



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.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

He fed you the manna 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

Why do we place the Tefillin on the weaker hand? What lesson does this teach us?

Please see next week's issue for the answer.

Last week's riddle:

How many tefillos did Moshe daven in order to enter the land of Israel? Where is a hint to that in the Parsha?

Answer: 515, the numerical value of the word Va'eschanan (and he prayed)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Eikev (11:20) contains (one instance of) the commandment of mezuzah: "And you shall write them [these words of Mine] on the doorposts of your house and upon your gates." The Jerusalem Talmud (Peah 1:1) relates that R. Judah the Prince once sent a mezuzah as a gift to Artevan in reciprocation of the latter's gift of a precious jewel to him, asserting that the mezuzah was actually the greater gift, since "you have sent me something which I [must] guard, while I have sent you something that will guard you while you sleep, as it is written (Proverbs 6:22) 'As you go forth, it will guide you; [as you recline, it will guard you;]'"

Rambam, however, ferociously castigates those who treat the mezuzah as a charm that confers temporal benefit, declaring of those who write angelic or holy [Divine] names, Biblical verses, or other inscriptions on the interior of their mezuzos that: "They are among those who have no share in the world to come, for these fools, it is not enough that they have failed to fulfill the commandment, but they have made a great commandment, consisting of the assertion of G-d's unity, and the [duties of] love and service of Him, as though it were an amulet of personal benefit, as their foolish hearts imagine that this is something beneficial with regard to worldly vanities." (Hilchos Mezuzah 5:4)

The Ginas Veradim (OC 1:28) harmonizes these two perspectives, explaining that it is not the mezuzah itself that protects us, but rather the doing of G-d's will, in the merit of which He guards His nation Israel from all manner of evil. "But it is prohibited to place the mezuzah in the doorway for the sake of protection, and he who does so, not only has he not fulfilled the commandment, but this is considered to be a sin and a transgression, since he thereby makes words of Torah into an incantation, while they are really only a balm for the soul." (Cf. Rosh at end of Hilchos Mezuzah; Sedei Chemed Vol. 4 pg. 242; Kevias Mezuzah Ke'Hilchasah pp. 21-22).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

WIN a Boxer Interactive Robot!



#1 WHO AM I?

1. I am similar to koof.
2. I am derived from "what."
3. I bring salvation.
4. I am blessing.

#2 WHO AM I?

1. I am for the snake.
2. I am misused on Mitzvos.
3. Yaakov's grasp.
4. I am not for a doctor.

Last Week's Answers

#1 Tu B'Av (15th of Av) (I am not for the trees, Bo'ee Kallah, I caused dancing, I am like a double father.)

#2 Ten Commandments (I have ten, I include all 613, Now I have my second showing, I am divided.)

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Sept 24.

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