



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

In deference to their spiritual stature and special Temple duties, G-d commands Moshe to count the Levites separately from the rest of the nation. In contrast to the national census that was limited to the ages of twenty to sixty years, all the Levites would be counted. Additionally, the Levites would be counted a second time – from the ages of thirty to fifty years, corresponding to the years of eligibility for the Temple service.

Upon completion of the Tribal census, the Torah testifies, "Moshe counted them by the word of G-d as he had been commanded." Rashi, in explanation of the words "by the word of G-d," cites a Midrash. Moshe, commanded by G-d to count the entire tribe of Levi, including the suckling infants, felt it was improper to enter the private residences to conduct the census. Moshe inquired of G-d as to what should be done. In response, G-d instructed Moshe "You do your part and I will do Mine." Moshe stood outside of the tents whereupon a heavenly voice called out the number of babies inside.

Though miraculous in nature, this extraordinary Midrash has great relevance and application for us. Often, we are occupied with an important matter – be it a spiritual endeavor, securing a livelihood, or advocating on behalf of our children. Impassioned by the significance of the issue and focused on a satisfactory resolution, we may inadvertently infringe on the rights of those around us, or bruise the feelings of others.

The certainty of our cause should not be a reason to be insensitive to our friends and neighbors. When we come upon the boundaries of *derech erez* and propriety, it is there that we must stop and say "we have done ours." Surely, G-d in turn, will do His.

Wishing you a Good Shabbos!

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Point to Ponder

***But you shall not count the Shevet of Levi...* (1, 49)**

Hashem foresaw that all those above twenty years of age and counted would die in the desert. Hashem said, "Let the Leviim not be counted, so that they should not die in the desert because they did not sin with the Golden Calf. (Rashi)

The decree was only on those above twenty because the Heavenly Court does not punish those younger than twenty. (Shabbos 89b)

A chattos offering is brought for an accidental transgression of a sin that had it been transgressed on purpose would be punished by kares. (Horios 8a)

According to the above, a person younger than twenty should be exempt from bringing a chattos because had he transgressed a sin on purpose he would not be punished by kares. Is this true?

TABLE TALK

Parsha Riddle

Where is the date of Matan Torah alluded to in the Torah?

Please see next week's issue for the answer.

Last week's riddle:

Why are the laws of lending with interest in Shulchan Aruch Yoreh Deah and not in Choshen Mishpat, which discusses monetary laws? Answer: The Halachos of a Jew's relationship with a gentile are discussed in Yoreh Deah. A Jew's allowance to lend money to a gentile with interest belongs there. Once lending money with interest is discussed, the prohibition of lending money with interest to a Jew is also written. (Tur Yoreh Deah 160)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bamidbar, the Torah commands:

Those who encamp to the front, at the east, shall be the banner of the camp of Yehudah ... Those encamping near him are: the tribe of Yissachar ... [and] the tribe of Zevulun ... The banner of the camp of Reuven shall be to the south ... (2:3-10)

The families of the children of Kehas would encamp on the side of the Tabernacle, to the south. ... Those who encamped before the Tabernacle to the front, before the Tent of Meeting to the east, were Moshe and Aharon and his sons ... (3:29,38)

The Tanchuma (12) comments:

Hence they said, "Fortunate is the righteous person and fortunate are his neighbors." This refers to the three tribes (Yehudah, Yissachar, and Zevulun) that were adjacent to Moshe and Aharon. They became great in the Torah ... Because they were neighbors (of Torah, embodied by Moshe) they all became children of Torah (i.e., Torah scholars). Now on the South were the Children of Kehas (ben Levi), and adjacent to them were Reuven, Shimon, and Gad. Hence they say, "Woe to the wicked person; and woe to his neighbor." These are the three tribes that were neighbors of Korach (the grandson of Kehas) and his community in the South. These were destroyed with him in his dissension ...

The Talmud (*Sukkah* 56b) actually assigns *halachic* weight to the principle of "Woe to the wicked person; and woe to his neighbor." It relates that Miriam, the daughter of a member of the Bilga watch of priests, apostatized and married a Greek soldier, and during the Greek invasion of the Sanctuary, she blasphemed against the altar, in consequence of which the entire watch of Bilga was punished:

And when the Sages heard about this matter, they fixed the ring of the Bilga watch in place, rendering it nonfunctional, and sealed its niche. ...

The Gemara asks: **do we penalize the entire watch of Bilga because of his daughter?**

Abaye said: Yes, as people say, the speech of a child in the marketplace is learned either from that of his father or from that of his mother. Miriam would never have said such things had she not heard talk of that kind in her parents' home.

The Gemara asks: **And due to Miriam's father and mother, do we penalize an entire watch? Abaye said: Woe unto the wicked, woe unto his neighbor.**

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We came from the third.
2. We are not Native Americans.
3. We were flagged.
4. A baker's dozen.

#2 WHO AM I?

1. I resembled a barrel.
2. I was humble.
3. I hint to hatred.
4. I was a place of healing.

Last Week's Answers

#1 Yovel/Jubilee (I make you count, I am not sefiras haomer, I make you blow, I am not a Jew named Billy.)

#2 Sefer Vayikra (Finish me this Shabbos, I'm the third, The Torah for Kohanim, I am full of korbanos.)

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