



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Words of Repentance

Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni

What is the secret ingredient for successful *teshuvah* (repentance) during the High Holiday season? One answer can be found in the book of Hoshea where the prophet declares, "Take **words** with you and return to Hashem." (Hoshea 14:2-3) It seems as though the prophet is proclaiming that *teshuvah* can be accomplished by simply uttering certain words. What are these special *words* and how are they so transformative that they help the Jewish people return to Hashem?

The Midrash (Shemos Rabah 38:4) explains that these *words* refer to the words of Torah themselves, as the verse states, "These are the *words* that Moshe spoke." (Devarim 1:1) Engaging in Torah study creates the necessary impact on our souls to ensure meaningful and lasting repentance. What is it about Torah study that facilitates the *teshuvah* process?

The Mabit writes (Beis Elokim Shaar Hateshuvah Chapter 1) that the essence of *teshuvah* is not simply an acknowledgement that we may have contravened the will of Hashem, but more fundamentally, an attempt to reestablish an even closer and deeper relationship with Hashem than we had previously. This *dveikus* (closeness) is primarily achievable through delving into the words of the Torah, the ultimate expression of Hashem's will. As the Zohar says, "One who is close to the Torah, is close to Hashem." (Zohar Vayikra 21:1) Rav Chaim Volozhin teaches that before we start to learn, we should spend a few minutes thinking about the relationship with Hashem that is cultivated through Torah study. Doing so will help us maximize every moment of learning and appreciate the opportunity to strengthen our bond with the Almighty. In this fashion the *words* of Torah can serve as a tremendous facilitator for *teshuvah*, as they can help us build and maintain a close, personal relationship with our Creator.

As we approach Yom Kippur and engage in the requisite introspection, let us dedicate ourselves to studying the holy words of Torah and thereby merit a sweet and happy new year!

Wishing you a Good Shabbos and a Gmar Chasima Tova!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

Our Father, our King, wipe away and remove our willful sins and errors from your sight. (Avinu Malkeinu)

The term "willful sin" is a more severe form of sin than error. Why is "willful sin" mentioned first; it should be mentioned after "our errors?" Therefore, the correct wording should be "wipe away our errors and remove willful sins." (Mishna Berura)

During the Yom Kippur Mussaf we say, "Wipe away and remove our willful sins and errors from before Your eyes, as it says, "I, and only I, am the One Who wipes away your willful sins for My sake and I shall not recall your errors." (Yeshaya 43, 25)

In Mussaf, it is clear that we first mention willful sins and then errors. Why doesn't the Mishna Berura edit the text in Mussaf just as he did in Avinu Malkeinu?

Parsha Riddle

Where in Nach, in addition to Sefer Yonah, is Yonah mentioned?

Please see next week's issue for the answer.

Last week's riddle:

Why do Chazal refer to a ger (convert) as a ger shenisgayer (a convert that converted)? Shouldn't he or she be called a gentile who converted?

Answer: Since, according to various sources, the neshama of a convert was at Har Sinai, he or she already converted in a certain sense and therefore, upon converting now, is called a convert who converted.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The Torah readings for Yom Kippur contain two of the handful of Biblical references to the casting of lots. As part of the Yom Kippur Temple service, we are instructed to cast lots to determine which of the pair of selected goats shall be "for Hashem" - i.e., offered as a normal sacrifice, and which "to Azazel" in the wilderness (Vayikra 16:8-10). Additionally, in the drama of Jonah, the sailors cast lots to ascertain who was to blame for the terrible storm that had befallen them (Yonah 1:7). There are several other such Biblical references to the casting of lots, including its serving as the method of division of the Land of Israel among the Jewish people in the time of Joshua (Bamidbar 26:55-56, Yehoshua 18:10).

We have previously noted that decision-making via the drawing of lots is halachically normative in a variety of contexts, ranging from the apportionment of synagogue privileges to questions of literal life and death (this column, parashas Acharei-Mos 5776). But while there is unanimous acceptance of the procedure, at least in certain civil contexts such as the division of partnership property upon the partnership's dissolution, there is dispute over its theoretical basis. Some understand, based on the various Biblical precedents, that the results of a properly implemented drawing of lots is presumed to be a manifestation of the Divine Will (Shut. Chavos Yair #61, and cf. Shut. Ha'Geonim (Prague) #60). Others, however, flatly deny that there is any basis for such an assumption, arguing that (certain of) the various Biblical drawings of lots had special Divine sanction, and so cannot serve as precedents for the general case of lots drawn by human initiative (R. Chaim David Halevi, in Shanah Be'Shanah (5750), pp. 176-87). They further point out that the lots cast for the division of Israel involved ruach ha'kodesh (the Holy Spirit) and the urim ve'tumim, as well as the miraculous manifestation of the Divine Will in the form of the lots themselves crying out the results (!) (Rashi Bamidbar 26:54, citing Bava Basra 122a and Tanchuma), and so cannot serve as an archetype for ordinary, mundane lots (Shut. Yabia Omer 6:CM:4).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Most days I am three.
2. Sometimes I am four.
3. This week I am five.
4. I am standing.

#2 WHO AM I?

1. I make you bang.
2. I am for the bad.
3. Hunch.
4. I am not a video, rather...

Last Week's Answers

#1 Mussaf of Rosh Hashana (My quiet contains 30 (for some), My loud has 30 (for all), King Remember Shofar, I'm an addition.

#2 Shofar Blasts (3, 30, 100, I make you quiet)

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

Win a
Gravity
Maze



Congratulations to Ariella, Gavi, and Yehuda Binstock 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
October 9th.

KOLLEL BULLETIN BOARD

Tehillim: An In-Depth Analysis
Mondays, 8:15pm at YISE,
1132 Arcola Ave.
Begins Oct. 8

Two Great Women's Classes
Beginning After Sukkos
Given by Mrs. Sara Malka Winter

Sefer Bereishis: An In-Depth Study
Tuesdays, 8:15pm at SEHC,
10900 Lockwood Dr.
Begins Oct. 9