



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Humble to the End

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"And Moshe went and spoke these words to the Jewish people." (Devarim 31:1)

The commentaries are puzzled why the Torah prefaces Moshe's remarks about taking leave from the Jewish nation with the phrase 'and Moshe went'. Previously, the Torah had stated, 'You are standing here today', implying that the Jewish people were standing before Moshe as he spoke to them. Why now does it indicate that Moshe went to them?

The Ramban explains that Moshe had already concluded his remarks to the Jewish people and the people had gone back to their tents. Now that Moshe wanted to speak to them one final time, he went to them instead of calling everyone back to appear before him.

Rav Hirsch expounds upon this and explains that the Torah is highlighting how Moshe made a point to personally go to the people, in order to teach us an invaluable lesson. Here Moshe was not calling the people to hear the word of G-d, but rather to bid his personal farewell. If a party was to be troubled to venture out for this meeting, Moshe wanted to be the one to extend himself. This is yet another testament to what true humility looks like. As we know from Bamidbar (12:3), Moshe was the most humble person on the face of the earth, and this episode is a prime example.

This has implication for our lives as well. When we have the choice to either impose our will on others or compromise and concede, let us find room in our heart to be giving to others and to be truly humble.

As the High Holidays are coming to a close, let us utilize these special days for true spiritual growth and strive to go beyond ourselves, leaving the pettiness behind and to become true givers.

Wishing you a Good Shabbos and Good Yom Tov!

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TABLE TALK

Point to Ponder

He (Kohen Gadol) shall bring atonement upon the Holy of Holies ... and upon all the people of the congregation he shall bring atonement. (Acharei Mos 16:33)

The entire nation saw that Moshe descended from the mountain, with his clothing torn and dirt on his head, and crying, "Woe to me, my brother Aharon, you were the pillar of tefilla for Bnei Yisrael because you would atone for them once a year (on Yom Kippur). (Targum Yerushalmi Chukas 20:29)

If Moshe had mourned Aharon for his sterling Middos, it would be understandable because Aharon was unique in this area. What is special about Aharon in regard to his ability to atone for Bnei Yisrael on Yom Kippur, if that is the province of every Kohen Gadol?

Parsha Riddle

How many Shofar blasts are blown between Rosh Chodesh Elul and Yom Kippur?

Please see next week's issue for the answer.

Last week's riddle:

What is the greatest number of days (not including Rosh Hashana and Yom Kippur) that Ashkenazim recite selichos in Elul and Tishrei in any year?

Answer: 14 – 8 before Rosh Hashana and 6 after.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Vayeilech (31:10-13) contains the commandment to read the Torah publicly once every seven years, on Succos: "[Y]ou shall read this Torah before all Israel, in their ears. Gather together the people – the men, the women, and the small children ..."

The Talmud (Chagigah 3a) explains: "Why do the small children come? In order to give a reward to those who bring them." (This is the basis for the practice of bringing small children to the synagogue - Maseches Sofrim, Tosafos.)

The Talmudic assumption that the only point in the attendance of the small children is to reward those who bring them is puzzling, since the very next verse in the Biblical text explains that there is indeed an educational benefit for the children: "And their children ... they shall hear and they shall learn to fear Hashem, your G-d ...!"

Some commentators explain that "children" of the latter verse refer to those old enough to understand the proceedings, while "small children" of the former verse include even those who are not, and are therefore only brought in order to reward those who bring them (Maharsha; Kli Yakar ["according to the peshat"]; Or Hachaim).

The Maharal, on the other hand, assumes that there is actually no obligation to bring children who are too young to understand - "What will [they] do there?" - and even the first verse refers only to those old enough to understand. He explains that although there is indeed a commandment to teach Torah to children who are capable of learning, there is no inherent reason why this would need to be done specifically on Succos of the seventh year. (He explains why this is only problematic with regard to the children, but not with regard to the adults, although I do not understand his explanation.) It follows that the only reason that the Torah mandates this is to reward those who bring them (Gur Aryeh, and cf. Kli Yakar). Ramban also suggests that even the "small children" of the first verse include only those old enough to learn from the experience, but he implies that the Talmud disagrees and understands that all children are to be brought.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I become red.
2. I make white.
3. I am an identical twin.
4. I am lottery defined.

#2 WHO AM I?

1. I am the fifth.
2. Closing.
3. I add the seal.
4. Blow after me.

Last Week's Answers

#1 Simanim (I might have a black eye, My head might be cut off, I might be sweet, I won't be "beat")

#2 Jewish Year (I have two beginnings, I am not 365, I am 12 or 13, I am not repeat.)

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

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