



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

To Know Him Personally

Presented by Rabbi Hillel Shaps

Kollel Scholar and Director of Special Projects

The Talmud in Brachos (7b) relates: From the time that G-d created the world, there was nobody that called him Master until Avraham came and called him Master, as it says (15:8) 'And he (Avraham) said, "Ado-noy (my Master) G-d, how will I know..."'

Rav Shimon Schwab wonders what was so special about recognizing G-d as Master? Surely, many of the great people that preceded Avraham, such as Noach or Shem, had related to G-d as King, like we say in the Adon Olam prayer, "When everything was done according to his will, then He could be called King."

Rav Schwab explains that there is an important distinction between a "King" and a "Master." A king has an entire nation to govern and maintains a personal relationship with only a few of his subjects. A master, however, has a personal relationship with all of his servants. Whenever a servant performs his duties, he is directly serving the master. Therefore, while the righteous people that came before Avraham recognized G-d as King of the universe, it was only Avraham that recognized that the King of the universe is also each individual's personal Master, that He cares for the actions of each individual and that every person has his or her own personal relationship with G-d.

Maintaining concentration while praying is a challenge for many of us. Rav Schwab suggests that keeping the above idea in mind can be an effective way to focus our thoughts. If each time we come across the name "Ado-noy" we recognize that it means "my Master" and represents the personal relationship that each of us has with Him, we will find that the rest of our prayers will be imbued with greater concentration.

May we merit to achieve greater concentration in prayer and foster the special personal relationship that we each have with our Master!

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

And there was quarrelling between the herdsmen of Avrom and the herdsmen of Lot... (8, 13)

Lot's shepherds were wicked and would graze their cattle in the fields of others. Avrom's shepherds rebuked them regarding the theft they were committing. Lot's shepherds answered, "The land was given to Avrom; he has no heirs, so Lot, his brother's son, will inherit him. (Rashi)

Avrom said, "My Lord, Hashem, what can You give me since I am childless and the steward of my house (Eliezer) will inherit me. (15, 3)

What was the reasoning behind Lot's shepherds' position that Lot would inherit Avrom? What was the reason that Avrom thought Eliezer would inherit him?

PARSHA RIDDLE

How old was Avrom when he went to Eretz Yisroel for the first time?

Please see next week's issue for the answer.

Last week's riddle:

What was the name of Noach's wife?

Answer: Naamah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Lech-Lecha begins with Hashem's eponymous command to Abram of "lech lecha". "Lech" means "go", but the commentators grapple with the word "lecha", which can mean "to you" or "for yourself". *Bereishis Rabah* (#39) explains that Abram was worried that his emigration would be a desecration of Hashem's name, causing people to say: "He abandoned his father in his old age and went on his way!" Hashem responded: "I am exempting you (*lecha*) from honoring your father and mother, but I am not exempting another from honoring his father and mother". The *Panim Yafos* explains this to mean that normally, if an individual's father is in *chutz la'aretz*, the son's *mitzvah* to make *aliyah* does not override his *mitzvah* of honoring his father and mother. Abram, however, was exempt from the obligation to honor his father Terach, due to the latter's sinfulness.

Centuries earlier, however, the Maharam of Rothenberg ruled that a son should not heed his father's objection to his making *aliyah*, due to the general principle that a parent is not to be obeyed when he instructs his child to violate Hashem's orders (*Shaarei Teshuvos* 2:79).

In the contemporary era, [former] Sephardic Chief Rabbi of Israel R. Yitzhak Nissim ruled, in accordance with the latter view, that "youth groups in *chutz la'aretz* are allowed to educate and prepare youth for *aliyah* to Israel even against the will of their parents, as long as their education is in accordance with the Jewish tradition". R. Eliezer Yehudah Waldenberg, however, concludes that "the matter is not that clear to permit" such education and preparation against the will of the parents, "and there is a great deal to weigh to be concerned with an infringement of the grave commandment of honoring one's father and mother" (*Shut. Tzitz Eliezer* 14:72).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I was in the teiva.
2. My end was Yehoshua's beginning.
3. My father also had a Lot.
4. I am not sorry.

#2 WHO AM I?

1. My time is eight.
2. I was thirteen.
3. One before one hundred.
4. I override Shabbos.

Last Week's Answers:

#1 The earliest time to put on tallis and tefillin (mi sheyakir) (I am lightly; I recognize you; wait for me; now you can wrap.)

#2 Four levels of the teiva (ark) (Human; animal; garbage; fish)

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

Win
LASER PEGS
HELICOPTER SET



Congratulations to Rabbi Biberfeld's 4th Graders and others for answering last week's questions correctly!

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
DECEMBER 26th.

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