



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Lofty and United

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Today you are like the stars of heaven in abundance" (1:10)

We find in the Torah that the Jewish nation is compared to the stars and the sand. This comparison refers not only to the quantity of the Jewish people, but also to the special qualities that we are destined to possess.

The Jewish people are like the lofty stars of heaven, a reference to the spiritual heights we attain through our study of Torah and performance of Mitzvos. This elevates us over all of creation.

Sand, in its humble simplicity, cannot compare to the lofty beauty of the stars. Rabbi Asher Weiss points out, though, that sand has its own unique advantage. Whereas the stars are separated by vast expanses of space, the sand on the seashore is bound in a unified, monolithic front. If not for this unifying factor, the grains of sand would be swept into the sea. However, each grain holds the grain beside it in place, thus creating an invincible barrier against the waves.

So too, each Jew must strive for the spiritual advancement symbolized by the stars. However, we must also join forces together in unity, like the sands of the seashore, since this is the secret of our survival. In fact, our Sages (Talmud Yerushalmi Pe'ah) tell us that the wicked King Ahab's soldiers were victorious in battle, even though there were idolators among them, because they had unity.

This week, we mourn over the loss of our Beis Hamikdash and our exile. Let us take the message of our comparison to the stars and to the sand and rededicate ourselves to Torah study and Mitzvah observance. Let us, as well, stand in a unified front with our brothers and sisters – the rest of the Jewish nation – and achieve our incredible destiny with the rebuilding of the Beis Hamikdash and the ingathering of the exile, may it be speedily in our days. Amen!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

I instructed your judges at that time, saying, "Listen among your brethren and judge righteously... (1:16). From here we derive that there is a mitzva for judges to judge (Rashi Kesubos 106a).

Why didn't Chazal institute that judges recite a bracha before they judge a case? Since a bracha is recited before performing a mitzva, why should the mitzva for judges to judge be different?

Parsha Riddle

When Moshiach comes, which three Yomim Tovim will we celebrate?

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), the Torah states:

For only Og king of the Bashan was left of the remaining Rephaim – behold! His bed was an iron bed, in Rabbah of the children of Ammon – nine cubits was its length and four cubits its width, **by the cubit of that man** (*ba-amas ish*).

The above translation of the Biblical text, by ArtScroll, follows Onkelos, who translates "*ba-amas ish*" as "*ba-amas ha-ish*" – "by the cubit of **the** man," i.e., Og himself (see Ramban). Rashi, too, explains that "*ba-amas ish*" means "*ba-amas Og*." According to this approach, Og's bed was nine of **his own** cubits, rather than nine standard cubits. Rambam (*Moreh Nevuchim* 2:47) and Ibn Ezra, however, understand that his bed was nine **standard** cubits. These latter commentators accordingly put Og's height at about twice that of an ordinary person, whereas R. Eliyahu Mizrahi explains that Rashi's motivation to interpret the verse as referring to Og's cubits rather than standard ones is to reconcile its description of Og's height with the following midrashic account that implies that Og was much taller than merely twice human height:

Og **said: How large is the camp of Israel? It is three parasangs. I will go and uproot a mountain three parasangs long and I will hurl it upon them and kill them. He went, uprooted a mountain three parasangs long, and brought it on his head. And The Holy One, Blessed be He, brought grasshoppers upon it and they pierced the peak of the mountain and it fell on his neck. Og wanted to remove it from his head; his teeth were extended to one side of his head and to the other and he was unable to remove it. ... The story concludes: How tall was Moses? He was ten cubits tall. He took an axe ten cubits long, jumped up ten cubits, and struck Og in the ankle and killed him.** (*Berachos* 54b)

The Talmud mentions this account in explanation of a *beraisa* that states:

One who sees [the sites of various miracles, including:] **the rock that Og, King of Bashan, sought to hurl upon Israel ... On all of these miracles one must give thanks and offer praise before G-d.**

It is unclear whether Rambam and Ibn Ezra, who maintain that Og was (merely) twice normal human height, would accept that such a rock actually exists.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I didn't get what I asked for.
2. I am a half.
3. I am on the other side.
4. I am an add on.

#2 WHO AM I?

1. I am the last.
2. Almost one day.
3. Words.
4. After last week's

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

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