



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The Ultimate Responsibility

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Following the sin of eating from the tree of knowledge and man's subsequent expulsion from the Garden of Eden, mankind begins to descend deeper and deeper into moral depravity. Ultimately, *Hashem* sees a world filled with evil and corruption, a world filled with people so set in their evil ways that there is no more hope for change. *Hashem* concludes that the entire world must be destroyed, leaving over only the righteous Noah and his family to start the world anew. Even the animals would have to be destroyed, excepting a small seed population that would survive with Noah and repopulate the world. Our Sages explain that the animals needed to be destroyed because the world was so corrupt and immoral that even the animals acted immorally, interbreeding with species not their own, etc. But this reasoning seems very difficult to understand. How could animals act immorally? Only humans are creatures imbued with free choice such that their decisions can be considered wrong or immoral. Animals appear to simply follow the nature that was given to them by *Hashem*. Calling their actions immoral, therefore, is difficult to understand.

The *Beis HaLevi* offers a profound explanation. A human being, with his spiritual soul, is connected to the highest spiritual realms and therefore has the unique ability to influence the entirety of creation with his actions. Thus, a world full of people acting in a way that is corrupt and immoral has a profound negative influence on the world and can actually corrupt nature itself. That is why the animals acted the way that they did. Indeed, the small selection of animals that would be saved to repopulate the world was made up of those animals that were under the righteous, positive influence of Noah.

From here we see the profound importance of our every action. Our actions not only affect ourselves, or even just those around us, but truly affect the entire world. While this concept may seem frightening, it also provides us with tremendous appreciation of every *mitzvah* and every good deed that we do. Each one should be done with the utmost care and love, and each one is incredibly important. The *Nesivos Shalom* writes that with the giving of the *Torah* on Mount Sinai, the power to impact the world was given specifically to the Jewish People. Let us all recognize this great gift and use it to infuse our *mitzvos* with even greater intent and dedication.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

Haran died in the lifetime of Terach his father... (11:28)

Haran was the first person in the world to die before his father (Zohar Lech L'cha).

Didn't Hevel die before his father Adam?

In addition, Shem merited to live a long life. Many of his children died during his lifetime. What is the meaning of the Zohar which says that Haran was the first person to die during his father's life?

PARSHA RIDDLE

Where do we find in this week's parsha the prohibition to hunt just for sport?

Please see next week's issue for the answer.

Last week's riddle:

During which two times is the "Shemonei Esrei" in Eretz Yisrael different from the one outside Eretz Yisrael?

Answer: 1) During Chol Hamoed Succos and Pesach - in Eretz Yisrael they do not recite in musaf the korbanos for two days of Chol Hamoed, only for one day. 2) In Eretz Yisrael, they begin to recite 'Vsein tal umatar livracha' on 7 Cheshvan, while outside of Eretz Yisrael it is begun on December 4 or 5.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Noach relates Hashem's postdiluvian establishment of the rainbow as "the token of the covenant" that "neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (*Bereishis* 9:8-17). There are really only two *halachos* regarding rainbows, which somewhat surprisingly are apparently contradictory:

- It is disrespectful to Hashem, and therefore inappropriate, to gaze at a rainbow (*Chagigah* 16a).
- One who sees a rainbow recites the special blessing "Who remembers the covenant, is trustworthy in His covenant, and fulfills His word."

How may one look at the rainbow in order to recite the blessing? The Rosh explains that mere looking ("ro'eh") is acceptable, and it is only the more intent act of gazing ("mistakeil") that is problematic (cited in *Avudraham*, *Berachos*, *Sha'ar* #8). Some authorities imply that the distinction is the length of time one spends looking, while others maintain that the real issue is intentionality and concentration (see *Magen Avraham* end of *siman* 225, *Nesivos La'Sheves siman* 21 os 3, *Biur Ha'Gra* OC beginning of *siman* 229).

Authorities disagree over the propriety of telling someone else about a rainbow. Some maintain that one should not do so, since it is considered "uttering slander" (*Chayei Adam* 63:4, *Mishneh Berurah* beginning of *siman* 229). [The rainbow's existence implies that Hashem has contemplated bringing darkness and doom upon the world (Rashi *Bereishis* 9:14 - see R. Yehoshua Pfeffer, *Ha'Keshes Be'Anan Ve'Hilchoseha*).] Others argue that on the contrary, we are happy and grateful to Hashem for establishing the covenant to never again destroy His world. Additionally, it is preferable to tell others of the rainbow to promote repentance, since when they see it, "they will recognize and know that the entire world would be in a difficult and awesome situation were it not for Hashem's mercy and lovingkindness" (*Bris Kehunah Maareches ha'Kuf* os 3).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. Don't confuse me with a rat.
2. The Torah is not on me.
3. I was the resting place.
4. I was the Haman family climb.

#2 WHO AM I?

1. I mean easy.
2. I was a captain.
3. I was a favorite.
4. Was I righteous?

Last Week's Answers:

#1 Behab (Pray for sick children; my Mondays are double my Thursdays; holiday desecration caused me; some fast for me.)

#2 The letter Bais (I am two; I am with or in; I begin the beginning; I sound like a house.)

*Congratulations to
Betzael Komarow
and others for answering last week's
questions correctly!*

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!**

THE NEXT
RAFFLE WILL BE
NOVEMBER 15TH!

Visit 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

Sensational Sugyos for 7th - 9th grade boys
begins **THIS Wednesday night** led by Rabbi Shaps.
Join us for exciting in-depth learning and refreshments!
Wednesdays, 8:15-9:00 PM at the Kollel.