



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

***Now therefore write this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel (31:19).***

This verse serves as the commandment for each Jew to write his own Torah scroll. The Talmud adds that even someone who inherited a Torah scroll from his father would be obligated to write a new one for himself (Sanhedrin 21a).

Why would the Talmud require that he record an additional scroll when one is already in his possession? Why can't he satisfy his obligation with a scroll inherited from his father? Is not the Torah itself called a *heritage* (Devarim 33:4)?

Rabbi Yaakov Niman suggests an answer which provides a fundamental and crucial insight: True, the Torah is transmitted as a faithful heritage from generation to generation, without deviation or compromise. At the same time, a child must take that very same Torah and make it his own. It must permeate his intrinsic being and saturate his own soul. He must relate the Torah to his own unique abilities and innate talents. And the Torah must be his guide and light as he overcomes his personal challenges and charts his life's journey.

The Torah is not an heirloom to be admired like a beautiful relic from an ancient past. Rather, it is a living and dynamic Torah, calling to us in each generation and relevant in every moment and era. All we have to do is take this very precious gift and make it our own.

***Have a wonderful Shabbos!***

***Rabbi Menachem Winter***

## TABLE TALK

### POINTS TO PONDER

**One who needs to eat on Yom Kippur recites Ya'aleh V'yavo in Birkas HaMazon (Orach Chaim 618:10).**

Even though there is a difference of opinions in regard to reciting Ya'aleh V'yavo on Yom Kippur, since it is a request, there is no concern for reciting a beracha in vain, and it could be recited (Sha'ar Hatzion 21).

One who forgets Ya'aleh V'yavo on Rosh Chodesh does not recite it by the "Harachaman"s, yet one who forgot Al Hanissim does, since there is no concern for reciting a beracha in vain when reciting Al Hanissim, since it does not contain a mention of Hashem's name. However, since Ya'aleh V'yavo does contain mention of Hashem's name it cannot be recited later, out of concern for reciting a beracha in vain (Biur Halacha 188).

Are we concerned about reciting a beracha in vain while reciting Ya'aleh V'yavo or not?

### PARSHA RIDDLE

**How many Shabbosim are named for their Haftorah? Which ones?**

Please see next week's issue for the answer.

**Last week's riddle:**

On what date was the world created?

**Answer:** Either Adar 25 or Elul 25.

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The eponymous *haftorah* of *Shabbos Shuvah* contains one of the classic Biblical descriptions of repentance: "O Israel, return unto Hashem thy G-d ... Take with you words, and turn to Hashem: say unto Him, Take away all iniquity, and receive us graciously ... Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods ..." (*Hoshea* 14:1-2). Classic Jewish thought maintains that the main components of repentance are internal – total abandonment of the sin, regret over the past transgression, and a commitment to refrain from repeating it in the future, as well as a verbal confession (*Yad Ha'Chazakah Hilchos Teshuvah* 2:1) - rather than the external manifestations – fasting, sackcloth and self-mortification. The Talmud relates that on public fast days, the preacher would exhort: "Our brethren! It is not sackcloth and fasting that bring about [salvation], but repentance and good deeds that bring [it] about, for we find regarding the men of Nineveh that it does not say 'And G-d saw their sackcloth and their fasting', but rather 'And G-d saw their works, that they turned from their evil way'" (*Ta'anis* 16a).

R. Yechezkel Landau asserts that this idea is reflected in the *halachah* that remorse does not provide absolution from (judicially imposed) capital punishment (*Makos* 13b). He explains that if repentance were primarily about self-mortification, we would indeed absolve anyone who had demonstrably undergone the appropriate penance, and only execute those who had not. Because true repentance is actually internal, however, the court must ignore claims of repentance, as they are unverifiable (*Shut. Noda Be'Yehudah kama Orach Chaim* #35).

**Note:** last week's edition of *Ha'Torah Ve'Hamitzvah* claimed, following *Sefer Ha'Chinuch*, that *Parshas Nitzavim* contains the *mitzvah* to write a *sefer Torah*. In our division of the *parshiyos*, the verse in question (*Devarim* 31:19) is actually in *parshas Va'Yeilech*; the *Sefer Ha'Chinuch's parshas Nitzavim* apparently comprised both of our *parshiyos Nitzavim* and *Va'Yeilech*.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. My city lives on through my family.
2. I am a Volozhiner descendant.
3. The Rov
4. I was makpid on pikuach nefesh.
5. I am from the House of Levi.

#### #2 WHO AM I?

1. I am called a song.
2. I am called testimony.
3. I mean teaching.
4. I am married.

#### Last Issue's Answers:

**#1 Sarah Imeinu\*** (Yehoshua became from me; I was the merit for Esther; I was the most beautiful; I was the first of four; I was to be listened to.)

**#2 The Shofar** (I will be for Moshiach; I am for inauguration; I am for repentance; I cause Hashem to move.)

\* Sarah Imeinu's "yud" was added to Yehoshua's name. Esther merited to rule 127 countries on account of Sarah's 127 years of life. The Gemara says that she was the most beautiful woman created. She was the first of the four imahos. Hashem told Avrohom, "Listen to Sarah."

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.  
Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **Win a Shaved Ice Machine!** The next raffle is **October 13<sup>th</sup>.**



Mazel Tov to  
Betzael  
Komarow,  
last week's  
winner!

## KOLLEL BULLETIN BOARD

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

For short, inspirational High Holiday video messages, visit [www.gwckollel.com/YomTovVideos.php](http://www.gwckollel.com/YomTovVideos.php)

The Kollel intersession begins Thursday, September 24<sup>th</sup>. Stay tuned for the Fall Semester schedule of classes!