



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

**"Now therefore write this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel."
 (31:19)**

This verse serves as the commandment for each Jew to write his own Torah scroll. The Talmud adds that even someone who inherited a Torah scroll from his father would be obligated to write a new one for himself. (Sanhedrin 21a)

Why would the Talmud require that he record an additional scroll when one is already in his possession? Why can't he satisfy his obligation with a scroll inherited from his father? Is not the Torah itself called a heritage? (see Devarim 33:4)

Rabbi Yaakov Niman suggests an answer which provides a fundamental and crucial insight: True, the Torah is transmitted as a faithful heritage from generation to generation, without deviation or compromise. At the same time, a child must take that very same Torah and make it his own. It must permeate his intrinsic being and saturate his own soul. He must relate the Torah to his own unique abilities and innate talents. And the Torah must be his guide and light as he overcomes his personal challenges and charts his life's journey.

The Torah is not an heirloom to be admired like a beautiful relic from an ancient past. Rather, it is a living and dynamic Torah, calling to us in each generation and relevant in every moment and era. All we have to do is take this very precious gift and make it our own.

Wishing you a Good Shabbos and a G'mar Chasima Tova!

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)

When Moshe was mourning Aharon's death, why did he highlight specifically Aharon's ability to atone for Bnei Yisrael on Yom Kippur – something every Kohen Gadol does – instead of something unique to Aharon like his Middos?

TABLE TALK

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:

Why do Chazal refer to a convert as a *ger shenisgayer* (a convert who converted) and not a *non-Jew who converted*?

Answer: Since Chazal tell us that the souls of converts were at Har Sinai, it is as if they already converted then. (Psach Einayim Yevamos 47b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayeleich* (31:21), G-d tells Moshe: "When many evils and troubles befall them, this poem will bear witness against them, because it will not be forgotten from the mouths of their offspring. Because I know their inclination ..." This is generally understood as a Divine promise that the Torah will never be forgotten from the Jewish people (Rashi; *Pesikta Zutresa*; Bechor Shor; Ralbag; Rambam in *Iggeres Teiman*), but R. Bachya b. Asher offers another interpretation: It seems to me from the language of the text that it hints that there will come a time when the Torah will be forgotten, and that is the time of the abolition of the evil inclination which is the time of the resurrection, that in the future the Torah will be nullified at that time except for Purim, and this is what it says "because it will not be forgotten from the mouths of their offspring because I know their inclination," i.e. as long as I know their inclination, and when their inclination will be nullified it will be forgotten. And so said our Sages (*Shabbos* 138b) "The Torah will in the future be forgotten from Israel."

This will be in the time of the resurrection, not in the Messianic era, *chas veshalom*, for our Sages of blessed memory have said (*ibid.* 63a) "The only difference between this world and the Messianic era is subjugation of the exiles," but the fulfillment of the Torah is for us and for our children forever, as long as this physical world operates in its current manner of operation, but at the resurrection of the dead, it will in the future change for the better and operate in a different manner of operation, and it is there that they said that the Torah will be forgotten from Israel.

The question of whether it is conceivable that the Torah and its commandments will be nullified at the time of the resurrection is a very controversial one; the Talmud (*Niddah* 61b) does cite an opinion that "the *mitzvos* will be nullified in the future" but while some indeed interpret this to mean that they will be nullified at the time of the resurrection, others staunchly reject this interpretation (see *Tosafos*, *Rashba*, and *Ritva ibid.*). A more detailed discussion of this very important topic is unfortunately beyond the scope of this article.

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 Mussaf (My quiet contains 30 (for some), My loud has 30 (for all), King Remember Shofar, I'm an addition.)

#2 Shofar Blasts (3, 30, 100, I make you quiet.)

KOLLEL BULLETIN BOARD

**Pre-Yom Kippur
Learning
Buffet**

Tuesday, Sept. 30 | 7:30pm
at Kemp Mill Synagogue

3 Presenters (You choose two.)

3 Topics (You choose two.)

3 Desserts (You can have all three!)

Mrs. Adina Blaustein | Rabbi Menachem Winter
Rabbi Yitzchak Kaminetsky

Open to the entire community!