



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### The Time for Teshuva

*Presented by Rabbi Hillel Shaps*

*Kollel Scholar and Director of Special Projects*

And it [the nation] will forsake me... And I will forsake them... and many evils and difficulties will find them. And he will say on that day, "It is because G-d is not in my midst that these evils have befallen me." And I will surely hide my face on that day... (31:16-18)

The Talmud (Chagiga 5a) brings the following perplexing statement regarding this section of the Parsha. "Shmuel said: This refers to one who lends money to a poor person in his time of difficulty." What exactly is Shmuel referring to? Is he describing the difficulty that will befall a person who forsakes G-d? Having to lend money to a poor person doesn't seem so awful! Furthermore, of all the evils and difficulties that could befall a person, why is it this situation that will bring the person to the realization that it is because G-d is not in his or her midst that evil has befallen him or her?

The Kli Yakar explains that Shmuel interpreted these verses to be referring to a person who experiences a great hardship and only does teshuva (repents) out of need. They refer to a person who, only after sensing no other way out, decides to turn to G-d for assistance. This person will say "on that day" that he needs to make G-d more central to his life in order to stem the evil that has befallen him. However, once he overcomes the difficult situation and "that day" has passed, he will certainly return to his old ways. This is the person who lends money to a poor person in his time of difficulty – not the poor person's time of difficulty but rather the lender's time of difficulty. It is only then that he is willing to engage in the mitzvah of tzedaka in order to improve his own situation.

What is the proper way to do teshuva? Out of love. The very next verse in the Torah instructs us, "And now, write for yourselves this Torah..." "Now," while things are still calm and peaceful, engrave the words of the Torah into your heart in order to arrive at a complete teshuva out of love.

As we approach Yom Kippur, we must remind ourselves of the need to come closer to G-d both in the good times as well as the bad times. Through strengthening our connection to the Torah, we will, G-d willing, bring ourselves to do teshuva out of love for G-d, and in this merit we will hopefully all be sealed in the Book of Life.

***Have a wonderful Shabbos!***

## TABLE TALK

### POINT TO PONDER

*One should not begin his meal on Rosh Hashana prior to nightfall, in order not to add onto Rosh Hashana, as it is a Day of Judgment. One should not lengthen the time period of such an ominous day (Maharil 33).*

One is required to accept the sanctity of Yom Kippur before sunset in order to add to the holiness of Yom Kippur (Shulchan Aruch 608, 1).

What is the difference between Rosh Hashana and Yom Kippur? Are they not both Days of Judgment?

### PARSHA RIDDLE

*What is the most amount of days (not including Rosh Hashana and Yom Kippur) that we recite selichos in any year?*

Please see next week's issue for the answer.

Last week's riddle:

*Why do we call a ger (convert) a ger shenisgayer (a convert that converted)? Shouldn't he be called a goy shenisgayer (a non-Jew who converted)?*

**Answer:** *Since the neshama of a ger was at Har Sinai, he is not classified as a non-Jew. Therefore, he is called a ger shenisgayer.*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In last year's column for *Shabbos Shuvah*, we noted the fact that terrestrial courts (*batei din*) execute sinners despite their claims of repentance, and R. Yechezkel Landau's explanation of this, that were courts to accept such claims, this would eliminate the entire institution of capital punishment, as true (internal) repentance (or the lack thereof) is inherently unverifiable. Hashem wished to preserve the deterrence of capital punishment, so He therefore decreed that it is imposed regardless of repentance.

R. Chaim Yosef David Azulai (the Chida) disagrees, explaining that the reason for the court's disregard of apparent repentance is simply because we humans, unlike Hashem who "inspects kidneys and the heart," cannot know a man's true inner state, and must therefore impose punishment regardless of any ultimately unverifiable claim of repentance (*Tov Ayin* #6).

So while R. Landau assumes that were it not for a Divine decree to ignore repentance (in order to preserve deterrence), a *beis din* would accept at face value a claim of repentance and refrain from executing a self-professed reformed sinner, the Chida takes the exact opposite view: in theory repentance does indeed absolve a sinner of his punishment, but in practice we can never establish the existence of authentic repentance!

Unlike R. Landau and the Chida, R. Moshe of Trani (the Mabit) understands that repentance is simply insufficient to completely atone for certain classes of serious sins. He explains that just as certain sins must be expiated by (Divinely inflicted) suffering in addition to repentance, so, too, must certain sins be expiated by (terrestrially imposed) corporal punishment (*Beis Elokim Sha'ar Ha'Teshuvah* perek 2. He also mentions the inherent unknowability of the sincerity of a sinner's repentance. Cf. Prof. Nachum Rakover, *Ha'Teshuvah Va'Haanishah Ha'Pelilis*.)

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

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I am like the moon.
2. I am strong and courageous.
3. I have my own book.
4. I apportioned.

#### #2 WHO AM I?

1. I begin in the middle.
2. I will be seven this year.
3. I will be four later.
4. I mean excuse me.

#### Last Week's Answers:

**#1 Mussaf on Rosh Hashana** (My quiet contains 30 (for some); aloud has 30 (for all); King Remember Shofar; I am now a cow nor the last letter.)

**#2 The Blowing of the Shofar** (3; 30; 100; I make you quiet.)

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

*win a*



**MICKEY  
MINI  
WAFFLE  
MAKER!**

*Congratulations to Yonatan Rutstein and others for answering last week's questions correctly!*

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can – each correct answer will entitle you to another raffle ticket and increase your chances of winning.**

## KOLLEL BULLETIN BOARD

*Greater Washington Community Kollel wishes all of its friends, supporters, participants and the entire community a meaningful Yom Kippur.*

The Kollel Intersession begins Thursday, October 13<sup>th</sup>. Please join us for the Fall Semester, beginning Sunday, October 30<sup>th</sup>!

