



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Renewed Focus

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

And Yeshurun became fat and kicked...he forsook the G-D who made him... (Devarim 32:15)

It is common to find people praying intently, being particularly careful about mitzvos, and expending extra effort to become closer to Hashem when they see themselves in need of Hashem's help. Unfortunately, it is human nature to see ourselves as self-sufficient and forget about our dependence on Hashem when "the going is good." The solution to this problem is to reinforce within ourselves, constantly and consistently, a recognition that everything we have is a gift from Hashem, and that what matters most in life is our relationship with Him, not our material wealth.

Perhaps this is one of the reasons that we dwell in a Sukkah following Rosh Hashana and Yom Kippur. On Rosh Hashana, we come before Hashem and declare Him as King and Master of the universe and of our lives. On Yom Kippur, as we fast and refrain from partaking in the material pleasures of this world, we repent for our sins, return to Hashem, and seek to strengthen our relationship with Him. Almost immediately thereafter, on Sukkos, we move into a temporary structure outside of our homes. Rather than returning to the comfortable, daily routine of our lives, we dwell in an abode that does not feature protective brick walls and a climate-controlled environment, but instead is exposed to the forces of nature. As we do this, we remind ourselves that it is not our meticulously designed houses and advanced technology that insure our safety and comfort, but rather it is Hashem. We also reinforce for ourselves that our physical pleasure and comfort should not be the focus of our lives, but rather we should focus on surrounding ourselves with the presence of Hashem, as represented by the walls of the Sukkah.

Wishing you a Good Shabbos and a Good Yom Tov!

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TABLE TALK

Point to Ponder

On the fifteenth day of the seventh month... you shall rejoice before Hashem, your G-d, for a seven day period. (Emor 23, 39 – 40)

Even though there is a mitzva to rejoice on all the Yomim Tovim, on Sukkos there is an additional mitzva to be happy, as the verse says, "And you shall rejoice before Hashem, your G-d, for a seven day period." (Rambam Lulav 8, 12)

When you shall observe the festival of Shavuos... you shall rejoice before Hashem, your G-d... (Reah 16, 9 – 10)

The words "you shall rejoice before Hashem, your G-d" are also said in regard to Shavuos. If so, why is there an additional mitzva of happiness only on Sukkos?

Parsha Riddle

How is it possible for a Sukkah to need a mezuzah?

Please see next week's issue for the answer.

Last week's riddle:

Where in Nach, in addition to Sefer Yonah, is Yonah mentioned?

Answer: In Melachim II (14:25). He was a prophet in the days of Yeravam son of Yoash.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas 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."

We have previously discussed (this column, parashas Haazinu 5777) the debate over the language "[He] takes souls with justice ... for all His paths are justice" added to the Blessing after Meals in the home of a mourner: some authorities reject this phrase, due to the Talmudic declaration that "there is death without error [cheit]", while others defend it based on our parashah's assertion that "all His paths are justice".

Another liturgical context in which this tension is manifest is the blessing recited upon seeing graves of Jews. Here the normative, virtually unanimously accepted phrasing is: "Blessed are You, Hashem, ... who formed you with justice ... and killed you with justice [ba'din] ..." (Berachos 58b and rishonim there, Tur and Shulchan Aruch OC end of siman 224). R. Refael Yosef Chazzan is quite perplexed by the fact that even those authorities who object to the phrase "[He] takes souls with justice" on the grounds that it is theologically incorrect, apparently have no problem with the phrase "and killed you with justice" (Chikrei Lev OC 1:49).

As noted in our previous column, an additional argument against the claim that all deaths can be considered just is from the declaration in Mishlei that "some are consumed without justice", and the Talmud's support thereof with 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. This same argument is advanced by Maharil in his halachic analysis of a question with much higher stakes than mere liturgical correctness: is flight from a plague-infested area prudent, or actually prohibited? Maharil strongly endorses flight, and in response to his correspondent's apparent concern that this is an attempt to thwart Hashem's will, he counters that death is not always a result of His will, since "some are consumed without justice", and infers from the aforementioned Talmudic account that "sometimes the agent errs" (Shut. Maharil #41)!

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am made of bricks.
2. I am not a building.
3. I am a song.
4. I have no musical accompaniment.

#2 WHO AM I?

1. I can't be dried out.
2. I sometimes have a gartel.
3. I start off upside down.
4. I am one of four.

Last Week's Answers

#1 Tefillos (Shemoneh Esrei) (Most days I am three, Sometimes I am four, This week I am five, I am standing.)

#2 Viduy (Confession) (I make you bang, I am for the bad, Hunch, I am not a video, rather...)

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

Win a Gravity Maze



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 9th.

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