



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

*It is an honor to present this week's Torah Minute from our archives.*

*The following was penned by our founder, Rabbi Kalman Winter ZT"L, in 2011.*

As we approach the Holy Days of Rosh Hashanah and Yom Kippur, we were given, in addition, the month of Elul as a stepping stone prior to the Days of Awe. King Solomon alluded specifically to this period of time with the famous verse, "*Ani L'Dodi V'Dodi Li.*" I am for my beloved and my beloved is for me. This verse expresses the eternal bond and relationship between G-d and His beloved people Israel.

Embedded within this is a reference to the 40 days between the onset of the month of Elul and Yom Kippur. Each Hebrew word of the verse ends with the letter 'Yud.' The numerical value of Yud is 10. Four times 10 equals 40. Hence, the period in the Jewish calendar of events where G-d's presence and love is most prominently felt are these 40 days. In truth, there is no greater testimony of G-d's eternal love, bond, and embrace than the gift of repentance and forgiveness that He has bestowed upon us. Not only can we attain atonement for past behaviors and indiscretions, we can also restore our luster and grace in G-d's eyes for the future as well. With remorse and regret for past iniquities, and a sincere commitment for future rectification, all can be forgiven — and even forgotten.

Let us not permit these special 40 days to slip from our grasp. Capture the moment, seize the opportunity, and validate in full measure the words of King Solomon: "I am for my beloved and my beloved is for me."

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

**When a man will have committed a sin / cheit whose judgment is death, he shall be put to death... (21:22)**

The word *cheit* refers to a sin transgressed accidentally (Avnei Eliyahu on Shemoneh Esrei).

Why does the Torah use the word *cheit* / sin which refers to an accidental transgression? One can only be put to death when transgressing a sin purposely, never for transgressing accidentally!

### PARSHA RIDDLE

**What connection will the Torah reading this week have with the Torah reading of Parshas Re'eh?**

Please see next week's issue for the answer.

**Last week's riddle:**

**For a man is the tree of the field (20:19).**

How is a person compared to a tree?

**Answer:** Just as trees are created to grow, so to man is created to grow. For this reason what man produces is called his fruit (Maharal).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Ki-Seitzei contains the commandments of *shiluach ha'kein*: one must not take a mother bird found roosting on her chicks or eggs, but must first send her away, and only then take the chicks or eggs (*Devarim* 22:6-7). Various sources explain that compassion for the mother bird is the rationale for these commandments (*Devarim Rabah* beginning of *Ki-Seitzei*; *Guide to the Perplexed* 3:48), despite the Talmud's apparent rejection of this idea (*Berachos* 33b).

In any event, the *halachah* unequivocally forbids the needless infliction of suffering upon animals. The normative formulation of this law asserts that the prohibition does not apply in case of human need, "for all creatures were created only to serve man," but notes that people nevertheless avoid availing themselves of this leniency, as such conduct would constitute "cruelty" (*Terumas Ha'Deshen pesakim* #105).

Various authorities debate the permissibility of medical experimentation upon live animals. Most allow it, under the aforementioned basic rule that inflicting suffering upon animals is permitted where it will benefit humans (*Shut. Chelkas Yaakov choshen mishpat* #34; *Shut. Tzitz Eliezer* 14:68), with some going so far as to assert that even the concern for cruelty does not apply here, as this is only a valid consideration when the benefit one is relinquishing is solely personal in nature, but one ought not to be stringent at others' expense: "who says that the pain of the animal is more important than the pain of the sick [humans] that he may possibly be able to help?" (*Shut. Seridei Eish, Even Ha'Ezer* #7). The one notable holdout is the great Polish scholar R. Eliyahu Kalatzkin, who is sympathetic to the concerns of the antivivisectionists and argues that we cannot permit the horrific torture of animals even for the sake of the advancement of medical science (*Shut. Imrei Shefer* 34:16).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. Don't confuse me with Shlomo's general.
2. You sing my song on Lag B'Omer.
3. I add life.
4. I may be buried in Yerushalayim.
5. I am recognized by my Turban.

#### #2 WHO AM I?

1. I am for the Yetzer Hara.
2. I will be hated.
3. I cause rebellion.
4. I shall cry.

#### Last Issue's Answers:

**#1 Rav Meir Simcha of D'vinsk** \* (I illuminated happiness; I pulled wisdom; I shared Rabbonus with the Gaon; I stopped the river from flooding; I predicted destruction.)

**#2 Reasons one is exempted from the Army** (I was for the new vine; I was for the new house; I was for Tefillin; I was for the new wife.)

\* Rav Meir Simcha of D'vinsk's yartzeit was 4 Elul. His name means illuminated happiness, while his sefer *Meshech Chochma* means to pull wisdom. While he was Rav in D'vinsk, the Rogatchover Gaon was there as well. When the river threatened to over flow and flood the city, it was the prayers of Rav Meir Simcha at the river's edge that stopped the rising levels of the river. In his sefer *Meshech Chochma* in parshas *Bechukosai* he predicted the upcoming destruction of European Jewry, for they called Berlin their Yerushalayim.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a  
Shaved Ice  
Machine!



The next raffle  
is October 13<sup>th</sup>.

Visit [gwckolle.org](http://gwckolle.org) to submit your answers.

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

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### Monday Nights at the Kollel!

There are three exciting classes at the Kollel every Monday night!

At 8:15, join "The A to Z of Jewish Living" with Rabbi Gayer for Jewish philosophy and life lessons from the Peleh Yoetz, or take advantage of *Yesodei HaTorah*, the skills-building class for fostering independent study skills, with Rabbi Shaps. Rabbi Slepoy explores the depth of the stories and lessons from the book of Genesis in "The Book of Genesis: Foundations of Eternity," beginning at 9:00. Or bring your chavrusa and take advantage of the lively Beis Medrash!