until the nation's arrival at the banks of the Jordan River. Many commentators question the need for the lengthy review of the nation's itinerary, with many answers offered. I would like to share with you an answer from the Alter of Kelm.

When someone sets out on a journey for business or pleasure, the trip itself serves no purpose other than as a means to reach the intended destination. If the destination is never reached, or the anticipated objective not achieved, the journey itself was a wasted effort. That is not true in the spiritual realm. Here, every step is precious and worthy. All of our efforts serve to bring us closer to our true mission, lovingly counted and measured by G-d Himself. As a result, each desert encampment is specified, referenced and eternalized for all time.

In our personal journey of spirituality, in our quest to become kinder, wiser, and more G-dly, we invariably encounter obstacles and difficulties. And on a national level, our journey is constantly beset by travail and tribulation. Yet, on this journey, even in the darkest of times, we carry in our hearts the knowledge that G-d is our constant companion, lovingly leading us to our ultimate destination.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe sent them, a thousand from each tribe for the legion, them and Pinchas, son of Elazar, the Kohen, to the legion... (31, 6)

The tribe of Levi was separated from the ways of the world. They do not wage war, as the rest of Bnai Yisroel ... (Rambam Shemita V'Yovel 13, 12)

Since Kohanim are from the tribe of Levi, why was Pinchas sent to war?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What was the name of Levi's wife?

Answer: Osah (Daas Zekanim Pinchas 26:59)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Masei* (35:22-23), the Torah describes an act of involuntary manslaughter as follows: "But if with suddenness, without enmity, did he push him, or he hurled any implement upon him without ambush ... **but he was not his enemy and did not seek his harm...**"

While the simple interpretation of the phrase "he was not his enemy and did not seek his harm" is a characterization of the **killer**, our Sages interpret it as referring to the witnesses to, or judges of, the homicide. The Mishnah (*Sanhedrin* 3:5) states:

[R. Yehuda says:] **One who loves or one who hates** one of the litigants is also disqualified [from testifying]. ... The Rabbis **said to** Rabbi Yehuda: **The Jewish people are not suspected of** bearing false witness due to love or hate.

The Talmud (*ibid.* 29a) explains that R. Yehuda derives his disqualifications from our verse:

One about whom it can be stated "**But he was not his enemy,**" can testify about him. And one who "**neither sought his harm**" can judge him. The Gemara asks: **We found** a source for the disqualification of one who **hates; from where do we derive** that one who **loves** is disqualified? ... [This] is based on **logical reasoning: What is the reason an enemy** is disqualified from bearing witness? It is **because he feels a sense of aversion** toward that individual and might testify falsely against him. A similar logic can be employed with regard to one who **loves, as well: He feels a sense of affinity** toward that individual, and might testify falsely on his behalf.

The Talmud proceeds to explain that even the Sages who disagree with R. Yehuda's disqualification of one who loves or hates one of the litigants from **testifying**, agree that he is disqualified from **judging**, since although he is not suspected of deliberately lying, his ability to judge fairly is still impaired (Rashi *ibid.*).

The *Birchei Yosef* (*CM siman 9 s.k. 20*) suggests that even one who loves or hates **both** litigants should not serve as a judge, for two reasons:

- Presumably, his feelings toward the litigants are not exactly equal in degree, and even the small differential between them can bias his judgment.
- His feelings may tempt him to compromise so that each litigant can both win and lose, even where the law is entirely on the side of one of them.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am travelling sticks.
2. I include vows and inheritance.
3. I am double.
4. I end with strength.

#2 WHO AM I?

1. No barber.
2. I stop "to this time."
3. I banned the band.
4. I am referred to by my time.

Last Week's Answers

#1 Bris Shalom (Covenant of Peace) (My opposite caused me, I am for peace, I am not for day eight, I am for Pinchas.)

#2 Rosh Chodesh (I come monthly, I am special for women, I am not a head, I can be 17,18, 19, 20 or 21 times per year.)

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Mrs. Channah Cohen

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Beginning the second perek Monday, July 17

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