



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

One Compartment – One Place in Our Hearts

Presented by Rabbi Hillel Shaps, Director

“Bind them as a sign upon your arm and let them be ornaments between your eyes.” (6:8)

This week's Parsha contains the first paragraph of *Shema* – one of the four passages in the Torah that discuss the *mitzvah* of *tefillin*. These four passages are the very texts written on the parchments placed inside the leather boxes of the *tefillin*. There is, however, a difference between the *shel rosh* – the *tefillin* of the head, and the *shel yad* – the *tefillin* of the arm. For the *tefillin shel rosh*, each paragraph is written on its own parchment and placed in a separate compartment within the leather box; for the *tefillin shel yad*, all four paragraphs are written on a shared scroll and placed in the single compartment of the *tefillin* box. What accounts for this difference?

The Meiri explains that the idea behind *tefillin* is to dedicate all of our senses to Hashem's will. Accordingly, the *shel rosh* contains four compartments, corresponding to the four senses associated with the head – sight, hearing, smell, and taste – while the *shel yad* contains a single compartment, corresponding to the sense of touch.

The Meshech Chochmah offers a beautiful and novel approach. The Gemara (Brachos 6a) teaches that Hashem wears *tefillin*. Just as our *tefillin* contain praises of Hashem, His *tefillin* contain praises of the Jewish people. The head *tefillin*, which are placed between the eyes, represent Hashem's Divine supervision – His *hashgacha*. With regards to Hashem's *hashgacha*, there are compartments – the amount of Divine supervision a person receives correlates with their spiritual state. Therefore, in the head *tefillin* there is segregation. The hand *tefillin*, by contrast, are next to the heart and indicate Hashem's love for the Jewish people. Here, there are no compartments. Hashem's love for all Jews is equal no matter their spiritual level.

Rabbi Immanuel Bernstein suggests that our *tefillin* could be intended to reflect this same perspective. When it comes to our eyes and our minds, not every idea should be accepted equally. We need to compartmentalize and give different weight to different ideas. Simply because something was said by a Jewish person does not necessarily mean that it is a Jewish idea. By our hearts, however, we must only have one compartment. Our *ahavas Yisrael* – love for every Jew must be equal. This is a truly worthy lesson to contemplate on the heels of Tisha B'Av.

Wishing you a Good Shabbos!

Point to Ponder

TABLE TALK

Parsha Riddle

"It is too much for you! Do not continue to speak to Me further about this matter. Ascend to the top of the cliff and raise your eyes... and see with your eyes..." (3, 27)

You requested of Me, "and let me see the good land", I am showing it to you. (Rashi)

Rebbi Elazar taught, "Great is the power of prayer... as we see from Moshe, when he was only answered through prayer, as the verse juxtaposes Moshe's prayer with Hashem's answer, "Ascend to the cliff..." (Berachos 32b)

Rebbi Simlai expounded, "Why did Moshe desire to enter the Land of Israel? Did he wish to eat its fruit? Or to benefit from its bounty?... No, Moshe wished to enter Eretz Yisroel in order to be able to fulfill the mitzvos that can only be fulfilled in Eretz Yisroel." (Sotah 14a)

If Moshe's intention to merit entering Eretz Yisroel was to fulfill the mitzvos that can only be fulfilled in Eretz Yisroel, how was his seeing the land from afar an answer to his prayer and desire?

Besides for the gematria of "Va'eschanan," how do we know that Moshe davened 515 prayers to be permitted to enter Eretz Yisroel?

Please see next week's issue for the answer.

Last week's riddle:

Who was compared to a bee? Why?

Answer: The nation of Emor, just as a bee dies after it stings a victim, so too the Emorim would die if they attacked B'nei Yisrael. (Devarim 1:44 and Rashi)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Va'eschanan (4:9,15), Hashem commands: "But beware and watch yourself very well ... But you shall greatly beware for your souls ..."

Although the simple meaning of these verses in context is that we are admonished against forgetting the historical-theological experiences of the giving of the Torah, we have previously noted (Va'eschanan 5783) that the Rambam and later authorities cite these verses as commandments to preserve human life and avoid situations that endanger it. The Levush (YD 116:1) suggests another Biblical source for this imperative, Hashem's admonition to Noach (Bereishis 9:5) "But your blood, of your souls, I will demand [an account]." (The Talmud [Bava Kamma 91b] cites an opinion that interprets this as a prohibition against suicide, but the Levush extends it to a broader prohibition against self-endangerment.)

The Mesillas Yesharim (9) sets forth an important qualification of this imperative:

A man must ... be content and satisfied in all worldly matters with whatever comes to him, taking what comes to hand ... his heart trusting securely in G-d, and not fearing the future and whatever mishaps it may bring.

Perhaps you will say: behold we see that the sages everywhere obligated a man to guard himself well and not put himself in danger ... the Torah says "But you shall greatly beware for your souls." Hence one should not decide to trust in G-d in all situations ...

Know that there is fear and there is fear. There is justified fear and there is foolish fear. There is trust [in G-d] and there is recklessness.

The L-rd, blessed be He, has made man with sound intellect and clear reasoning in order that he may guide himself in the right way and guard from harmful things which were created to punish the wicked. But someone who does not want to guide himself in an intelligent manner and exposes himself to dangers - this is not trust in G-d but rather foolishness. Such a person sins in that he is acting against the will of G-d who desires that a man guard himself. ...

The general principle to distinguish between the two types of fear is as our sages specified saying: "where harm is likely it is different" (Pesachim 8b). For in a place where harm is likely and foreseeable it is proper to guard oneself. But in a place where there is no known danger one should not fear. ...

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I equal 611.
2. I equal all.
3. I am black, yet blue print.
4. Pass me on.

#2 WHO AM I?

1. Three times a day.
2. You cover for me.
3. Twelve said me to their elder.
4. I am listen.

Last Week's Answers

#1 Tisha B'Av (I am the same night as Pesach, I am not a Rebbe's oneg, I will become a Yom-tov, I was caused by crying.)

#2 Devarim (I am the fifth, I am almost all one day, I am words, I am from Moshe's perspective.)

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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

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