



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Golden Gifts?

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

In the beginning of our Parsha, Moshe Rabbeinu alludes to the times that the Jewish people angered Hashem. One of these allusions is the use of the term "*Di Zahav*," which translates to "so much gold." Rashi explains that this is a reference to the Golden Calf. Moshe attributed the sin of the Golden Calf to the people having become spoiled from all the gold Hashem had given them.

Rabbi David Feinstein points out that the allusions used by Moshe Rabbeinu are meant to be taken as rebuke, yet here it would seem that it's a defense – Hashem spoiled them with gold, which led to the making of the Golden Calf. How is it a rebuke? Furthermore, in Parshas Lech Lecha, Hashem promises to give Avraham Avinu great wealth (see Rashi to Bereishis 12:2). But here, it appears that great wealth leads to evil. How then is it a blessing to have great wealth?

Rabbi Feinstein answers that there are two attitudes towards wealth, one good and one bad. The good attitude is one of humility. The person recognizes that what they have is from Hashem. Hashem gives a person everything they need – what is needed for oneself and what is necessary to be distributed to others. To such a person, money is indeed a blessing.

There is also a bad attitude towards wealth. Someone who is arrogant about their money because they feel they made it through their own efforts is very likely to ignore any extra responsibilities they have.

This was Moshe Rabbeinu's rebuke to the Jewish people. He was telling them that they treated the wealth like it was all for them, to amuse themselves and to be used how they saw fit. Ultimately, the wealth spoiled them and they used it to stray after their desires – leading to the Golden Calf. However, the proper use of wealth is like Avraham Avinu, who used his assets to give to others. For someone like that, money is truly a blessing.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**These are the words that Moshe spoke to all of Yisrael... (1:1)**

Since his words were words of rebuke, Moshe referenced the sins by the names of the places where they occurred, rather than mentioning them explicitly, in order as not to embarrass Bnai Yisrael (Rashi).

**All of you approached me and said, "Let us send men ahead of us and let them spy out the land... (1:22)**

**Then I saw and behold you had sinned to Hashem, your G-d, you made for yourselves a molten calf... (Eikev 9:16)**

These are two examples where Moshe did not merely reference the sin, but rather stated them explicitly. What does Rashi mean that Moshe only referenced the sins?

### Parsha Riddle

**Tisha B'Av is always the same day of the week as which Yom Tov?**

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 (Shmuel I Chapter 1)**

## 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...'" Our Sages offer two different interpretations of the terms "small" and "great"; the Sifrei understands them to refer to poor and rich litigants, and the Torah is commanding judges to avoid favoring either over the other, but Onkelos translates "small matters and great alike shall you hear," and (as we noted in our column for Devarim 5782) this is the understanding of the Talmud Bavli (Sanhedrin 8a) as well:

**"Small and great alike shall you hear." Reish Lakish says:** This teaches 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:

**With regard to what halacha** is this said? **If we say** it is with regard to the need to study it carefully and to decide the case justly, it is obvious that even cases relating to small sums must be judged thoroughly. **Rather**, Reish Lakish was speaking with regard to giving it precedence: The small claims case may not be deferred in favor of the larger claim merely because the disputed sum is smaller.

Halachic authorities understand the Talmud to be establishing the rule of first come, first served, that judges must hear the first case to be brought before them and not defer it to hear a subsequent case, even if the latter involves more money (see *Tur* and *Shulchan Aruch* CM 15:1).

The *Erech Shai* (*ibid.*) maintains that all else being equal, a case involving more money indeed takes precedence over one involving less, since "saving much money and (preventing) a great loss is certainly more important than (preventing) a small one," and so if the two cases come before the judges at the same time, then the one involving the large sum of money takes precedence. He qualifies, however, that this does not depend on the absolute amounts of money involved but on their relative significances to the litigants – "a *perutah* to a poor person is equal to a hundred *manah* to a rich person." He and the *Ma'oznayim le-Mishpat* (*ibid.*) also suggest that when two cases come before the judges at the same time and one will take less time than the other, that one takes precedence.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am a giant.
2. I am the refugee.
3. I am not a cake.
4. I am from the fallen ones.

#### #2 WHO AM I?

1. I delay Havdallah.
2. I end the third meal early.
3. I give the nine two days of rest.
4. No queenly escort.

#### Last Week's Answers

**#1 Ever LaYarden (Trans-Jordan)** (A half was added to me, To get me you need to lead the fight, I had more pasture, I am the other side.)

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

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