



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

The entire Book of Devarim takes place with the Nation of Israel on the banks of the Jordan, poised to enter the Land and in the last weeks of Moshe's life. Aware of not only the enormous opportunities that settling the Land would present, but also the great temptations and challenges that would abound, Moshe addressed his beloved people. He gently rebuked them for their past failures and outlined the pitfalls and traps that they should avoid. Moshe encouraged the nation to place their trust in G-d and to cling to the Torah and its mitzvos. Interestingly, the Sages in Medrash Tanchuma teach us that when the Torah records that "Moshe began explaining this Torah" (1:5), Moshe actually translated and explained the entire Torah in seventy languages.

What was the objective, though, for Moshe to teach the Torah in the entire lexicon of man to the monolingual Nation of Israel? And why specifically now, when they were imminently entering the Land?

Based on the words of the Ksav Sofer (19th century, Hungary), we can suggest the following answer. Moshe knew that upon entering the Land of Israel the nation would have a glorious existence. The Tabernacle and, later, the Temple would become the center of their lives and serve as a spiritual beacon to connect them with G-d. Peace and tranquility would allow for the realization of their hopes and goals. But Moshe also foresaw invasion and conquest, the destruction of the Temple, and eventually the Exile. He saw a people scattered and dispersed, far removed from their homeland and bereft of their Temple. How would they remain firm in their identity? What would nourish and guide them in the long and dark years of the Exile?

It was for this reason that Moshe translated the Torah into seventy languages. Moshe was conveying to them that there would come a day when the great and beautiful Land would no longer be ours and the glorious Temple would cease to exist. With his great wisdom, Moshe was preparing the Jewish people for this eventuality and teaching us a vital lesson in the immutable relevance of the Torah.

Although we may find ourselves scattered and subjugated in far and alien lands, we will never be alone. The Torah, G-d's precious gift to us, will accompany us wherever we go. It will always be as relevant to us in exile as it was when our forefathers lived in the Land of Israel, irrespective of the land in which we reside and regardless of the language we speak. The Torah will guide and nourish us; it will illuminate the darkness and give us strength. It will provide us with a national identity and continue to bind us to G-d.

We are now in the Nine Days of Av, a time set aside for the mourning of the Temple. Our hearts are full of sorrow and sadness as we contemplate what was lost. But as we pray for the rebuilding of the Temple and our return to Jerusalem, let us be thankful for the precious gift that has nourished, protected, and preserved us throughout this dark Exile.

Wishing you a Good Shabbos!

Point to Ponder

TABLE TALK

Parsha Riddle

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

Didn't Moshe say he was not a man of words? Once Moshe merited receiving the Torah his speech impediment was healed (Devarim Rabba 1:1).

All of Klal Yisrael were healed when they stood at Har Sinai (Mechilta Yisro 20:15).

Shouldn't Moshe have been healed previously along with Bnai Yisrael when they stood at the foot of Har Sinai?

Who was compared to a bee? Why?

Please see next week's issue for the answer.

Last week's riddle:

How could someone be forced to go to the City of Refuge without having accidentally killed someone?
Answer: If a talmid kills accidentally, his rebbe must go along with him. Also, if a rebbe goes, the rest of his students go along with him (Makos 10a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Devarim (1:28), Moshe mentions the Children of Israel's description of the cities in the Promised Land as "cities great and fortified to the heavens," and Moshe himself would later (9:1) describe them the same way. The Talmud (Tamid 29a) comments: **Rabbi Ami says:** In certain instances, the **Torah spoke** employing **exaggerated [havai] language**, the **prophets spoke** employing **exaggerated language**, and the **Sages spoke** employing **exaggerated language**.

The **Torah spoke** employing **exaggerated language**, as it is written: "**cities great and fortified to the heavens**." Does it **enter your mind** to say that the cities were literally fortified **up the heavens**? Rather, this is **an exaggeration**. ...

The Mishnah (Nedarim 3:2) contains a **halachah** based on the principle that exaggeration is a normal form of speech: **Vows of exaggeration** that the Sages dissolved without a request to a halachic authority, as described in the first mishna in the chapter, include the following examples. If **one said** concerning a certain item: It is **konam** for me **if I did not see on this road** as many people **as those who ascended from Egypt** ... in these cases the speaker did not intend to vow but used hyperbole to demonstrate a point, and it is understood by others that the expression is not to be taken literally.

R. Shlomo Zalman Auerbach is reported to have maintained that exaggeration does not constitute falsehood since it is normal for people to speak this way, and the Torah itself chose to utilize exaggeration in order to teach us this principle. R. Chaim Kanievsky is also reported to have maintained that exaggeration is permissible insofar as it is clearly understood as such (*Titein Emes l'Yaakov* (Fish) pp. 173-74).

The **halachah** is that when eulogizing the dead, it is prohibited to engage in "excessive" exaggeration of his good qualities, but "slight" embellishment is proper (*Shulchan Aruch* YD 344:4). While the legitimacy of "slight" embellishment might be understood along the lines of the position of R. Auerbach and R. Kanievsky, that normal forms of exaggeration, that are understood by the listener as such, do not constitute falsehood, the early **acharonim** do not understand the dispensation this way but instead justify it on other grounds, e.g., that since understating the decedent's good qualities is prohibited, one should therefore slightly overstate them in order to avoid the possibility of understating them (*Bach*, and cf. *Taz*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the same night as Pesach.
2. I am not a Rebbe's oneg.
3. I will become a Yom-tov.
4. I was caused by crying.

#2 WHO AM I?

1. I am the fifth.
2. I am almost all one day.
3. I am words.
4. I am from Moshe's perspective.

Last Week's Answers

#1 Shvuah/Vow (I am not a week, I am binding, I could cause destruction, I could come up in court.)

#2 Masaos/Journeys (For B'nei Yisrael, I was forty-two, For the Sanhedrin I was ten, I am not a load, Moving.)

KOLLEL BULLETIN BOARD



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>