



The Greater Washington Community Kollel

SHABBOS DELIGHTS

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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Bits of Eternity

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

The Shabbos between Rosh Hashana and Yom Kippur is called "*Shabbos Shuva*." It gets its name from the special Haftara we read, which starts with the inspiring words "*Shuva Yisroel*" – "Return, O Israel." In this powerful reading, the prophet exhorts the Jewish people to return to Hashem by doing Teshuva and fixing their past mistakes.

This Haftara is especially unique because it is not drawn from a single prophet, but is put together using passages from three different books: Hoshea, Yoel, and Michah. These books belong to a group called Trei Asar, which contains twelve great, but quite brief, prophetic works. Because each of these individual books was so small, our Sages decided to combine them into one single volume so that none of these prophecies would ever get misplaced or forgotten over the generations (Bava Basra 14b).

Rav Avraham Pam zt"l points out a very meaningful lesson from this history. Just like small objects are easy to lose, small amounts of extra time are easy to waste. Ignoring these brief moments is a big mistake. Besides being valuable on their own, little bits of time quickly add up to hours, days, and weeks. Imagine how wonderful it would be if we trained ourselves to fill these short moments with true purpose – like saying a quick chapter of Tehillim, doing a favor for another, or learning Torah for a few minutes.

During this special time of repentance and self-improvement, we should make every effort to fill our daily routines with meaning, starting by honoring even the smallest extra moments we are given.

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

TABLE TALK

Point to Ponder

Is it to Hashem that you do this, vile and unwise people? (32:6)

The Hebrew word for vile is "novol." Targum Onkelos comments "Novol – people who received the Torah, unwise people – who did not learn from it."

How does "novol" suggest receiving the Torah? The Torah is purely good and positive; how could it be associated with the word "novol," which implies something evil and wicked?

Parsha Riddle

Where in Nach, in addition to Sefer Yonah, is Yonah mentioned?

Please see next week's issue for the answer.

Last week's riddle:

When Rosh Hashana is on Shabbos we do not blow shofar, for we are concerned that one may carry it in the public thoroughfare (Rosh Hashana 29b). Which other three mitzvos are not performed on Shabbos for the same concern? Answer: Lulav, Megillah (listed in Rosh Hashanah 29b) and sprinkling a tamei person with the water of the Para Aduma (Pesachim 69a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Haazinu (32:3), the Torah states: "When I call out the Name of Hashem, ascribe greatness to our G-d." The Talmud (Berachos 45a and 48b) cites a number of different derivations from Biblical verses, from the Pentateuch and from Psalms, of the obligation of zimmun when at least three or at least ten people eat together, one of which is from our verse - i.e. the leader "calls out the Name of Hashem" and thus exhorts the others to "ascribe greatness to our G-d." But despite this Talmudic derivations of the obligation of zimmun from verses in the Pentateuch, there is considerable debate among halachic authorities as to whether the obligation is really Biblical (Ra'avad, cited in Tur OC 188) or merely Rabbinic, since these derivations from Biblical verses are not genuine derashos (hermeneutical interpretations that yield Biblical laws) but mere asmachtos (allusions that do not yield Biblical laws - Ra'ah, Ritva, and Meiri to Berachos 45a; cf. R. Yair Wasserteil, Birchas Ha-Zimmun, Elul 5776).

The acharonim note a couple of ramifications of this question:

- If one does not remember whether he has recited zimmun, if the obligation is Biblical he must recite it, but if it is Rabbinic he need not do so.
- If the obligation is Rabbinic, then any boy who has reached the age of bar mitzvah, and perhaps even one who has not, counts toward the minimum threshold of people necessary to trigger the zimmun obligation, and perhaps may even lead the zimmun, but if the obligation is Biblical, then a boy should not lead the zimmun until he has been verified to have developed the halachically mandated signs of physical maturity. (It is commonly believed that the Torah considers a boy to have reached adulthood when he reaches the age of thirteen, but this is not entirely accurate – the Torah does not consider him to have reached adulthood until he develops certain signs of physical maturity (simanim). There is a presumption (chazakah) that a thirteen-year-old boy has indeed developed simanim, but we only rely on this presumption for Rabbinic obligations, not for Biblical ones – see Shulchan Aruch OC 199:10 and Mishneh Berurah s.k. 27; Pri Megadim OC 192 MZ 1; and cf. Mishneh Berurah 192 s.k. 1.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the shortest word in the Torah.
2. I was special for Avraham and Sarah.
3. Yosef gets me in 81.
4. I have a small opening for those who do teshuva.

#2 WHO AM I?

1. I am not a shoe.
2. I have 7 (or 8) of the 13.
3. I am number five.
4. Closing time.

Last Week's Answers

#1 Shofar (I will be for Moshiach, I am for inauguration, I am for repentance, I cause Hashem to move.)

#2 Rosh (I am of the year, Not the tail, I am on the shoulders, I am not ahead but a....)

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