



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Tapping Into the Era of Moshiach

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects
From our archives

In this week's Parsha, the Torah foretells of a time when G-d will "circumcise your heart and the hearts of your offspring." (30:6) The Ramban explains that this refers to the era of Moshiach — after the arrival of the Messiah — when our yetzer hara (evil inclination) will be removed. Our hearts will no longer pursue temporal satisfaction but will instead naturally seek out true spiritual goodness.

Rabbi Shlomo Wolbe (AleI Shur, Vol. 2) teaches that Rosh Hashanah contains within it the power to tap into this very aspect of the era of Moshiach. The Talmud (Rosh Hashanah 16a) reveals that the reason the shofar is blown both before and again during the Mussaf Shemoneh Esrei is "to mix up the Satan." Quoting the Jerusalem Talmud, Tosafos explains that when the Satan (yetzer hara) hears the shofar the first time — aware that the arrival of Moshiach portends his demise — he becomes apprehensive. He is aware of Yeshaya's prophecy, "It will be on that day, He will blow a great shofar." (Isaiah 27:13) When the Satan hears the shofar's sounds a second time (during Mussaf), he determines that his end has certainly come and halts his heavenly prosecution.

While this narrative may seem enigmatic at first, Rabbi Wolbe shares a beautiful insight into its meaning. As we blow the shofar each Rosh Hashanah, our awareness of G-d and His mastery of the world is heightened. Conversely, the yetzer hara — our inclination to seek the material offerings of this world — retreats. Moshiach has not yet arrived but, on Rosh Hashanah, we have an opportunity to experience a small sense of that future time.

While in the past we may not have been able to explain it, each of us has felt this heightened connection and profound clarity on Rosh Hashanah. It becomes easier to concentrate in prayer and we experience moments when we feel uplifted by inspiration. Let us recognize the great opportunity afforded us by a weakened yetzer hara and use that time to recommit ourselves in our service of G-d throughout the coming year. May we all merit to be inscribed for a good year!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Then Hashem will bring extraordinary plagues upon you and your offspring... (28:59)

Rav said, "The Torah will eventually be forgotten from Bnai Yisroel, as it says, 'Then Hashem will bring extraordinary plagues upon you'. I do not know what 'extraordinary' means. When the verse (Yeshaya 29, 14) says, 'Therefore I will do extraordinary things', when referring to Torah, we understand that 'extraordinary plagues' refers to the plague of forgetting Torah." (Shabbos 138b)

"It (Torah) shall not be forgotten from the mouths of their (Bnai Yisrael's) children." (31:21)

How could Rav interpret "extraordinary plagues" to mean forgetting Torah if the Torah promises that Torah will not be forgotten?

Parsha Riddle

What are the different names for Rosh Hashana? (We have 5)

Please see next week's issue for the answer.

Last week's riddle: **There are forty-nine curses in the Tochacha (Rebuke) in Parshas Bechukosai. How many are there in Parshas Ki Savo? Why the difference?**

Answer: 98 - symbolizing the new rule of arvus (that each Jew is responsible for the actions of others) that was learned from a verse at the end of the first Tochacha.

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Nitzavim* (29:13), Moshe declares: "Not with you alone do I seal this covenant and this imprecation, but with whoever is here, standing with us today before Hashem, our G-d, and with whoever is not here with us today." The Tanchuma states: **"Not with you alone** – but also the generations that will come in the future were there at that time, as it says: **but with whoever is here.**" The Abarbanel writes that the sages of Aragon of his time grappled with the question of how the Israelites of that generation had the power to bind future generations to obey Hashem and abide by His covenant. He assumes that the Tanchuma is addressing this question, and while he initially objects that "reason cannot believe" the idea that disembodied souls could have bound themselves to observe the commandments, he subsequently explains that since the Israelites were ultimately bound to serve Hashem in consequence of His having taken us out of Egypt, given us the Torah, and brought us into the Holy Land, these considerations apply to later generations of Israelites as well and so they, too, are bound to serve Him, and he is confident that this is the true intention of the Tanchuma as well.

The truth is, however, that the consensus of *halachic* authorities is that leaders of the nation such as the king or the Sanhedrin, or a particular community along with its leaders, can indeed bind future generations via the power of the anathema (*Shut. ha-Rosh* 5:4, *Shut. ha-Rashba* 7:142, *Shut. ha-Rivash* 249 and 399). They cite various Biblical precedents for this, including Yehoshua's imprecation against anyone who would rebuild the city of Jericho: "Yehoshua adjured [the people] at that time saying: 'Cursed before Hashem be the man who rises up and rebuilds this city, Jericho; with his oldest [child] he will lay its foundation and with his youngest he will set up its gates.'" (Yehoshua 6:26) This ban was violated centuries later, and the horrific consequences set forth by Yehoshua did come to pass: "In his [King Achav's] days, Chiel the Beth-elite built [up] Jericho; with [the death of] Aviram, his firstborn, he laid its foundations; and with [the death of] Seguv, his youngest, he installed its doors; like the word of Hashem that He had spoken through the hand of Yehoshua son of Nun. (I Kings 16:34)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am not excuse me.
2. I arouse you.
3. I include the thirteen.
4. Put your head down

#2 WHO AM I ?

1. I am the head.
2. I am double.
3. After me, you blew it.
4. I am a birthday.

Last Week's Answers

#1 Elul (I am now, I am twenty-nine, Your heart and your children's hearts, I am for my beloved...)

#2 Tochacha (Rebuke) (I have seven parts, I am said softly, I was opened for Yosheyahu, I am a "joyless" product.)

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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 sweet new year!

May you and your family be blessed with health, happiness, and peace!

This Sunday!

GWCK invites men and women to an evening of inspiration featuring Rabbis of the community

THEMES OF TISHREI

Sunday, Sept 29 at 8:15pm on Zoom

Zoom info at: www.gwckollel.org