



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**Presented by Rabbi Menachem Winter, Rosh Kollel**

From our archives

**Seek G-d when He is found, call to Him when He is near. (Yeshaya, 95:6) "These are the days between Rosh Hashanah and Yom Kippur." (Talmud Yevamos 49b)**

Rosh Hashanah begins the Ten Days of Repentance that culminate with Yom Kippur, the Day of Atonement. The Jewish New Year is a time of self-evaluation and introspection. Additionally, Rosh Hashanah is the Day of Judgment on which all mankind come before G-d. It is on this day that all of our needs and successes for the coming year are set. For example, the quality of our health, the degree of success we achieve, and the hoped-for realization of our dreams and aspirations are all determined during the Day of Judgment.

Given that Yom Kippur is the day we ask forgiveness while we stand in judgment on Rosh Hashanah, it is extremely perplexing why Rosh Hashanah precedes Yom Kippur. It would seemingly be more logical to first utilize Yom Kippur, that great day of compassion and forgiveness, and only then come before G-d in judgment. Why is it reversed?

To answer this fundamental question we must first define the essence of Rosh Hashanah. It is not simply a court date with G-d, but rather it is an awe-inspiring day dedicated to realizing who we truly are, what our mission is, and how deeply connected we are to G-d. On Rosh Hashanah we not only acknowledge G-d's majesty and grandeur, but His personal involvement in our daily lives and all that transpires. We take further stock of our national legacy and the humbling responsibility placed upon us by the fact that G-d has chosen us to be His sublime and noble people. On the Day of Judgment we affirmatively express our acceptance of this special heritage and proclaim our fealty to our King and Father in Heaven.

It is only now, with this realization and our renewed commitment, that we can adequately begin the process of Teshuva - finding our way home. And it is through this clarity of purpose and mission that we are able to merit blessing and goodness for ourselves and our families. Let us make sure to take advantage of this special day to realize who we are, the depth and breadth of our special mission, and to firmly and lovingly forge a relationship with our Father, our King.

**Wishing you a Good Shabbos and a Sweet New Year!**

## SPONSOR

**This week's Shabbos Delights is sponsored by Manny and Loretta Sadwin to commemorate the yahrzeit of Loretta's father z"l Alter Eliezer Yitzchak ben Litman (Irving Smolar) on Erev Rosh Hashanah**

## TABLE TALK

### Point to Ponder

**And you will return "ad" "up to" Hashem your G-d... (30, 2)**

Repent Yisrael, "ad" "up to" Hashem your G-d... (Hoshea 14, 2). Rebbi Levi taught, "Repentance brings a person close to the Throne of Glory, as the verse says "ad," which means up until Hashem, your G-d." Rav Yochanan says that this phenomenon only applies when a person repents alone. However, when one repents along with a congregation, the repentance brings them to the Throne of Glory, since the word "ad" is inclusive, meaning all the way up to and including the Throne of Glory. (Yoma 86a)

Why is there no argument in regard to the intent of the word "ad" in our Parsha? Why is there only an argument regarding the verse in Hoshea?

### Parsha Riddle

**You are standing today, before Hashem, your G-d... (29:9) Those who speak untruths will not merit being in Hashem's presence (Sotah 42a).**

**Where is there a hint to that in this posuk?**

Please see next week's issue for the answer.

**Last week's riddle:**

**How many curses are there in Parshas Ki Savo?**

**Answer: 98**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Nitzavim*, the Torah declares (29:28): "The hidden [sins] are for Hashem, our G-d, but the revealed [sins] are for us and our children forever, to carry out all the words of this Torah." As we have previously noted, Rashi explains this to be a justification of collective Jewish responsibility: even if it is only individuals who sin, if the sins are public, the community has a duty to purge the evil from its midst, and it will be punished if it fails to do so. "All Israel are responsible for each other (*kol Yisrael areivim zeh la-zeh*)." The Torah fundamentally rejects John Stuart Mill's "harm principle," which asserts that

[T]he only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. (*On Liberty*, Ch. 1)

There is a great deal of discussion by *halachic* authorities of the parameters of this obligation to forestall sin (even by non-coercive means). One scenario that is extensively considered by modern authorities is the case of an *eruv* which has become invalid, but whose invalidity is not generally known, and people are thus unknowingly violating Shabbos by carrying in the absence of a valid *eruv*.

Many authorities maintain that at least in principle, people should be informed of the problem so that they may cease violating Shabbos although some maintain that the invalidity should not be publicly announced, since many will not desist from carrying anyway, and it is therefore preferable that they should remain inadvertent sinners rather than become deliberate ones, particularly in light of the fact that one who carries under the (good faith) assumption of a valid *eruv* has committed only a relatively minor infraction (*misasek*) even if it turns out that the *eruv* was in fact invalid. Individuals whom one is sure will desist from carrying should be privately informed (*Shemiras Shabbos ke-Hilchasah* Ch. 17 par. 25 and n. 109.)

Others maintain that it is preferable to publicly announce the invalidity, although one should nevertheless not specifically inform those whom one suspects will not refrain from carrying (*The Laws of An Eruv*, p. 181. Cf. R. Yaakov Ariel, *Hachrazah al Eruv she-Nikra*.)

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I will be for Moshiach.
2. I am for coronation.
3. I am for repentance.
4. I cause Hashem to "move."

#### #2 WHO AM I ?

1. I am not in heaven.
2. I am not overseas.
3. I am in your heart.
4. I am very close.

#### Last Week's Answers

**#1 Curses of the Tochacha (Rebuke)** (I am almost a hundred, I am quiet, I result from not listening, I am not wanted.)

**#2 Bikkurim** (I get tied, I get brought up, I am the first, I am waved.)

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**Sunday, September 5, 8:15pm**

**Zoom: <https://zoom.us/j/3497542180> Password: Learn**  
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