



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
 Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Elements of Growth

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Hashem spoke to Moshe in the Desert of Sinai..." (1:1)

Our Parsha opens by telling us that Hashem spoke to Moshe in the Desert of Sinai. The Midrash (Bamidbar Rabbah 1:7), addressing why the Torah specifies the location, explains that the Torah was given in the presence of three elements: fire, water (from rain), and in a desert.

The Ksav Sofer explains that each of these elements teaches an essential lesson about how to approach Torah. Water always flows downward to the lowest point. In the same way, Torah can only truly be absorbed in a person who is humble. Unlike other wisdom, the ability to acquire Torah knowledge is not solely dependent on one's intellect – it requires refined character traits, with humility serving as the foundation.

Fire represents light. Torah is our source of illumination, guiding us in every situation. When we learn Torah, we must recognize that it is not just knowledge, but a guiding light that directs every aspect of our lives, and we are meant to follow its guidance faithfully.

A desert represents simplicity and detachment from material excess. Just as a desert is empty and uncluttered, a person who wants to grow in Torah must avoid becoming overly focused on material pursuits. Instead, they should view the physical world as a means to achieve spiritual growth, keeping their priorities centered on spirituality.

As we approach Shavuot, which celebrates the great gift of Torah, it is an ideal time to contemplate the lessons of these three elements: Torah knowledge and true growth come when we approach our Torah learning with humility and an understanding that it is our guiding light, as well as by keeping our focus on the things that really matter.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

Count the sons of Levi... every male from one month of age and up... (3:15)

From one month after they are out of the category of a neifel... as we see this tribe is counted from the womb. Yocheved was counted in the count of seventy people coming down to Mitzrayim, even though she was born as they crossed the border... (Rashi)

If the source to count the Leviim at a younger age is from Yocheved, they should be counted from when they are in the womb, or at least from birth. Why do we give the source as Yocheved, and then wait until the child is a month old to count them?

Parsha Riddle

The leading tribes of the four encampments of the Jewish people were: Reuven, Yehuda, Yosef, and Dan. How did Yaakov Avinu hint in his brachos (in Parshas Vayechi) that they would be unique?

Please see next week's issue for the answer.

Last week's riddle:

If one loses count of when Shemittah is, how can one quickly figure it out?

Answer: Divide the current Hebrew year by seven. If there is no remainder, it is a Shemittah year. Ex. $5782/7=826$

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bamidbar*, G-d instructs Moshe to "Count the children of Levi ... Count all males from the age of one month and upward" and to "Count every firstborn male aged one month and upward of the children of Israel." (3:15,40) Rashi (in his comments to both these verses) explains the rationale for limiting the counting to those who had reached the age of one month is that only when an infant reaches that age is he presumed to be viable. The Talmud (*Shabbos* 135b-136a and elsewhere) records the position of R. Shimon b. Gamliel that "**any child that remains alive thirty days** after birth **is no longer** suspected of being a **stillborn**," and *Bamidbar Rabbah* (4:3) explains that his position is based on G-d's command to count the firstborn from the age of one month.

The Talmud declares this position of R. Shimon b. Gamliel to be normative, and its discussion of the topic, along with its further development by later authorities, contain a number of *halachic* ramifications of the age of viability, including the following:

- *Yibum* (levirate marriage) and *chalitzah*: If a man dies with no surviving issue, his wife must perform either *yibum* or *chalitzah*, but if he left surviving issue at the time of his death, even if that issue subsequently dies, *yibum* and *chalitzah* are not performed. If he left an infant who subsequently dies, if the infant reaches the age of one month before dying, he is presumed to have been viable and *yibum* and *chalitzah* are not performed, but if he dies before reaching that age, *yibum* or *chalitzah* is necessary.
- The formal requirements of mourning (*aveilus*): *Aveilus* is not required for an infant who dies before reaching the age of one month.

Contemporary authorities debate whether an infant, particularly one born preterm, who would be unable to survive on his own and is kept alive via a neonatal incubator nevertheless gains the presumption of viability at one month post birth (see *Toras ha-Yoledes* pp. 390-91; *She'eilas Yeshurun* 1:YD:32; *Tzitz Eliezer* 9:28:8; *Shevet ha-Levi* 3:143). The *Tzitz Eliezer*, who maintains that even such an infant does gain the presumption of viability at one month post birth, adds that a *pidyon ha-ben* "can, and perhaps must" be performed then, even if the *bris* cannot yet be performed.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were from the funeral.
2. We were for the camps.
3. We flagged you down.
4. We were grouped in three.

#2 WHO AM I?

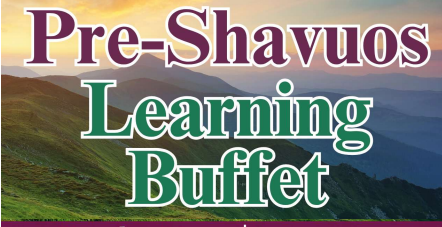
1. I contain "weeks."
2. They arrived on my head.
3. I am third of ninth.
4. "Did anyone see a van?"

Last Week's Answers

#1 Eved Ivri (I am your boss, You are my boss, Don't keep me busy, I am for theft.)

#2 Shemitta (Where is your produce? Where is your loan? Where is your work? Go learn.)

KOLLEL BULLETIN BOARD



Pre-Shavuot
Learning
Buffet

Tuesday, May 19 | 8:45-9:30pm
at Kemp Mill Synagogue

3 Presenters (You choose two.)

3 Topics (You choose two.)

3 Cheesecake Flavors (You can have all three!)

Mrs. Adina Blaustein | Rabbi Menachem Winter
Rabbi Yitzchak Kaminetsky

Open to the entire community!