



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Falling Up

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

In the opening of Parshas Masei, the Torah carefully records the forty-two journeys and encampments of the Jewish people as they traveled through the desert on their way to the Land of Israel. Some of these locations represent moments of tremendous spiritual greatness and achievement. At Har Sinai, the Jewish people stood together and received the Torah directly from Hashem. Other stops, however, bring back painful memories of missteps and failures. It was in the desert that the nation complained about the manna, sinned with the Golden Calf, and accepted the negative report of the spies. These episodes brought about terrible consequences for the Jewish people and remain among the greatest national tragedies in our history.

Why, then, does the Torah choose to list every one of these places? Why remind us not only of our greatest accomplishments, but also of our lowest moments?

The answer can be understood through the words of Mishlei (24:16): "*Ki Sheva Yipol Tzaddik Vakam* — The righteous one falls seven times and rises again." The commentaries explain that the verse does not merely mean that a righteous person succeeds despite his or her failures. Rather, it is specifically because one falls and learns from those failures that one is able to rise to greatness. Struggle and failure are not obstacles to growth; they are often the very tools through which growth is achieved.

Rabbi Yaakov Bender explains that Judaism does not view challenges and inner struggles as signs of weakness. Hashem created the world with a Yetzer Hara, an inclination toward wrongdoing, because overcoming difficulty is part of the purpose of life. Facing temptation, making mistakes, and then finding the strength to continue forward is what shapes a person into who they are meant to become.

For this reason, the Torah records every stop in the desert journey. The places where the Jewish people stumbled are just as much a part of our story as the places where we shined. Together, they form the complete journey of growth that defines the Jewish People.

Wishing you a Good Shabbos!

Point to Ponder

TABLE TALK

Parsha Riddle

Moshe sent them, a thousand from each tribe for the legion, them and Pinchas, son of Elazar, the Kohen, to the legion... (31, 6)

The tribe of Levi was separated from the ways of the world. They do not wage war, as the rest of B'nei Yisrael ... (Rambam Shemita V'Yovel 13, 12)

Since Kohanim are from the tribe of Levi, why was Pinchas sent to war?

How could someone be forced to go to the City of Refuge without having accidentally killed someone?

Please see next week's issue for the answer.

Last week's riddle:

What was the name of Levi's wife?

Answer: Osah (Daas Zekanim Pinchas 26:59)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Matos, G-d commands Moses: "Take revenge for the children of Israel against the Midianites. Moshe obeys by sending an army to attack Midian, but he does not personally lead it. The Tanchuma (3) comments:

The Holy One, blessed be He, said to Moshe "Take revenge for the children of Israel" – you, yourself – and he sends others?! Because he grew up in Midian, he said: "It is not right for me to harm them, since they did good to me. [As] the parable says: "The well from which you drank water, do not cast a stone into it."

The Talmud mentions the parable of the well and the stone in a different context:

Rava said to Rabba bar Mari: From where is this matter derived whereby people say: If there is a well that you drank from, do not throw a stone into it? Rabba bar Mari said to him that the source is as it is written: "You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, because you were a stranger in his land" (Deuteronomy 23:8). Since you dwelled in their lands, you may not cause them harm. (Bava Kamma 92b, and cf. Tanchuma Vaeira 14)

R. Yosef ibn Migash, the leading disciple and successor of R. Yitzchok Alfassi (the Rif), relates a fascinating application of this parable by his great teacher:

(The Rif) became ill and entered the home of a certain man who had a bath within it, and he benefited from the aforementioned bath. Afterward, he invited him to reside with him until he recuperated, and he honored him greatly and did him good and he recuperated. With the passage of time, the man (suffered financial reversals and became insolvent) so that it became necessary for him to sell the aforementioned bath and to appraise it (in connection with its foreclosure by) his creditors. R. Yitzchok z"l said: "I will not judge and I will not rule on this bath, neither regarding its sale nor its appraisal nor in any matter associated with it, since I benefited from it." (Teshuvos ha-Ri Mi-Gash 202) The Igros Moshe (CM 1:4), however, sharply repudiates applying the principle of the parable to this situation:

It is entirely incorrect – for to impose an obligation upon one who is obligated to pay money according to the halachah is in no way an evil to the person, but on the contrary a great good ...

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not a week.
2. I am binding.
3. I could cause destruction.
4. I could come up in court.

#2 WHO AM I?

1. For B'nei Yisrael, I was forty-two.
2. For the Sanhedrin I was ten.
3. I am not a load.
4. Moving.

Last Week's Answers

#1 Bris Shalom (Covenant of Peace) (My opposite caused me, I am for peace, I am not for day eight, I am for Pinchas.)

#2 Rosh Chodesh (I come monthly, I am special for women, I am not a head, I can be 16, 17, 18, 19, or 20 times per year.)

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Shiur #1

ARKA'OS

The Prohibition Against A Jew Litigating Against Another Jew In Secular Court

**Presented by Rabbi Yitzhak Grossman
Monday, August 31 at 8:15pm**

Please register at

<https://thegreaterwashingtoncommunitykollel.com/legalhalacha>