



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Individual Attention

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

The Mishna in Maseches Rosh Hashana (1:2) states: On Rosh Hashana, everyone in the world passes in judgement before Hashem like *Bnei Maron*.

The Gemara (Rosh Hashana 18a) asks: What are these *Bnei Maron* to which the judgement on Rosh Hashana is likened? The Gemara gives three explanations. 1) *Bnei Maron* means sheep leaving a corral one by one where each sheep is counted on its own by the shepherd. 2) *Bnei Maron* refers to a mountain path so narrow that only one person can walk on it at a time. 3) *Bnei Maron* is a reference to soldiers in the king's army, who are in single file formation.

The Gemara's explanations appear to be redundant, expressing the exact same idea in three different ways. On Rosh Hashana, every person comes before Hashem one at a time; we are each judged individually. Why does the Gemara need to provide three different explanations if they all carry the same message?

The commentaries answer that the three descriptions refer to different scenarios or concepts. Let us mention one of their ideas:

When the shepherd is counting his sheep coming out of the corral, each sheep is important to him and therefore he counts each one. Similarly, when Hashem 'counts' us in His judgement, we need to realize that we are important to Him, He cherishes us as if we are His only child. Hashem worries about us and is personally concerned for our welfare. We, as well, need to look at our relationship with Hashem the same way and strive to improve that personal relationship by bettering our ways in learning Torah and performing Mitzvos.

On a narrow mountain path, only one person can be on the path at a time. That person is responsible for their safety, as there are no other individuals on the path with them. So, too, in life, the decisions we make and the deeds that we perform are our responsibility – we cannot blame others for our choices and actions.

Each soldier in the army has a unique position and task that they must execute. So too, each and every one of us has a unique mission in the world. We need to recognize our strengths and weaknesses, what we are expected to do, and how we can improve our commitment to Hashem.

While we are being judged this Rosh Hashana, let us internalize these messages of the *Bnei Maron* – how we each are like a beloved child to Hashem, that we must take responsibility for our actions, and contemplate how we can further develop ourselves to fulfill our unique mission.

**Wishing you a Good Shabbos and a Good Yomtov! Kesivah Va'chasimah Tovah!**

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## TABLE TALK

### Point to Ponder

One should eat and drink and rejoice on Rosh Hashana. (Orach Chaim 597, 1)

Some are of the opinion that it is a mitzva to fast on Rosh Hashana. (Rema 597, 3)

**You should rejoice in your Holidays (Reah 16, 14)**

All holidays are connected one to the other; even on Rosh Hashana one must rejoice. (Mordechai Rosh Hashana)

On all Yomim Tovim it is forbidden to fast. Why would it be different in regard to the Yom Tov of Rosh Hashana?

### Parsha 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?**

Please see next week's issue for the answer.

Last week's riddle:

**What is the source in this week's Parsha implying it should be permitted to bring young children to Shul?**

**Answer: The Mitzvah of Hakhel requires bringing them to the Beis HaMikdash, and a shul is a miniature Mikdash.**

## HATORAH V' HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

On the second day of Rosh Hashanah, we read the Torah's account of the Binding of Yitzchak, which states that Avraham first saw the mountain that was his destination on the third day of his journey (*Bereishis* 22:4). The *midrash* wonders why this took three days, since the distance traveled was not long, and it explains that the Satan had attempted to block Avraham's way by transforming himself into a large river. Undaunted, Avraham entered the water, and when the water level reached his neck, he cried out to Hashem: "[Save me, O G-d,] for the waters have reached until the soul!" Hashem then caused the water to dry up (*Tanchuma*).

The Maharil, who is one of the first sources to mention the custom of *tashlich*, explains that it is based on this *midrash*:

That which we are accustomed to go on Rosh Hashanah, after the meal, to seas and rivers, to cast all our sins into the depths of the sea (see *Michah* 7:19), it is a reminder of the Binding [of Yitzchak], regarding which it is stated in the *midrash* [as above] ... (*Maharil, Hilchos Rosh Hashanah*).

*Tashlich* was apparently originally an Ashkenazic custom, although many (albeit not all) Sephardic communities eventually adopted the practice as well. Some prominent Ashkenazic authorities, however, rejected or expressed ambivalence toward the custom. It is reported that the Gaon of Vilna "did not go to a river or well to say *tashlich*" (*Ma'aseh Rav* 209). The *Aruch ha-Shulchan* (OC 583:4) writes:

And they should warn that women should not go, and in places where they do go, it is better that men should not go at all, for in any event, some are critical of this in contemporary times, and many refrain from this due to a reason known to them, and this is proper.

Neither the *Ma'aseh Rav* nor the *Aruch ha-Shulchan*, however, explain the objection to the custom. (The *Aruch ha-Shulchan's* initial objection to men going in places where women go is presumably due to a concern for immodesty, but his subsequent references to contemporary critics of the custom "in any event" and to those who refrain from practicing it "due to a reason known to them" are mysterious. Cf. R. Elyahu David Rabinowitz-Teomim's *Tefillas David*.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I might have a black eye.
2. My head might be cut off.
3. I might be sweet.
4. I won't be "beat."

#### #2 WHO AM I?

1. I have two beginnings.
2. I am not 365.
3. I am 12 or 13.
4. I am not repeat

#### Last Week's Answers

**#1 Dots** (We are over "for us and our children," We are for delayed punishment, We are not polka, We can be found on the kiss.)

**#2 Vanochi Haster Aster** (I am caused by sinning, I cause destruction, I hint to Esther, Hidden.)

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**Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov and a Kesivah Va'chasimah Tovah!**

**A link to the recording of the Pre-Rosh Hashana Evening of Inspiration featuring Rabbis of our community is available at [www.gwckollel.org](http://www.gwckollel.org)**