



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Timing It Right

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

***"In the fortieth year, on the first day of the eleventh month, Moshe related to the Jewish people all that G-d had commanded him regarding them." (1:3)***

Rashi interprets the opening verses of Parshas Devarim as a rebuke of the Jewish people over various events in which they angered G-d. Rashi explains that Moshe waited to rebuke them until their fortieth year in the desert, shortly before his death, in the tradition of Yaakov Avinu. He too waited to rebuke his children until he was on his deathbed. One of the reasons that Rashi identifies for this practice is so that he wouldn't have to "rebuke them and then rebuke them again." Why was Moshe concerned about this?

The Chasam Sofer explains that when people are criticized, their natural reaction is often to respond defensively, dispute the claims, and try to validate their behavior, even if this involves distorting the truth. This reaction causes the person engaging in the rebuke to feel the need to repeat him or herself and explain why the rebuke is accurate. If they do not repeat the rebuke, the recipient of the criticism may feel vindicated and continue with his/her destructive behavior. This cycle of criticism and defense will inevitably lead to argument and strife. If the recipient would instead contemplate and consider the words of rebuke, they will, in most cases, see that there is truth to them and grow from the experience.

Moshe understood that were he to have given this rebuke at an earlier time, the Jewish people would not have been receptive to it. They would have responded combatively, justifying their actions and placing blame upon others. Learning from Yaakov, Moshe knew that, as an old man at the end of his life, the people would not engage him in argument if he were to point out their deficiencies. Without the need to put up defenses, the nation would have the opportunity to contemplate and absorb his message.

It is often difficult for us to hear criticism. We respond reflexively and deny the charge or try to justify our actions. In truth, however, we can use these moments as opportunities to grow. With careful contemplation of the words directed towards us, we are certain to discover areas that we can improve on and emerge as greater people from the experience.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**These are the words that Moshe spoke to Bnei Yisrael... (1, 1)**

Additionally, the mitzvos added in this Sefer are the mitzvos that were not mentioned in the previous four Seferim... they all were told to Moshe at Har Sinai or during the first year in the desert, but Moshe did not relate them until now, either because they were not applicable until now or... (Ramban)

One who suppresses his prophecy is subject to death at the Hand of Heaven... (Sanhedrin 89a)

Hashem had told Moshe a prophecy - the six hundred and thirteen mitzvos. How was he able to suppress some of them for almost forty years and only reveal them shortly before his passing?

### Parsha Riddle

**On which day of Av did the Bais HaMikdash burn down?**

Please see next week's issue for the answer.

Last week's riddle:

**Where in Tanach did a vow cause a woman to have a child?**

**Answer:**

**Chana in Sefer Shmuel I**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Devarim (1:17), the Torah commands judges: "you shall not tremble (lo saguru) before any man, for the judgment is G-d's." The Sifrei goes so far as to assert that a judge is enjoined from saying "I am afraid of so-and-so, lest he kill my son, or lest he burn my heap [of grain], or lest he cut down my saplings."

Some authorities maintain that even according to the Sifrei, the prohibition is limited to where the danger is uncertain. (Maharashdam CM 378) Others go even further and explain that the Sifrei is based upon the assumption that Jewish litigants are generally not suspect of being prepared to commit murder in reaction to a verdict of civil liability, but insofar as a particular litigant is indeed suspect of such ruthlessness, the prohibition of lo saguru would not apply (although it would still apply if the anticipated harm is merely financial). (Shevus Yaakov 1:143) There is, however, a dissenting view that argues that the prohibition does apply even in such a case. (Choshen Aharon 12:1)

R. Shlomo Yehuda Tabak explains that the rationale of the Sifrei is the Talmudic principle that "those on the path to perform a mitzvah are not [susceptible to] harm" unless the "danger is commonplace." The prohibition of lo saguru is therefore limited to where the probability of danger is remote, but does not extend to where danger is likely, even where the anticipated harm is merely financial. (Erech Shai CM 12:1)

R. Yaakov Gesundheit arrives at a similar position based on an entirely different argument. A judge is prohibited from adjudicating a case in which he has any interest whatsoever, however remote. How, then, can a judge be even allowed, let alone obligated, to adjudicate a case when his property or the life of his child is at risk? R. Gesundheit therefore concludes that the Sifrei's imperative is limited to cases of indefinite and uncertain danger, where the commandment of lo saguru orders the judge to disregard such unsubstantiated concerns, but where the danger is likely and the litigant has an established character of malevolence, the judge is certainly considered an interested party and is indeed prohibited from adjudicating the case! (Tiferes Yaakov ibid. s.k. 2)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the same night as Pesach.
2. I am not the father's.
3. I will become a Yom-tov.
4. I was caused by crying.

#### #2 WHO AM I?

1. I am the fifth.
2. I am almost all one day.
3. I am words.
4. I am from Moshe's perspective.

#### Last Week's Answers

**#1 Vow/Neder** (I am not "wow!" I bind you even if you're not a book, Removeable, I am for objects.)

**#2 Sukkos** (I was for Yaakov, I was for Yaakov's livestock, I was for journeys, I am a Yom-tov.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

*The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.*

## KOLLEL BULLETIN BOARD

The Kollel's summer intermission will begin this Sunday, July 26. Regular scheduled classes will resume in Elul - exact date to be announced.

**Longing For Home**  
**Appreciating the Journey**  
A pre-Tisha B'Av presentation for women by  
**Mrs. Sara Malka Winter**  
**Monday, July 27 -8:30pm**

Online: <https://zoom.us/j/6018534021> Password: Winter

Dial-in number (US): 301-715-8592 Meeting ID: 601 853 4021 Phone Passcode: 667362