



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## 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, in 2010.*

In this week's Torah portion of Eikev, we are introduced (chapter 11:13-21) to the second paragraph of the time-honored "Shema." Whereas the declaration of the first paragraph of the Shema (chapter 6: 4-9) acknowledges our acceptance of one G-d, this second paragraph binds us to the observance of G-d's commandments and statutes. The Torah continues to delineate in this chapter the rewards for the fulfillment of the commandments and the punishments for the failure to heed and observe them.

We must note that the introductory word to this paragraph is "ve-hayah," literally meaning "and it will be." The commentaries teach that the word "ve-hayah" is used to describe the emotion of joy. While our first impression that reward and punishment is an institutional necessity to ensure compliance, it hardly merits an expression of joy. However, in truth, reward and punishment are indeed the foundation of joy. G-d's oversight and our personal accountability for every act and deed, large and small, is the greatest manifestation of His enduring and all-encompassing love of each and every individual. What greater testimony to G-d's love and concern can there be, that the Almighty engages personally from His celestial abode to lower Himself into our mundane life and affairs. How distinguished and noble should we feel that we draw G-d's attention so intimately. Every mitzvah and transgression is recorded and evaluated. Nothing is lost or forgotten.

As such the Torah declares "ve-hayah," "and it will be" when you listen and perceive the true nature of His accountability. You will truly understand and appreciate the meaning of G-d's love and the joy we should feel in return.

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

***He fed you the man that you did not know, nor did your forefathers know, in order to make you know that not by bread alone does man live, rather by everything that emanates from the mouth of G-d does man live. Your garment did not wear out upon you and your feet did not swell, these forty years (8:3-4).***

Moshe is in middle of reminding Bnei Yisrael how Hashem sustained them in the desert. Why does he interrupt his account with the lesson of “in order to make you know”? That should either precede or follow the entire account. Why is it interjected in the middle?

### PARSHA RIDDLE

**What part of Shemoneh Esrei comes from this week’s parsha?**

Please see next week’s issue for the answer.

**Last week’s riddle:**

How was Moshe compared to one who loves money?

**Answer:** The gemora in Makos (10a) connects the posuk (Koheles 5:9) “One who loves money will never be satiated with money,” to Moshe. Moshe knew that the three arei miklat on the other side of the Yarden would not provide refuge until the three inside Eretz Yisrael were designated. Yet he chose to designate the three on the other side of the Yarden before he died, even though they would not provide refuge until after his death.

## HATORAH V’HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The opening verses of *Parshas Ekev* include an instance of the Torah’s often reiterated exhortation against being afraid of the enemies we face in battle (*Devarim* 7:17-21). Rabbeinu Yonah and Rambam understand this as a *halachic* imperative, one of the 613 commandments, either to have faith in Hashem’s salvation (*Sha’arei Teshuvah* 3:31-32), or to maintain one’s morale and avoid giving in to fear and retreating from the fray (*Sefer Ha’Mitzvos* of Rambam, *lo sa’aseh* #58). Ramban (*Hasagos* to *Sefer Ha’Mitzvos*) disagrees and understands that this is not an imperative, but merely an assurance from Hashem that we need not fear the enemy. *Megilas Esther* sides with Rambam against Ramban, asserting that there is no general assurance of military success, and that historically our armies have sometimes suffered defeat.

According to the position that it is an imperative, how can the Torah command our emotional state – is not fear an automatic, uncontrollable reaction to danger? Some explain that one who is instinctively afraid has indeed done nothing wrong, and the prohibition is only violated by one who deliberately provokes fear within himself (Commentary of R. Yerucham Fishel Perlow to *Sefer Ha’Mitzvos* of R. Saadia Gaon, part II p. 154b, *Birchas Peretz parshas Shoftim*).

Abravanel concedes that it is impossible to simply command someone not to be afraid, “for fear is not an act of choice,” but a consequence of the belief of one’s weakness relative to his enemy. He explains that this is why the Torah’s reiterated exhortations against fear are always accompanied by the charge to remember that Hashem is on our side, and that He has been our salvation on many occasions in the past when our enemies have tried to do us harm. Remembering these experiences enables us to reassess our perspective of being weaker than our enemies, and believe instead in our superior strength, deriving from our great Ally (Commentary to *Devarim* 7:17-26).

PRESENTED BY  
**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I am known for part of my city.
2. My brother-in-law was the vision.
3. I am known for the congregation of Yaakov.
4. My Sefer was named for my father.
5. I sacrificed my hearing for Shabbos.

#### #2 WHO AM I?

1. I was for Yaakov.
2. I am for the snake.
3. I was for Og.
4. I am not for the doctor.

#### Last Issue’s Answers:

**#1 Nochum Ish Gamzu \*** (I am the man of an adage or the man of a city; my student was one of the “Ten”; it’s all good; my dirt was dangerous; my house stood so as not to crush me.)

**#2 Tu B’Av** (I am like Yom Kippur; wear white; dancing in the field; I am the opposite of a week before.)

\* *Nochum Ish Gamzu was known for his adage, “Gam zu L’Tova/ everything Hashem does is for the best.” His name “the man of Gamzu” is either on account of his adage, or on account of his hometown Gamzu. Rabbi Akiva, who was one of the Ten Martyrs, was a student of his. The gemora relates many incidents with him. In one, the Caesar threw dirt from Nochum Ish Gamzu, and as they threw the dirt, it became arrows, and defeated the mightiest armies. In another, when he was sick and could not move, there was a concern his house would collapse. When his students wanted to take him out quickly he told them, “First take out everything valuable from here, and then take me out.” As soon as they took him out, the house collapsed.*

All children  
13 and under  
who answer a  
“Who Am I?”  
correctly will  
be entered  
into a raffle to

*Win a  
super  
prize*

*Congratulations  
to  
Naphtali Tzvi  
Graham,  
winner of the  
latest raffle!*

Visit [gwckollel.org](http://gwckollel.org) to submit your answers. Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

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