



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Prayer With Purpose

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**"And I implored Hashem at that time saying... Let me please cross over..." (3:23,25)**

Our Parsha begins with Moshe Rabbeinu's supplication to Hashem for permission to enter the Land of Israel. Our Sages reveal to us that Moshe actually made this request 515 times! Even after he saw that Hashem would not grant his request, he continued to petition Him. Moshe's approach, however, seems puzzling. After praying once or twice and having his request denied, it should have been clear to Moshe that Hashem was telling him that this was not meant to be. Why did Moshe continue to petition Him? He should have accepted that this was Hashem's will.

Rav Moshe Shternbuch explains that to understand Moshe's conduct, one needs to understand the basis for prayer. Prayer is not merely a means to attain something from Hashem. Rather, the purpose of prayer is to come ever closer to Hashem through connecting with Him in conversation and by strengthening our *emunah* (belief) in Him. When we ask something of Hashem, we realize that everything in our lives emanates from Him, and we therefore plead with Him in prayer because only through Him can we receive that which we need.

Based on this concept, when one sees that their prayer is not being answered, the correct response is to understand that it is possible that they have not yet achieved the desired connection and level of *emunah* that Hashem hopes for them. One must therefore continue to pray for that need, for perhaps another prayer or two (or more) will elevate that person to the level which Hashem expects of them.

This is why Moshe continued to implore Hashem (until Hashem told him directly to stop.) We must take this message for our prayers as well. May we merit to cultivate our *emunah* through our own prayer and may Hashem accept those prayers and speedily bring about salvation for our people.

**Wishing you a Good Shabbos!**

## SPONSOR

To sponsor an issue of Shabbos Delights, please contact [info@gwckollel.org](mailto:info@gwckollel.org).

## TABLE TALK

### Point to Ponder

**Shema Yisroel Hashem Elokeinu, Hashem Echad (6:4).**

When they took Rebbi Akiva out to be killed it was time to say Shema. They were combing Rebbi Akiva with iron combs, and Rebbi Akiva was accepting the yoke of Hashem's reign. His students asked him, "Rebbi, to this extent?" and Rebbi Akiva responded, "All my life I was anxiously awaiting the time when I could fulfill this verse, 'with all your soul' to give up my life for Hashem. Now that I have the opportunity, should I not be happy? Rebbi Akiva extended his saying of the word "echad" and died while saying that word. (Berachos 61b).

It seemed that Rebbi Akiva was reciting the words, "with all your soul" as he said "this verse" and not "the verse." This verse is said after the word "echad." How could Rebbi Akiva have died while saying the word "echad" if he continued on to the words "with all your soul?"

### Parsha Riddle

**How was Moshe compared to one who loves money?**

Please see next week's issue for the answer.

Last week's riddle:

**Where is there a source in this week's parsha that one should not eat food that was cooked by a non-Jew?**

**Answer: Bnei Yisrael offered to buy bread and water from Moav, but did not offer to buy cooked food from them, indicating the practice to not eat food cooked by a non-Jew. (Tosafos Bava Kama 15a)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Va'eschanan* contains the second version of the *Aseres ha-Dibros* (the "Ten Commandments"), in which Hashem commands (5:14): "But the seventh day is Sabbath to Hashem, your G-d; you shall not do any work – you, your son, your daughter ..." Rashi (commenting on the parallel verse in the first version of the *Aseres ha-Dibros* [*Shemos* 20:10]) explains:

**You, your son, your daughter** — these latter mean the young children. Or perhaps this is not so, but it means your adult children? But you must admit that these have already been placed under this prohibition (by the word "You," because the performance of this command is obligatory upon all adults to whom it was addressed). Therefore these words must be intended only to admonish the adults (implied in the term "You") about the Sabbath rest of their young children (to impose upon the parents the obligation of enforcing the Sabbath rest upon them) (Mechilta de-Rabbi Yishmael 20:10:1). This is the meaning of what we have learned in a Mishna, (*Shabbos* 16:6) "A minor who is about to extinguish a fire — we do not listen to him (do not permit him to do this), because his observance of the Sabbath is a duty imposed upon you."

Ramban there (v. 9) explains similarly.

The Chasam Sofer, however, explains that the Biblical prohibition applies only when the minor is violating the Sabbath in response to the adult's encouragement or instigation (*Shut. OC #83*, as explained by R. Asher Weiss, *Parashas Yisro, Shvisas ha-Katan be-Shabbas*). The Chofetz Chaim (*Biur Halachah* 266:6) goes even further and suggests that the Biblical prohibition may apply only to a father ordering his son to violate the Sabbath, and while the Talmud (*Shabbas* 121a) is explicit that a father may not even allow a minor child to violate the Sabbath on his behalf even when he has not ordered him to do so, this prohibition may be merely Rabbinic. Elsewhere, however, the Chofetz Chaim apparently takes for granted that the obligation upon a father to object to the violation of the Sabbath by his minor child on his behalf is Biblical (even where he has not ordered him to do so – *Sha'ar ha-Tziyun* 334:54).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the end of tree cutting.
2. Bo'ee Kallah.
3. I caused dancing.
4. I am not 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 Moav** (We were from the father, We were given to Lot, Our men are prohibited, Do not fight us.)

**#2 Tisha B'Av** (I am nine of ten, I have nothing to do with a father, One day I will be happy, I was caused by crying.)

## KOLLEL BULLETIN BOARD

# Get Ready for Elul!!

**Kollel classes resume Sunday, Sept. 8!**  
**For more information, contact [info@gwckollel.org](mailto:info@gwckollel.org).**