



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

At All Times

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"I am Hashem your G-d, Who has taken you out from the land of Egypt to be for you a G-d; I am Hashem your G-d" (15:41)

In the very end of our Parsha, after teaching us how careful we must be to remember the commandments and avoid the temptations that lead a person astray, the Torah concludes with the verse: "I am Hashem your G-d, Who has taken you out from the land of Egypt to be for you a G-d; I am Hashem your G-d." At first glance, the repetition seems unnecessary. Why does the Torah repeat the phrase "I am Hashem your G-d" twice in the very same verse?

Perhaps the Torah is teaching us a profound lesson about the different ways Hashem relates to the world. There are times when Hashem reveals His Presence openly and clearly. During Yetzias Mitzrayim – the Exodus from Egypt, Hashem's power was undeniable. The plagues, the splitting of the sea, and the miraculous protection of the Jewish people in the desert all demonstrated Hashem's direct involvement in every aspect of their lives. In such times, serving Hashem could come more naturally because His Presence is so visible.

Yet there are also periods in history when Hashem conceals Himself. During the long years of exile, including the era in which we live today, the world often appears to run through natural means. Miracles are hidden, suffering can seem confusing, and Hashem's guidance is not always obvious to us. Nevertheless, the Torah reminds us that even in those moments, Hashem remains our G-d just as much as when His Presence is openly revealed.

This may be the meaning behind the repetition. "I am Hashem your G-d" when My Presence is clear and revealed, and "I am Hashem your G-d" even when I seem hidden from view. Our obligation to serve Hashem and remain faithful to His commandments exists in both situations alike.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

Why is the section dealing with the spies next to the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished for the slander which she spoke against her brother, and these sinners witnessed it and yet they did not take a lesson from her. (Rashi 13:2)

How could the spies be held responsible for not learning their lesson from what Miriam did? Miriam was punished for speaking negatively about Moshe Rabbeinu, the greatest Navi who ever lived. The spies spoke negatively about an inanimate piece of land. How should they have known it was as bad?

Parsha Riddle

How did Yehoshua's future position impact his actions in this Parsha?

Please see next week's issue for the answer.

Last week's riddle:

Where is the source that fish do not require shechita?
Answer: "Can sheep and cattle be slaughtered for them and suffice for them? or if all the fish of the sea be gathered...?" (11, 22) Moshe only said 'gather' and not slaughter, this teaches us that fish merely need to be gathered from the sea, and do not need to be slaughtered.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shelach* (13:30), the Torah recounts Calev's attempt to counter the pessimism of the other spies: "Calev silenced (*vayyahas*) the people toward Moshe and said, 'We shall surely ascend and conquer it, for we can surely do it!'" What is intended by the phrase "toward Moshe"? While some understand that Calev was encouraging the people to trust and obey the man who had taken them out of Egypt, split the sea for them, and fed them the manna (*Sotah* 35a; Ralbag), the *Meshech Chochmah* understands him to have been making precisely the opposite point. He explains that the people's pessimism was due to their having recently learned (see Rashi to 11:28) that Moshe would die (before the crossing of the Jordan) and Yehoshua would be the one to bring them into the Land, and so they worried that without Moshe they would perish at the hands of the formidable inhabitants of the Land. Calev responded by repudiating their fixation upon Moshe: "Calev silenced the people" with respect to that which they had attributed everything to Moshe, and explored them not to entertain such an idea, for on the contrary, "the greatness of Moshe depends upon you": Moshe was not the cause of the miracles they had heretofore experienced, but rather the nation of Israel itself was deserving of individual Divine providence.

The question of the correctness of viewing some particular individual as indispensable arises in various *halachic* contexts, one of which is the following. The Mishnah states: "And one who is exiled (to a city of refuge, for having committed manslaughter) may not leave the city ... even if the Jewish people require his services, and even if he is the general of the army of Israel like Yoav ben Tzeruah, he never leaves." The commentaries (*Tiferes Yisrael; Or Sameach Rotzeach* 7:8) are puzzled by this: The imperative to preserve life overrides almost all other commandments, so if the presence of someone like Yoav is essential for national security, why is he nevertheless required to remain in the city of refuge? R. Asher Weiss explains that there are no absolutely indispensable men: "There is no genuine danger if so-and-so will be the general of the army of Israel instead of so-and-so, and even if "all Israel needs him" (as per the language of the Rambam *ibid.*), this is not considered actual *pikuach nefesh*." (*Histaknus l'Hatzalas Chaveiro u'v'Din Chayei Sha'ah b'Hatzalas Nefashos*)

PRESENTED BY
 RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was the server.
2. Tentbound.
3. I got the last of the first.
4. My delay caused my death.

#2 WHO AM I?

1. I caused joy on Mordechai.
2. Don't use a calzone.
3. You can "sea" my color.
4. I was lost.

Last Week's Answers

#1 Korban Pesach (I am twice a year, I was first in Egypt, I caused circumcision, I need you to be designated.)

#2 Menorah (I was from one, G-d made, Flowery, Bright idea.)

KOLLEL BULLETIN BOARD

Series #1: The Halachos of Pikuach Nefesh (Saving a Life) on Shabbos and Yom Kippur

Shiur #5

Danger Addressed II: What can be done for a Choleh She'yeish Bo Sakanah/an Endangered Person?

- What role do other considerations play?
- Cost
 - Convenience
 - Comfort
 - Other people's interests

Presented by Rabbi Yitzhak Grossman **RESCHEDULED**

Thursday, June 18 at 9:05pm on Zoom

Those not yet registered, please register at

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