



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Droplets of Love

Presented by Rabbi Zechariah Schwartz, Kollel Adjunct

In this week's Parsha, the Torah contrasts the Land of Egypt with the Land of Israel. The Land of Egypt, the Torah tells us, is watered by the Nile River, whereas the Land of Israel is dependent upon rainwater. The commentaries explain that the Land of Israel's dependence on rainwater is meant to remind its inhabitants, the Jewish people, that their livelihood comes from Hashem, not from "nature" or any person. The straightforward implication is that we perform *mitzvos* in order to merit our sustenance. But it also means that Hashem has put us in a situation where we must constantly turn to Him and ask Him for our needs. In other words, the Land of Israel is uniquely suited to the Jewish People because it is the land that fosters a relationship between us and Hashem.

Today, though we might find ourselves outside of the Land of Israel, Hashem still wants that relationship with us. Every time we learn His Torah, pray to Him, or fulfill His *mitzvos*, it is an opportunity to build that relationship. Such opportunities abound every day, but if we don't think about what we are doing, they may pass us by. As we traverse the period of consolation that takes us from the darkness of Tisha B'Av to the *Yomim Nora'im* – the High Holidays, when Hashem is closest to us, let us take every opportunity to bring ourselves close to Him.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

And what He did to Dasan and Aviram the sons of Eliav the sons of Reuven, when the earth opened its mouth wide and swallowed them and their households, and their tents... (11:6)

Korach was the one who initiated the *machlokes* (argument), and caused the earth to open its mouth. Why didn't Moshe make reference to Korach? Why did he only mention those who joined into the *machlokes* and not those who instigated it?

Parsha Riddle

Which verse in this week's parsha is used in Shemoneh Esrei?

Please see next week's issue for the answer.

Last week's riddle: Besides for the gematria of "Va'eschanan," how do we know that Moshe davened 515 prayers to be permitted to enter Eretz Yisroel?

Answer: 200 days elapsed from when Moshe was told he would not be allowed to enter Eretz Yisrael until he died (15th of Av until 7th of Adar). If you minus 28 Shabbosos, when we don't make bakashos/requests, you get 172 days. 3 prayers per day (Maariv, Shacharis, Mincha) equals 516. However, he was only told in the daytime of the 15th of Av, so at Maariv that previous night he didn't daven to be allowed in. Hence 515 tefillos. (Pnei Yehoshua)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Eikev (7:17-21), the Torah states:

Will you say to yourself, "These nations are more numerous than I; how will I be able to drive them out?" You shall not fear them. ... You shall not be terrified of them, for the L-rd, your G-d, Who is in your midst, is a great and awesome G-d.

As we have previously discussed (Devarim 5776), the Rambam and R. Yonah understand these exhortations against being afraid (along with numerous other similar ones) as commandments against fear, while the Ramban understands them as assurances that we will not come to harm. We noted that the *Megillas Esther* defends the Rambam's view on the grounds that the Torah cannot be promising survival, for there is no general guarantee that Jews will not fall in battle, and the Steipler similarly suggests that according to this view, the underlying basis for the prohibition against fear is not an assurance of surviving the battle unscathed, as the Torah explicitly acknowledges the possibility of soldiers' dying, but rather the imperative of hazarding one's life in total commitment to the war effort in order to sanctify Hashem's Name. The issue, however, is not so simple. In addition to the fact that the Ramban does indeed understand these verses as an assurance of safety, the Rambam himself writes: Anyone who fights with his entire heart, without fear, with the intention of sanctifying G-d's name alone, can be assured that he will find no harm, nor will bad overtake him. (*Melachim* 7:15)

These seemingly very different perspectives toward *bitachon* (the virtue of trust in Hashem) are considered in a famous and controversial passage in the Chazon Ish's *Emunah u'Bitachon* (2), in which he denounces as "a venerable error" the concept of *bitachon* as a duty to believe, when faced with an uncertain future, that the outcome will be good, and explains that the true meaning of *bitachon* is the belief that Hashem runs the world and nothing is due to happenstance, and so while the outcome may be good or bad, it will in any event constitute the will of Hashem. There is, however, much debate about the true meaning of this passage and whether the Chazon Ish really means to categorically reject the legitimacy of trusting that Hashem will bring about the good outcome.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for trampling.
2. I could be the end.
3. I could be the reason.
4. I could be sly.

#2 WHO AM I?

1. I am the second of three.
2. I am every morning and evening.
3. I have blessings.
4. I have curses.

Last Week's Answers

#1 **Torah** (I equal 611, I equal all, I am black, yet blue print, Pass me on.)

#2 **Shema** (Three times a day, You cover for me, Twelve said me to their elder, I am listen.)

KOLLEL BULLETIN BOARD

שבוע דנחמתא

Seven Steps
to
Consolation

a mini-series for women with
Mrs. Sara Malka Winter

Tuesday, July 28

&
Monday, Aug. 3
at 8:00pm on Zoom

Note
new
date

Part 2 this Monday
at 8:00pm. Zoom
link at:

<https://thegreaterwashingtoncommunitykollel.com>