



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Soar Like an Eagle

Presented by Rabbi Yisrael Glassberg

Director of Kollel Alumni

The month of Tishrei presents itself with a very special opportunity to strengthen our bond with our Father in Heaven. We begin the month with Hashem's coronation on the days of Rosh Hashanah, followed by days of repentance and introspection on the holiest day of the year, Yom Kippur. Finally, we remind ourselves of Hashem's constant love and care as we observe the Holiday of Succos, which commemorates the shelter that Hashem provided the Jewish people as they wandered in the desert. These Holidays result in a slow and steady path of self-growth and closeness to Hashem. How do we take advantage of these glorious days and maximize their limitless potential?

In Parshas Haazinu, Hashem is compared to an eagle hovering over its young. Rashi explains that the eagle engages in gentle behavior when arousing its young to awaken. Rather than intruding abruptly into the nest, it arrives gingerly so as not to startle or disturb the young. So too, Hashem displayed His mercy and love to Israel in the dessert. He acted with gentle love so as not to startle the nascent nation, which ensured that we would have the necessary strength and fortitude to accept his commandments with devotion.

We can apply this identical concept to the High Holidays as well. As we approach Rosh Hashana, it is somewhat daunting to contemplate Hashem sitting on His heavenly throne in judgement. We have an abundance of things to pray for, including our health, livelihoods, and success for both individuals and the broader Jewish community. We are calmed and assured, however, by the methodical process of Teshuva, Tefilah, and Tzedaka, as they have the power to nullify unfavorable decrees in heaven. We are assuaged by the sounds of the Shofar and by the lofty heights that we reach after a meaningful and inspirational Yom Kippur. A few days later, the Divine presence is even more palpable as we sit outside in our humble, temporary abodes known as Succos. In this way we are guided gently along through the process of rebuilding and restoring a loving relationship with Hashem.

This month contains so many powerful and meaningful facets. Our sages teach us, "Open for me an opening the size of the eye of a needle, and I will open for you an opening the size of a large hall." May we be fortunate to merit that our efforts and tefilos be answered for a year filled with goodness and blessing and be ever cognizant of Hashem's love and kindness.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

On the fifteenth day of the seventh month is the Festival of Sukkos, a seven day period for Hashem (Emor 23:33).

Why does the Torah say, You shall make the festival of Sukkos for you... (Re'eh 16:13)? One may have thought that since the Torah said the Yom Tov is for Hashem, the sukkah has the holiness of items belonging to Hashem, the Bais Hamikdash. Therefore, the Torah specifies that the sukkah is for your use. If so why did the Torah call the sukkah 'for Hashem?' This is because Hashem considers our sukkah as if we made a sukkah for Hashem (Sifrei).

How could one think that the sukkah would be holy like hekdesh? How would we fulfill our obligation to dwell in the Sukkah? Items belonging to the Bais Hamikdash are forbidden to be used for personal use!

PARSHA RIDDLE

What is the most amount of consecutive days that we lain from the Torah?

Please see next week's issue for the answer.

Last week's riddle:

What is the most amount of days (not including Rosh Hashana and Yom Kippur) that we recite selichos in any year?

Answer: 14; 8 before Rosh Hashana and 6 after.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Haazinu*, the description of the Jewish people's faithlessness to Hashem includes the verse (32:17): "They would slaughter to demons without power, gods whom they knew not, newcomers recently arrived, whom your ancestors did not dread." This is a violation of the Torah's admonition (*Vayikra* 17:7): "They shall no longer slaughter their offerings to the demons after whom they stray; this shall be an eternal decree to them for their generations." It is unclear whether these verses imply that demons actually exist. The Talmud, however, contains numerous discussions of demons, in both *aggadic* (e.g., *Chagigah* 16a, *Gittin* 68a) as well as *halachic* (e.g., *Yevamos* 122a, *Gittin* 66a) contexts, and clearly seems to take their existence for granted.

On the other hand, the Rambam, the chief exponent of the rationalist worldview within Judaism, is widely understood to deny their existence. His general philosophical orientation is at odds with the routine existence of paranormal phenomena, and various *acharonim* note that even the *Yad Hachazakah*, his technical *halachic* codification, evinces a clear pattern of omitting or modifying Talmudic rules that are rooted in the paranormal in general, and those based upon the existence of demons in particular (*Darkei Moshe* (Chayes), *Shut. Shoel U'Meishiv* 2:4:87, *Tahaluchos Ha'Agados* #6). The Maharsham even goes so far as to invoke this principle to explain the Rambam's omission of the *simanim* of Rosh Hashanah, asserting that he was against the practice due to its lack of rational basis (quoted in *Segulos Yisrael maareches Reish os 2*). [It is important to note, however, that many of the cited authorities emphasize that although the Rambam's attitude is obviously skeptical, **they** nevertheless adopt the perspective of Chazal that clearly accepts the existence of the paranormal phenomena in question.]

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am four, yet seven.
2. Bind me.
3. I protect you.
4. I represent all.

#2 WHO AM I?

1. I am three, maybe four.
2. I am a cloudy representation.
3. Twenty is not for me.
4. I am a home away from home.

Last Week's Answers:

#1 Yehoshua (I am like the moon; I am strong & courageous; I have my own book; I apportioned.)

#2 Selichos (I begin in the middle; I will be seven this year; I will be four later; I mean excuse me.)

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

The Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community a joyous Sukkos!

The Fall Semester begins Sunday, October 30th. In the meantime, check out our audio page at audio.gwckollel.org for hundreds of recorded shiurim!