



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Be Comforted My Nation

Presented by Rabbi Moshe Sadwin, Kollel Scholar

“When you are in distress because all these things have befallen you and, in the end, return to Hashem your G-d and listen to His voice, for Hashem your G-d is compassionate, He will not abandon you nor destroy you.” (4:30-31)

Parshas Vaeschanan always occurs the Shabbos after Tisha B'av and is referred to as "Shabbos Nachamu," so named after the haftora. which begins 'Nachamu nachamu ami' – "Be comforted my nation." Because the haftora discusses the comfort the Jewish people would receive after being exiled, it would seem appropriate that the idea of comfort should be found in Parshas Vaeschanan as well. Where can we find the notion of comfort in the Parsha?

Parshas Vaeschanan is a dense Parsha, filled with many important concepts. It begins with the prohibition upon Moshe from entering the land of Israel, notwithstanding all his supplications to annul the decree. It also details the Sinai experience of the Divine Revelation and the Ten Commandments, as well as the first paragraph of the Shema. In the middle, though, there is a warning about potential exile. There, Moshe exhorts the Jewish people to listen to the commandments. He reminds them that G-d Himself gave us those commandments and it is incumbent upon us to safeguard them. The Torah then prophesizes that the Jewish people will grow corrupt and engage in evil. The Torah describes how G-d will scatter us among the nations and how we will be few in number; a condition that persists today. Despite this dire warning, the Torah then assures us that, even in exile, there is hope. From its place of distress, the Jewish people will seek out G-d, and in His mercy, G-d will take us back.

This is our comfort. No matter how far we've fallen, even if we're banished and scattered, G-d is always waiting for us to come back. And when we do, He will embrace us with open arms.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Bind them as a sign upon your arm... (6, 8)

It is prohibited to only write a few verses of the Torah. (Gittin 60a)

Every Jew must write a Sefer Torah. Where is the source? Since every Jew must write the song of Ha'azinu (Vayeilech 31, 19), and it is prohibited to only write a few verses, obviously one must write the entire Torah. (Rambam Sefer Torah 7, 1)

If so, why is it permitted to write the parchments of Tefillin, Mezuzah and Sotah, when they are only a few verses? (Chasam Sofer Y. D. 254)

Parsha Riddle

How many tefillos did Moshe daven in order to enter the land of Israel? Where is a hint to that in the Parsha?

Please see next week's issue for the answer.

Last week's riddle:

Tisha B'Av is always the same day of the week as which Yom Tov?

Answer: First day of Pesach

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Va'Eschanan contains the second version of the Ten Commandments, the fifth of which is "Honor your father and your mother" (kibud av va'aim). The Talmud explains: "What is considered honor? He gives his father food and drink, dresses and covers him, and brings him in and takes him out for all his household needs." (Kiddushin 31b) These examples all constitute direct service of one's father. Is there an obligation to simply obey one's father's commands, even where his needs and comforts are not involved? Shut. Maharik (#166) maintains that there is not, and consequently rules that a son may ignore his father's objection to his choice of wife. Sefer Ha'Mikneh (end of 31b), however, while conceding that such obedience does not fall under the category of "honor", nevertheless concludes that "as long as the son has no loss from it", it falls under the category of "fear" (a separate commandment, mora av va'aim. Cf. Shut. Maharsham 1:101 s.v. aval ma shekasav.) Additionally, Shut. Meishiv Davar (2:50) rules that insofar as a son's marriage will cause his father humiliation, Maharik would agree that it is forbidden, since the father's interests are indeed at stake.

Maharik makes two additional arguments in support of his ruling:

- Normative halachah follows the view that the commandment of kibud av va'aim does not obligate the son to spend his own resources on his father's needs (but only to arrange for them to be met out of the father's resources), so it would a fortiori not require him to suffer by giving up the woman who is the choice of his heart and instead marry someone else who does not appeal to him.
- A son is not supposed to obey his father's commandment to violate the Torah. Since the Torah commands one to marry only a woman whom he desires and who finds favor in his eyes, a father's order to desist from marrying one's heart's desire is tantamount to an order to violate the Torah.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

WIN a Boxer Interactive Robot!



#1 WHO AM I?

1. I am not for the trees.
2. Bo'ee Kallah.
3. I caused dancing.
4. I am like a double father.

#2 WHO AM I?

1. I have ten.
2. I include all 613.
3. Now I have my second showing.
4. I am divided.

Last Week's Answers

#1 Rebuking before death (I stop re-rebuke, My message before I leave, I stop embarrassment, I was for Yaakov and Moshe.)

#2 Tisha B'Av (Sit low, Change shoes, No food, I am similar to Yom Kippur.)

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!

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RAFFLE WILL BE
Sept 24.

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