



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Rebuild the Beis Hamikdash by Rebuilding Ourselves

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

Sefer Devarim opens with a veiled rebuke of the Jewish people for their past transgressions. According to the Midrash, Moshe was reminding them of how they had often complained without warrant, accepted the slander of the spies, supported Korach's rebellion, and worshipped the golden calf, among other things. The commentaries are troubled by this. This rebuke took place at the end of their 40 years of wandering in the desert. Most of these sins were committed by the previous generation, the one that had died out in the desert. Why was Moshe rebuking the children for their parents' transgressions?

The Sfas Emes explains that Moshe was teaching them that it was incumbent upon them to rectify the errors of the previous generation. Their parents' transgressions were motivated by character flaws that could easily have been passed on to the next generation. Moshe's message was that the nation should engage in introspection and take care to uproot those flaws so that they would not emerge during their conquest of the Land of Israel.

The Talmud Yerushalmi (Yoma Chapter 1) states that "any generation for whom the *Beis Hamikdash* (Temple) is not built, it is considered as if they destroyed it." The Sfas Emes explains this teaching using the same principle. Our Sages teach us that the *Beis Hamikdash* was destroyed as a result of that generation's specific character flaws and transgressions. If we have not yet merited to see it rebuilt, it is only because we have not yet rectified those flaws.

As another Tisha B'Av approaches and we once again prepare to mourn the destruction of the *Beis Hamikdash*, it behooves us to consider how we can contribute to its rebuilding. In addition to the more well-known reasons for its destruction, *sinas chinam* (baseless hatred) and *lashon hara* (evil speech), the Talmud (Shabbos 119b) lists numerous other causes including desecration of Shabbos, lack of the attribute of shame, disrespect for Torah scholars, and others. Perhaps if we each take a moment to consider how we can do our part in improving our own conduct in some of these areas, we will merit to see the *Beis Hamikdash* rebuilt speedily in our days.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**So it was when the men of war finished dying from amidst the people... Hashem spoke to me (Moshe)... (2, 16 – 17)**

Rabba bar Bar Chana in the name of Rav Yochanan said, "The reason why the fifteenth day of Av is a day of celebration is because the men of war (who were punished due to the sin of the spies) finished dying in the desert. As the verse says, "Hashem did not resume speaking with Moshe until the men stopped dying" (Taanis 30b).

Since Bnei Yisrael were in a state of mourning for the passing of their relatives, Hashem did not speak to Moshe. (Tosfos Bava Basra 121a)

**Aharon died on the first day of the fifth month (Av). (Masei 33, 38)**

On the fifteenth day of Av, Bnei Yisrael were still mourning the passing of Aharon - they were in the middle of Shloshim. If Hashem abstained from speaking with Moshe during a mourning period, shouldn't He have continued to abstain from speaking with Moshe on the fifteenth due to their still being in mourning for Aharon?

### Parsha Riddle

**Who was compared to a bee? Why?**

Please see next week's issue for the answer.

Last week's riddle:

**When is it possible for a healthy Jewish adult to be obligated to eat on Tisha B'Av?**

**Answer: When Tisha B'Av (the ninth of Av) falls out on Shabbos, one is obligated to eat on Shabbos, and must fast on Sunday.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Devarim* (1:16-17), Moshe relates: "I instructed your judges at that time, saying: '... small and great alike shall you hear ...'" Reish Lakish (*Sanhedrin* 8a) interprets this to mean that the judgment of one *peruta* should be as dear (i.e., important) to you as the judgment of one hundred *maneh* (i.e., ten thousand dinars). The Talmud elaborates that Reish Lakish cannot be referring to the need to study the case carefully and to decide it justly, since it is obvious that even cases relating to small sums must be judged thoroughly. Rather, Reish Lakish was speaking with regard to precedence: The small case may not be deferred in favor of the larger case merely because the disputed sum is smaller.

But despite the fact that the Talmud considers it utterly obvious that cases involving small sums must be judged as thoroughly as those involving large ones, Rambam (*Hilchos Sanhedrin* 20:1), *Tur* and *Shulchan Aruch* (*CM* 10:4) do codify such a rule.

*Bach* suggests that the Talmud was referring to judges who are experts, as required by Biblical law, and to such judges it is certainly obvious that even small cases must be judged carefully, but once the rabbis loosened judicial qualifications and allowed non-expert judges, it became necessary to articulate an admonition to judge even small cases carefully.

*Chida* (*Birkei Yosef* *ibid.* s.k. 8) explains simply that it is the style of *halachic* authorities to codify everything stated in the Talmud, even things that are obvious.

Some *acharonim* explain that the rule these authorities are codifying is not merely that small cases must be as important to the judge as large ones, but actually includes an additional admonition. *Taz* explains that just as one is encouraged to avoid accepting the responsibility of judging large cases, so, too, is he encouraged to avoid accepting the responsibility of judging small ones. R. Zvi Hirsch Kalischer (*Ma'oznayim le-Mishpat* *ibid.* s.k. 2) explains that just as a judge is obligated to exercise deliberation, to have patience, and to consult his colleagues with regard to large cases, so, too is he obligated to do so with regard to small cases.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I was for Moshe.
2. I was for Yirmiyahu.
3. I was for Yeshayahu.
4. How?

#### #2 WHO AM I ?

1. I am for the Megilla.
2. I am for the morning.
3. I am for the mourning.
4. Stay down.

#### Last Week's Answers

**#1 Shevuah/Oath** (I am not seven, I am binding, I could cause destruction, Hold the holy.)

**#2 Masa'os/Journeys** (For Bnei Yisrael, I was forty-two, For the Sanhedrin, I was ten, I am not a load, Moving.)

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GWCK and SEHC invite men and women of the community to

# Kinnos With Commentary

Tisha B'Av - Sunday, July 18 - Shacharis: 8:00am, Kinnos: 8:55am

At Southeast Hebrew Congregation, 10900 Lockwood Dr.

Also streaming live at <https://go.sehc.us/kinos-stream>

With presentations by:



Rabbi Mordechai Rhine  
Rav, SEHC



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Rabbi Hillel Shaps  
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