



Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Choose Life - Choose it Now

Presented by Rabbi Zacharia Schwartz

Former Kollel Scholar and currently a Kollel Adjunct

See that I am placing before you, today, life and good and death and evil. That I am commanding you today to love Hashem your G-D, to walk in His ways and to keep His commandments...and you shall choose life...(Deuteronomy 30:15-19)

In these verses, Moshe Rabbeinu equates the choice of whether or not to follow Hashem's commandments with the choice between life and death. Rabbi Moshe Feinstein zt"l, intrigued by the unique presentation of choices and emphasizing that this is taking place "today", gives a beautiful interpretation of these verses. Rabbi Feinstein explains that the Torah is teaching us that a person must realize that the choice between life and death is a choice that is presented to every one of us daily. Certainly, a person who has been making the wrong choices thus far must realize that today is a new opportunity to make a change and choose a more positive direction. This verse, however, also addresses a person who until now has been making the right choices. It demands of us to not become complacent, but rather to vigilantly pursue the choice of life, armed with the knowledge that the path of death is ever present, waiting to catch us off guard.

We must approach each day with a sense of responsibility. The sinner is never free to give up hope and the righteous must not rest on his or her laurels. Every day counts and every choice is important. This constant responsibility is truly what it means to choose life.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

Then Hashem will bring extraordinary plagues upon you and your offspring... (28, 59)

Rav said, "The Torah will eventually be forgotten from Bnai Yisroel, as it says, 'Then Hashem will bring extraordinary plagues upon you'. I do not know what 'extraordinary' means. When the posuk (Yeshaya 29, 14) says, 'Therefore I will do extraordinary things', when referring to Torah, we understand that 'extraordinary plagues' refers to the plague of forgetting Torah." (Shabbos 138b)

Doesn't the Torah promise, "it (Torah) shall not be forgotten from the mouths of their (Bnai Yisroel's) children" (Vayeilech 31, 21)?

PARSHA RIDDLE

What are the different names for Rosh Hashana?



Please see next week's issue for the answer.

Last week's riddle:

What letter does not appear in the parsha of Bikkurim??

Answer: Samech

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Nitzavim*, Hashem declares (29:28): "The secret things belong unto Hashem our G-d: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Rashi explains this to be a justification of collective Jewish responsibility: even if it is only individuals who sin, if the sins are public, the community has a duty to purge the evil from its midst, and it will be punished if it fails to do so. "All Israel are responsible for each other (*kol Yisrael areivim zeh la'zeh*)."

The Talmud (*Shabbos 54b*) declares: "Anyone who can protest [the sins of] the members of his household, and did not protest, is punished for [the sins of] the members of his household. [Anyone who can protest the sins of] the inhabitants of his city, is punished for [the sins of] the inhabitants of his city. [Anyone who can protest the sins of] the whole world, is punished for [the sins of] the whole world." The Talmud indicates that this liability holds even where Hashem knows that the sinners will not listen, insofar as from our human perspective we do not know this.

The Tosafos explain that this is only the case where it is at least possible that they will listen, but where it is certain that they will not, then on the contrary, "it is better that they be inadvertent sinners and not be deliberate sinners". Thus, the Talmud (*Beitzah 30a*) explains that although dancing along with other forms of music-related activities are prohibited on Shabbos, we do not protest those who violate this prohibition, since they are accustomed to do so and will not heed our admonition. [Some later authorities do provide various justifications for dancing on Shabbos, although others maintain that even today, the only reason not to protest such behavior is that "it is better that they be inadvertent sinners" - see *Rema OC 339:3; Shut. Minchas Elazar 1:29; Shut. Yabia Omer 3:22; Shut. Devar Yehoshua 2:44.*]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am not excuse me.
2. I arouse you.
3. I include the thirteen.
4. Put your head down.

#2 WHO AM I?

1. I am the head.
2. I am double.
3. After me, you blew it.
4. I am a birthday.

Last Week's Answers:

#1 Parshas Bikkurim (I am caused by the first; I am part of the 'order'; history is my essence; I am loud.)

#2 Maaser (Confess for me; I am ten, but do not daven with me; I am holy; I cause blessing.)

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



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

**Gain inspiration before Rosh Hashana
at the GWCK Pre-Rosh Hashana Symposium this Sunday!**

Greater Washington Community Kollel invites men and women to a Pre-Rosh Hashana Symposium featuring words of insight and inspiration from Rabbis of our community, this Sunday, September 17, 8 pm at Greater Washington Community Kollel 10900 Lockwood Drive. Speakers include, Rabbi Shaya Milikowsky, Rabbi Mordechai Rhine, Rabbi Dovid Rosenbaum, and Rabbi Menachem Winter.