



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Call for Friendship

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

The most prominent and essential service of Rosh Hashana is the blowing of the Shofar. Indeed, the Torah calls Rosh Hashana "Yom Teruah," a day of blowing. The Medrash relates to us the great power of this Mitzvah. When we perform the blowing of the Shofar, "G-d moves from the seat of judgment to the seat of mercy." This means that through the blowing of the Shofar, we arouse G-d's mercy and He judges us not according to strict justice, but rather, with mercy and compassion.

This indeed is a potent effect. How do we understand, however, how such a simple action could have such profound consequences? What is the secret of the Shofar's power?

The Rambam in the Laws of Repentance writes that even though the commandment to blow the Shofar is a Divine decree without a reason provided, there is a hint as to its meaning. The Shofar calls to us to "awake from our spiritual slumber and remember our Maker."

Interestingly, the word "Teruah," aside from its obvious meaning of blowing, has an additional meaning. In Parshas Balak, when the evil Bilaam opens his mouth to cast curses on the nation of Israel, G-d transforms his curses into blessings. Among the blessings that Bilaam proclaims is "He [G-d] did not discern any sin in Jacob [the Jewish People] nor did He [G-d] see any iniquity in Israel. Hashem his G-d is with him, and the Teruah of the King is in him." According to Rashi and many commentators, the word Teruah here derives from "Rae'us" and means "love and friendship." Accordingly, the verse is testifying to the great love G-d has for His nation Israel.

Perhaps, when the Torah tells us that Rosh Hashana should be a "Yom Teruah," in addition to instructing us in the Mitzvah, it is hinting at the Shofar's secret. The power of the Shofar lies not in simply blowing or hearing its sound, but in heeding its call to open up our hearts to G-d in love and friendship.

Wishing you a Good Shabbos and a happy and sweet New Year!

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TABLE TALK

Point to Ponder

For you to pass into the Covenant of Hashem, your G-d... with whoever is here, standing with us today before Hashem, our G-d, and with whoever is not here with us today. (29, 11 and 14)

"How do we know that all future generations were also sworn into the Covenant? The verse states, "Whoever is not here today." I only know that they were sworn into the Covenant of Hashem regarding the mitzvos given on Har Sinai. What about the mitzvos that would be established later like reading the Megilla, how do we know that Bnai Yisroel were sworn to fulfill those also? It (Megillas Esther) states "The Jews confirmed and accepted" (9, 27) to teach that they confirmed what they had already committed to fulfill (on Har Sinai). (Shavuos 39a)

If someone swears that he will not fulfill a Rabbinic mitzva (reading the Megilla), he is bound by his oath. (Yoreh Deah 239)

One oath cannot override another existing oath. How can one swear not to fulfill the mitzva of Megilla, when he is bound by the oath that he swore on Har Sinai that he would fulfill the Rabbinic mitzvos and read the Megilla?

Parsha Riddle

Why do Chazal refer to a ger (convert) as a ger shenisgayer (a convert that converted)?

Please see next week's issue for the answer.

Last week's riddle:

Where is there a reference to the mitzvah of Tefillin in this week's parsha?

Answer: Ki shem Hashem nikra olecha - they will see that the name of Hashem is upon you (28:10).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In its commands to sound the Shofar on Rosh Hashanah (and Yom Kippur of the Yovel year), the Torah uses two terms to denote the sounds made by the Shofar: *ve'ha'avarta / ta'aviru*, and *teruah*. The former denotes what we call today the *tekiah*, a simple, straight blast: *tuuuuuuuuu*. The latter, however, has long been the subject of controversy and confusion, and has seen a variety of different implementations.

The Talmud already records three possible versions of the *teruah*: what we call *shevarim*, *teruah*, and *shevarim-teruah* (Rosh Hashanah 33b-34a). The *teruah* is a series of (at least) either three or nine very short pulses (*tu, tu, tu ...* - see Tosafos *ibid.* 33b). The *shevarim* is a series of (at least - or, according to some, exactly) three somewhat longer pulses, and the *shevarim-teruah* is a *shevarim* followed by a *teruah*.

The exact nature of the longer pulses of the *shevarim*, however, is the subject of further dispute. The word *shevarim* means "broken pieces": some understand that the *shevarim* is a *tekiah* that is broken into several pieces, with each piece itself simple and straight like the *tekiah*, only shorter (*tuu[u], tuu[u], tuu[u]* - Ritva *ibid.* 33b; cf. Tosafos *ibid.*). R. Moshe Shternbuch reports that this is the practice in Poland, Germany, Hungary, and other locales (Moadim U'Zemanim 1:5:5), and in this author's experience this is the common practice in much of the United States as well.

Others, however, understand that the individual pulses of the *shevarim* are each broken, and thus qualitatively different from the *tekiah*, and not merely shorter versions of it (Drashas Ha'Ramban L'Rosh Hashanah, cited by R. Shternbuch). R. Shternbuch reports that many regions of Russia and Lithuania apparently follow this view, and the universal practice there is to blow the *shevarim* as *tu-U-tu, tu-U-tu, tu-U-tu*. He adds that this was "apparently" the custom of the *beis midrash* of the Gaon of Vilna, and is the (contemporary) practice of the *gedolei Yisrael* in Israel as well as the Diaspora. R. Chaim Soloveitchik, however, modified the Lithuanian custom slightly (for a reason that is beyond the scope of this piece), blowing *U-tu, U-tu, U-tu*. [This author has heard these 'Lithuanian' versions of the *shevarim* blown in various *yeshivos*.]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My quiet contains 30 (for some).
2. My loud has 30 (for all).
3. King Remember Shofar
4. I'm an addition.

#2 WHO AM I?

1. 3
2. 30
3. 100
4. I make you quiet.

Last Week's Answers

#1 Bikurim (First fruits) (I am not a first born, I am tied up, I am a basket case, I am waved.)

#2 Selichos (I am for next week, I am at least four before, I begin at midnight, This year I come for a week.)

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

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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 9th.

KOLLEL BULLETIN BOARD

SAVE THE DATE!

11.18.18

Reception 5:30pm

Dinner 6:30pm

Beth Shalom Cong. Potomac, MD

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