



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

*It is an honor to present this week's Torah Minute from our archives.
The following was penned by our found, Rabbi Kalman Winter ZT"L, in 2011.*

This week we read the Torah Portion of Chukas. Chapter 20 begins with the death of Miriam, the elder sister of Moshe. Upon her death, the Torah records that the source of water, which nourished the Jewish nation for forty years in the desert, ceased. Nachmanides comments that there was a miraculous rock which accompanied the Jewish people throughout their wanderings, which supplied all of the water needs of the people. These waters came forth only as long as Miriam lived. When she died, the miraculous waters of the rock dried up.

The commentaries explain the association between the death of Miriam and the cessation of the waters. The miracle of the manna from Heaven was in the merit of Moshe. The clouds of glory that illuminated the way in the desert and provided protection were in the merit of Aharon, and the waters of the rock were in the merit of Miriam. G-d wanted the Jewish people to fully appreciate Miriam's life accomplishments and the void of her passing. Only by denying them the miraculous waters which sustained them only in her merit, would the nation fully comprehend and appreciate her demise.

So too, it is in all of life's experiences. We only appreciate in retrospect the full measure of our good fortune and bounty when we lose it. All the while, whether it be health, peace, prosperity, children, etc., we unfortunately take matters for granted. We live with the status quo and believe in a world of entitlement. The death of Miriam and the cessation of the waters teach us to look with a more appreciative and grateful eye for the everyday blessings we so enjoy and from which we benefit.

Have a wonderful Shabbos!

Rabbi Kalman Winter

TABLE TALK

POINTS TO PONDER

Whoever touches the corpse of any human being shall be contaminated for seven days... (19:11)

The Chachomim taught that because a person's life begins as the size of an olive, therefore the minimum requirement for corpse contamination is the size of an olive (Rambam Tumas Meis 2:2).

The beginning of the creation of man is the size of a bean (which is smaller than an olive) (Rambam Isurei Biah 10:3).

What size does a person begin his/her creation at – the size of an olive or a bean?

PARSHA RIDDLE

Which three mountains were not flattened by the Ananei HaKovod?

Please see next week's issue for the answer.

Last week's riddle: What is the connection between Akeidas Yitzchok and the swallowing of Korach?

Answer: The hole that swallowed Korach and the ram that Avrohom Avinu substituted for Yitzchok during the akeida, were both created bain ha-shmoshos erev Shabbos Bereishis.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Chukas recounts the construction of the Copper Serpent to serve as a remedy for the lethal bite of the fiery serpents that had been plaguing the Jewish people (*Bamidbar* 21:8-9). This Copper Serpent was still in the possession of the Jewish people centuries later, when it was finally destroyed by the righteous King Chizkiyah, "for unto those days the children of Israel did burn incense to it" (*Melachim* 2 18:4).

The Talmud raises the question: how could King Chizkiyah have been so bold as to destroy the Serpent when his righteous predecessors Kings Asa and Yehoshafat, "who had destroyed all the idol worship in the world," had not seen fit to do so? It answers that "[King Chizkiyah's] ancestors left him space" for his own accomplishment and the establishment of his own reputation (*Chulin* 6b-7a and Rashi thereto). The commentators explain that Kings Asa and Yehoshafat were either afraid, or erroneously believed it forbidden, to lay a hand upon an artifact that had been constructed by Moshe at the Divine behest (*Tosafos Shabbas* 56b and *Chulin* 7a). Those earlier kings had not, of course, consciously decided to allow the Jews to persist in idolatry for the benefit of their descendant's religious career; rather, their inadvertent failure to take appropriate action allowed him the opportunity of personal accomplishment (*Maharsha* and *Maharal* in their respective *Chidushei Agados* to *Chulin*).

The Talmud derives from this the general principle that we do not repudiate a Torah scholar who propounds a novel *halachic* idea. While this provocative doctrine can obviously be abused, it is nevertheless clear that the Talmudic passage grants at least some license for innovation, within the bounds of *halachah*.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I was murdered.
2. My Rabbi taught us how to speak.
3. I am known for the Koveitz.
4. I returned to my students.
5. My death saved American Jewry.

#2 WHO AM I?

1. I am named for matzo.
2. I saved the nephew.
3. I was the fugitive.
4. "Fallen ones"

Last Issue's Answers:

#1 Rabbeinu Tam * (I am not known by my name; my sefer is not *Sefer Bereishis*; I make some wrap twice; I have a special time; my family is well known by their acronyms.)

#2 Ma'aser Rishon (One of ten; I am wages; I cause wealth; take from me *Teruma*..)

* His name was *Rabbeinu Yaakov*, but he is referred to as *Rabbeinu Tam*. He wrote *Sefer HaYashar*, and *Sefer Bereishis* is also referred to as *Sefer Hayashar*. Some put on a second pair of *Tefilin* that follows the opinion of *Rabbeinu Tam*. *Rabbeinu Tam* has a different opinion as to when *tzeis hakochavim* is. *Rabbeinu Tam's* grandfather is well known for his acronym *Rashi*, and his brother is well known by the acronym, *Rashbam*.

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to

Win a
pair of
Spy Specs
Video
Glasses!



The next
raffle will be
August 4th.

Visit www.gwckollel.org to submit your answers. Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

KOLLEL BULLETIN BOARD

Summer Intersession Program!

The Kollel welcomes bochurim from Yeshiva Chofetz Chaim who will be providing daytime learning, activities, and trips for high school boys (entering 9th -12th grades)! Evening study opportunities throughout the Greater Washington community for both adults and college students!

Monday, July 20 thru Thursday, August 6.

Questions may be directed to Rabbi Yonatan Zakem (513-313-4899, yzakem@gwckollel.org).

Stay tuned for more details!