



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

G-d exhorts Israel not to express their anguish over the loss of a loved one according to the prevalent customs of other nations at the time, by cutting themselves or pulling out their hair to create a bald spot. As the verse states, this prohibition is because “You are the children of Hashem your G-d” (14:1). The commentators see the Jewish people’s special stature and relationship with G-d as the reasons for this commandment.

Rashi understands the verse to be saying that it does not befit the princely stature of the Jews to mutilate their bodies. Ramban, among others, explains that the intense anguish and grief that brings one to harm oneself over the loss of a loved one is misplaced, for death is neither a finality nor the destruction of the deceased. Rather, the soul is gathered up by G-d and lives on in perpetuity. The Rosh offers that our mourning should not be too severe for, although one lost a parent, he is not an orphan; he has a loving Father in Heaven.

Rabbi Yaakov Niman (Darkei Mussar) tells of seeing Rabbi Moshe Rosenstein, Mashgiach of the Yeshiva of Lomza, studying with a young boy. Rabbi Niman inquired as to the identity of the boy’s father, to which Rabbi Rosenstein responded, “This is a child of G-d.” Rabbi Rosenstein noted Rabbi Niman's frustration with the response, which did not clarify the boy’s lineage. Turning to Rabbi Niman, Rabbi Rosenstein asked, “If I told you that this is the son of Berel or Yankel you would know who he is, but when I tell you he is a child of G-d you don’t know who he is?!”

This, concludes Rabbi Niman, is the true secret to Jewish education. As parents and teachers, we must appreciate in our own hearts and communicate to our children and students, first and foremost, that they are the precious and beloved children of a loving Father in Heaven. With this knowledge as a firm foundation, we will succeed in transmitting our heritage and values to the next generation.

Have a wonderful Shabbos!

Rabbi Menachem Winter

TABLE TALK

POINTS TO PONDER

And that prophet and that dreamer of a dream shall be put to death... (13:6)

And that false prophet shall be put to death with the sword... (Targum Yonason ben Uziel)

One who testifies falsely in the name of Idolatry is put to death with choking (Sanhedrin 84b).

Is the false prophet put to death by the sword or by choking?

PARSHA RIDDLE

Why does the Torah juxtapose the prohibition of cooking meat and milk to command to take off the tithes?

Please see next week's issue for the answer.

Last week's riddle:

What part of Shemoneh Esrei comes from this week's parsha?

Answer: Ha'keil Hagadol Hagibor V'Hanoira

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Re'eh contains several commandments related to the remission of debts in the seventh year (*shemita*): a positive commandment to remit debts, a negative commandment against demanding remitted debts, and a negative commandment against refraining from making loans out of fear of the *shemita* remission (*Devarim* 15:2,9). R. Yosef Bechor Shor and R. Naftali Zvi Yehuda Berlin (the Netziv), in their commentaries to *Devarim* 15, link the debt remission to the prohibition against engaging in agricultural work during *shemita*: "your brother did not plow and did not plant and did not harvest – how shall he repay [his debt]?"

The Netziv elaborates that the injunction to remit debts is primarily directed at agricultural loans – literal "seed capital" – which the farmer normally repays from his crop yields, which is not possible during *shemita*. Therefore, even though the Torah's prohibition is universal, and applies even to business loans unrelated to agriculture, regarding such loans the Torah allows and even encourages the utilization of technical means of evading the remission requirement, such as the execution of a *pruzbul*, a legal formality wherein the creditor declares that he hereby "turns over" the debt to a rabbinical court (*beis din*) in order that he may collect it even after *shemita*.

In contradistinction to the Netziv, R. Yonasan Eybeschutz maintains that the debt remission commandment is anti-business, and deliberately so: he explains that its rationale is to remind us of the fleeting nature of our time in this world and to prevent us from over-involvement in business, for great enterprise requires financing, something that is unfeasible within the framework of septennial debt cancellation. Our ability to engage in business being thus hamstrung, our path becomes clear: "he shall trust in the G-d of Ya'akov, He who gives bread to all flesh, and in His Torah he shall meditate day and night" (*Urim Ve'Tumim* beginning of #67).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am a pillar.
2. I gave you the heights.
3. I gave you the depths.
4. I was the head of the mother.
5. I had a personal Churban Bais HaMikdosh.

#2 WHO AM I?

1. Do not use a bird.
2. I remind that we are servants of Hashem.
3. I am not for women.
4. I am for hearing.

Last Issue's Answers:

#1 Rav Yaakov Yisroel Kanievsky * (I am known for part of my city; my brother-in-law was the vision; I am known for the congregation of Yaakov; my Sefer was named for my father; I sacrificed my hearing for Shabbos.)

#2 Eikev/Heel (I was for Yaakov; I am for the snake; I was for Og; I am not for the doctor.)

* *Rav Yaakov Yisroel Kanievsky, the Steipler, came from the town Hornesteipel. His brother-in-law was the Chazon Ish. He wrote Kehillas Yaakov on Shas and Birchas Peretz (named for his father) on Chumash. The Steipler damaged his hearing during exposure to extreme cold in the Russian Army, and reaching his coat would have involved desecration of Shabbos.*

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 13th.

Visit gwckollel.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.

KOLLEL BULLETIN BOARD

**The Kollel is excited to welcome our newest Kollel family,
Rabbi Akiva and Mrs. Sora Slepoy!**

Hailing from Ner Israel Rabbinical College in Baltimore, Rabbi Slepoy is an accomplished scholar and Mrs. Slepoy is a veteran and well-regarded teacher. They bring with them a passion to share of their knowledge with the community.

**Join Rabbi Slepoy for his Mesillas Yesharim class on Sunday evenings
and the Book of Genesis: Foundations of Eternity on Monday evenings.**