



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Hold on Tight

Presented by Rabbi Zechariah Schwartz, Kollel Adjunct

In Parshas Ha'azinu, the Torah compares Hashem's protection of the Jewish People, to the mother *Nesher* bird's protection of its chicks. Rashi explains that just as the *Nesher* carries its chicks on its back in order to protect them from any harm that could come from below, so too Hashem's Clouds of Glory absorbed the blow of Egyptian weapons before the Splitting of the Sea, in order to protect the Jewish People.

I once heard Rabbi Fischel Schachter present another important aspect of this relationship. When the chicks are on their mother's back, there is one thing that she cannot do for them: hold them in her talons. In order to remain on their mother's back, the chicks must instead hold on to their mother. Similarly, while Hashem does everything to protect us, it is up to us to "hold on" to Him. This we achieve by putting our faith in Him, emulating His ways, and being true to His Torah.

In just a few days, we will enter the Sukkah, representing those same Clouds of Glory, where we will be enveloped by Hashem's loving, protective embrace. But for our part, this must not be a passive embrace. We have a role to play as well. Let us take the spiritual high that we have achieved over Rosh Hashana and Yom Kippur and use it to cling to Hashem and his Torah through Sukkos and beyond.

Wishing you a Good Shabbos and a Good Yomtov!



SAVE THE DATE!

OCT. 26-28.

ANNUAL CAMPAIGN



IGNITING SOULS

SPREADING TORAH

BUILDING COMMUNITY



TABLE TALK

Point to Ponder

You shall sit in Sukkas for a seven-day period... (Emor 23, 42)

If it rains in the beginning of Sukkos it is a sign that Hashem does not eagerly desire our mitzvos. (Rambam Pirush HaMishnayos Sukkah 2, 9) The Rambam used the words 'beginning of Sukkos' to teach that rain is only a bad omen on the first night of Sukkos. (Tzafnas Paneiach Sukkah 6, 2)

When do we begin to ask for rain in Shemoneh Esrei? Rebbi Eliezer says from the first day of Sukkos. Rebbi Yehoshua argues and maintains from the last day of Sukkos. Rebbi Yehoshua said to Rebbi Eliezer, "Since rain is a bad omen on Sukkos, why should we ask for it before the end of Sukkos?" (Taanis 2a)

According to the Rambam that the bad omen is limited to the first night, why isn't the following a good answer to Rebbi Yehoshua's question to Rebbi Eliezer? We can ask for rain after the first night because the bad sign is only on the first night.

Parsha Riddle

How many Mitzvos are performed by the entire body?

Please see next week's issue for the answer.

Last week's riddle:

How many Shofar blasts are blown between Rosh Chodesh Elul and Yom Kippur?

Answer: 297

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Haazinu (32:39), Hashem declares: "I put to death (*amis*) and I bring life (*va-achayeh*), I struck down and I will heal ..."

R. Yerucham b. Meshullam (Toldos Adam ve-Chavah 17:5) reports that Latin bibles of his time deliberately mistranslated "*amis va-achayeh*" as "I will die and I will live" in order to insert a reference to the resurrection of the Christian messiah into the Old Testament, and in light of this and other Christological distortions of the Old Testament text in Latin translations thereof, he forbids selling to Christians not just copies of the New Testament but even Latin translations of Tanach.

Our tradition, *le-havdil*, understands *amis va-achayeh* as a prophecy of the resurrection of the dead in the future:

The Sages taught in a *baraisa* with regard to the verse: "**I put to death and I bring life.**" One might have thought that it means **that there will be death** for one person **and life** for one other person, **in the typical manner that the world operates.** Therefore, **the verse states: "I struck down and I will heal."** Just as **striking down and healing** take place in one person, **so too, death and bringing back to life** take place in one person. **From here** there is a **response** to those who **say** that **there is no resurrection of the dead** derived **from the Torah.** (*Sanhedrin* 91b, and cf. *Sifrei ibid.*)

The Mabit (*Bais Elokim* 55) understands the characterization of this interpretation as "**a response to those who say that there is no resurrection of the dead derived from the Torah**" to indicate that while various other sources for the resurrection offered by our Sages are equivocal and inconclusive, this one is conclusive and irrefutable. Six centuries earlier, R. Saadia Gaon (*Ha-Emunos ve-Ha-Dei'os* 7:1) also took our verse, as understood by the Sages, as the authoritative prophecy of the resurrection of the dead at the time of the ultimate redemption.

The Rambam (*Ma'amar Techiyas ha-Meisim*), on the other hand, cites a pair of verses in the Book of Daniel [12:2,13, also cited by the Talmud]) as the most explicit Biblical prophecies of the future resurrection of the dead, and he implies that all the other suggested sources (including our verse) are merely "hidden allusions."

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I only appear once the Torah.
2. I am the shortest word in the Torah.
3. 5.
4. I ask a rhetorical question.

#2 WHO AM I?

1. I am a song.
2. I am cut in half.
3. I speak to heaven and earth.
4. Moshe and Yehoshua say it.

Last Week's Answers

#1 Se'ir L'Azazel (I become red, I make white, I am an identical twin, I am lottery defined.)

#2 Neilah (I am the fifth, Closing, I add the seal, Blow after me.)

KOLLEL BULLETIN BOARD

Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov!

Exciting New Classes Beginning After Sukkos
A new series on Business Halacha with R. Grossman (Zoom)
Tomer Devorah for women with Mrs. S.M. Winter (Zoom)
New SCP Semester for men learning Hilchos Basar B'Chalav with R. Shaps
And more! Stay tuned for more details!