



The Greater Washington Community Kollel  
**SHABBOS  
 DELIGHTS**  
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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### The Deepest Yearning

Presented by Rabbi Zechariah Schwartz, Kollel Adjunct

**"And there were men who were impure... and were not able to make the Pesach on that day... and those men said, 'We were impure... why should we lose out to not bring the offering of Hashem in its time?' (9:6-7)**

The immortal words "*Lama Nigara – Why should we lose out?*", uttered by the people who longed to bring the Korban Pesach when they could not, are enshrined in the hearts of the Jewish people for all time as the ultimate expression of how a Jew loves and treasures *mitzvos*.

The Sforno, however, adds another element to the intent behind these words. The Talmud relates that these people did not simply happen to be impure. Rather, they had become impure through handling a dead body that needed to be attended to. In other words, they became impure through the performance of a *mitzvah*. Therefore, says the Sforno, they could not understand how it could be that doing one *mitzvah* would cause them to lose out on another *mitzvah*!

We see from here yet another facet of the value that these people placed on *mitzvos*. They understood that a *mitzvah* brings with it indescribable eternal reward. Yet they were not satisfied that the reward should be anything other than what it says in Pirkei Avos (4:2), "The reward for a *mitzvah* is a (another) *mitzvah*!" The idea that the performance of one *mitzvah* should cause them to lose out on another was unimaginable. May we all learn to treasure and truly value our own *mitzvos* and follow the example of these great people.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

**There were men who had been contaminated by a human corpse... (9:6)**

These people were those who were carrying the coffin of Yosef with them from Egypt. (Sukkah 25a)

Chazal (Yerushalmi Sotah 1) say that every tribe brought out the bones of its founder when they left Egypt. If so, members from each tribe had the problem of being contaminated, not only those who carried out Yosef's bones!

### Parsha Riddle

**Where is the source that fish do not require shechita?**

Please see next week's issue for the answer.

Last week's riddle:

**Speak to Aharon and his sons saying, "So shall you bless B'nei Yisrael..." (6, 23) How might these words impact the way people give blessings to their children Friday night? Answer: According to some opinions, one should not use two hands when blessing their children so as not to bless them in the way that is stipulated specifically for Kohanim.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Behaaloscha* (10:1-10), Hashem commands Moshe to make two silver trumpets, which are to be blown on various occasions. While some of these circumstances were specific to the era of Israel's sojourn in the desert, some are not, including the following:

*And if you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the L-rd your G-d, and thus be saved from your enemies.*

The Rambam (*Ta'aniyos* 1:1) rules that war is merely an example, but the commandment to blow trumpets extends to other crises as well:

*It is a positive Scriptural commandment to cry out and to sound trumpets in the event of any difficulty that arises which affects the community, as it states "against an adversary that oppresses you, you shall blow a teruah with the trumpets." The intent is: Whenever you are distressed by difficulties—e.g., famine, plague, locusts, or the like – cry out to G-d because of them and sound the trumpets.*

R. Chaim Shraga Feivel Frank accordingly records that during the War of Attrition, a distinguished Jerusalem rabbinic court ordered the blowing of silver trumpets by Kohanim at the Kosel, which was done on 12 Iyar 5730 (1970 - *Ha-Ma'ayan* 10:4 p. 19). This course of action, however, was strongly opposed by other contemporary scholars, notably including R. Eliezer Yehudah Waldenberg (*Tzitz Eliezer* 11:16:1), and in any event, it was the exception that proved the rule that for many centuries, the commandment to blow trumpets in the event of communal difficulties had not been observed at all. Numerous possible reasons have been offered for the neglect of this commandment: It may only apply in the land of Israel (*Nesiv Chaim* beginning of *siman* 576, *Mor u'Ketziyah* end of *siman* 576, *Pri Megadim* *ibid.* EA 1); or while the Temple stood (*Aruch ha-Shulchan* 576:4, and see *Chinuch* end of 384); or during national (as opposed to local) crises (*Pri Megadim*); it may require Kohanim with authoritative records of their lineage (*Mor u'Ketziyah*); or we may be somehow incapable of fashioning proper trumpets (*Mor u'Ketziyah*, *Igros Moshe* OC 1:169, and see *Ritva Ta'anis* 12b). None of these reasons are entirely compelling, however, and some obviously do not apply to Israel in wartime. (Cf. *Ha-Ma'ayan* and *Tzitz Eliezer* *ibid.*, and R. Asher Weiss, *Mitzvos Chatzotzros b'Zman ha-Zeh u'V'Zman Milchamah*).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am twice a year.
2. I was first in Egypt.
3. I caused circumcision.
4. I need you to be designated.

#### #2 WHO AM I?

1. I was from one.
2. G-d made.
3. Flowery.
4. Bright idea.

#### Last Week's Answers

**#1 The Nesi'im's Offerings** (I'm for inauguration, Duplicates, In lieu of donations, I am for Chanuka.)

**#2 Duchaning (Birchas Kohanim)** (I'm called for my platform, Take cover, With love, I am three.)

## KOLLEL BULLETIN BOARD

**Sunday Mornings**  
at YISE, 1132 Arcola Ave.  
Breakfast: 9:30am  
Classes 9:45-10:30am  
Men's programming  
Free of charge

