



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Let our Prayers be Heard!

Presented by Rabbi Hillel Shaps

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The Shofros section of Mussaf on Rosh Hashana concludes in the following manner: "For You hear (*shomeiah*) the sound of the *shofar* and You give ear (*maazin*) to the *teruah* and none is comparable to You. Blessed are You, G-d, who hears (*shomeiah*) the *teruah* of His people Israel with mercy."

The phrasing used to conclude this portion of the service is interesting. With regards to "the sound of the *shofar*," the word "hear (*shomeiah*)," is chosen. But when speaking of the "*teruah*," the expression "give ear (*maazin*)," is used. Finally, at the conclusion of the blessing, again speaking of the "*teruah*," the word "hear (*shomeiah*)" is used once again. What is the message of this prayer and how do these variations in terminology help to express it?

The Pri Megadim offers an explanation based on a comment of the Akeidas Yitzchak at the beginning of parshas Haazinu. When Moshe calls on the heaven and earth to bear witness to the covenant that he makes with the nation, he says: "The heavens should give ear (*haazinu*)... and the earth should hear (*v'sishma*)..." The Akeidas Yitzchak explains that the expression to give ear connotes a need to cup one's ear in order to hear because there exists a distance between the two parties that makes hearing one another more difficult. Therefore, when speaking to the distant heavens, Moshe asks that they "give ear." Conversely, when addressing the earth, which is located in close proximity, Moshe simply says that it should "hear."

The "sound of the *shofar*" in our blessing refers to the *tekiah* blast, which is smooth and whole, much like a righteous individual who is close to G-d. Because of their closeness, G-d hears him without the need to "give ear." The broken sound of the "*teruah*," on the other hand, refers to a person who has holes and imperfections in his or her character and behavior. Despite, the distance that this person has created between himself or herself and G-d, G-d still "gives ear" and waits for that person to return to Him. Once this person does make that effort, G-d pulls him or her close and therefore, at the conclusion of the blessing, G-d "hears" even the "*teruah*" – the imperfect person.

In the book of Malachi (3:7), G-d bids us, "Return to me and I will return to you!" This Rosh Hashana, let us each reach out to bring ourselves closer to G-d and in turn G-d should pull us close to hear our prayers.

Wishing you a Good Yom Tov and a Good Shabbos!

TABLE TALK

POINT TO PONDER

"He (Hashem) discovered him (Bnei Yisrael) in a desert land ... He encircled him, He granted him discernment, He preserved him like the pupil of His Eye (32:10)."

He encircled him, with the Clouds of Glory, and with flags on their four sides, and He surrounded them under the mountain, when Hashem held the overturned mountain on top of their heads (Rashi).

The mountain was held above the heads of Bnei Yisrael. How does the terminology "surround" apply to this? Furthermore, this verse seems to be describing Hashem's loving care for Bnei Yisrael. However, the mountain that was overturned was a threat to kill them. How does that show Hashem's loving care for Bnei Yisrael?

PARSHA RIDDLE

Give ear, O Heavens and I will speak (Ha'azinu 32:1).

Where is there a hint to the 613 mitzvos in this posuk?

Please see next week's issue for the answer.

Last week's riddle:

What are the different names for Rosh Hashana?

Answer: 1) Rosh Hashana 2) Yom Hadin,
3) Yom Haras Olam 4) Keshah
5) Yom Hazikaron

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Haazinu (32:4) contains the declaration: "The Rock! - perfect is His work, for all His paths are justice; a G-d of faith without iniquity, righteous and fair is He."

This conviction of the universality of Hashem's justice is expressed in (some versions of) the language added to the Blessing after Meals (*birkas ha'mazon*) in the home of a mourner. Our text of the Talmud (*Berachos* 46b) includes the phrases "[He] takes souls with justice ... for all His paths are justice". There is a Geonic-Sephardic tradition, however, that deletes these references to justice, since the Talmud elsewhere (*Shabbas* 55a-b) records a debate over the proposition that "there is no death without error [*cheit*] and there is no suffering without iniquity [*avon*]" and apparently concludes by endorsing the opposing view that "there is death without error and there is suffering without iniquity" (*Halachos Gedolos* cited by *Tosafos Berachos ibid.*; Rif and Rambam as understood by *Beis Yosef OC* end of *siman* 189; *Beis Yosef* himself). The Ashkenazic tradition, on the other hand, defends our text, arguing that despite the Talmudic conclusion that "there is death without error", it nevertheless remains the case that "all His paths are justice", "and He knows why He does so" (Rabbeinu Yonah to *Berachos ibid.*; *Tosafos ibid.*; *Rema YD* 379:1). Furthermore, the Meiri insists that despite the apparent conclusion of the Talmudic discussion, the theologically normative view is nevertheless that "there is no death without error and there is no suffering without iniquity" (and cf. *Abudraham, Hilchos Berachos, Shaar* 9).

An additional objection to the phrase "[He] takes souls with justice" is based on the text of Proverbs (13:23) "and some are consumed without justice". The Talmud (*Chagigah* 4b-5a) understands this to mean that lives are sometimes ended unjustly. In support of this theologically provocative stance, the Talmud cites a remarkable anecdote of the underling of the Angel of Death confusing his master's description of his target and taking the life of the wrong woman by mistake (cf. *Mishras Moshe* and *Michtam Le'David* to Rambam *Hilchos Berachos* 2:8)! Some explain that justice is the norm, and its absence a rare aberration, and we may therefore declare that "[He] takes souls with justice" since this is generally the case (*Chidushei Anshei Shem, Berachos ibid.*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am the shortest word in the Torah.
2. I was special for Avraham and Sarah.
3. I refer to Hashem.
4. I have a ledge for those who do teshuva.

#2 WHO AM I?

1. I do not drive you.
2. I move you.
3. I remind you of Akeidas Yitzchak.
4. I am for sitting and standing.

Last Week's Answers:

#1 *Selichos* (I am not excuse me; I arouse you; I include the 13; put your head down.)

#2 *Rosh Hashana* (I am the head; I am double; after me, you blew it; I am a birthday.)

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

Win a
SNAP
CIRCUITS
ARCADE SET



Congratulations to
Rabbi Biberfeld's 4Ba class
and others for answering last week's questions correctly!

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!

THE NEXT
RAFFLE WILL BE
OCTOBER 17TH.

KOLLEL BULLETIN BOARD

Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov and a sweet new year! May you and your family be blessed with health, happiness, and peace!