



The Greater Washington Community Kollel SHABBOS DELIGHTS

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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

Kayin and Hevel (Cain and Abel), born to Adam and Chava (Eve), are inspired to bring an offering to G-d. Kayin, a farmer, brings his sacrifice from the earth's bounty, identified in the Medrash as flax seed. Hevel, a shepherd, chooses his offering from his flock. G-d accepts the offering of Hevel, while rejecting that of Kayin. The commentators, based upon the Torah's description of the different offerings, explain that Hevel selected from the finest of his flock for his offering, while Kayin proffered his inferior produce.

Smitten with jealousy and ignoring G-d's entreaties for repentance, Kayin rises up and kills Hevel. When G-d questions Kayin as to the whereabouts of his brother, he insolently responds, "Am I my brother's keeper?" G-d chastises Kayin for the murder of Hevel, saying that the "voice of your brother's bloods cries out to Me from the ground!" Commenting on the plural usage of blood in the verse, Rashi explains that it refers not only to the blood of Hevel, but to the blood of all his potential descendants.

This, says Rabbi Eliyahu Dessler, should serve as a perspective for all our actions. We cannot evaluate what we do in an isolated way. All of our actions have consequences far beyond what we immediately perceive, and all those repercussions are attributed to us.

The story is told of Rabbi Shlomo Heiman, Rosh HaYeshiva (Dean) in Torah V'Daas. One wintry New York day, very heavy snow made travel all but impossible. Only a few students were able to gather for Rabbi Heiman's daily lecture. Rabbi Heiman began to expound passionately on the Talmud, his voice rising to a thunderous crescendo. One of the students expressed his amazement and wonder at the intensity and energy that his Rebbe mustered for just the few boys sitting in front of him. Turning to the boy, Rabbi Heiman said, "Do you think I only see the four of you sitting in front of me?! I see your children and grandchildren, your students and the students of your students."

This is the true power of our actions. A kind word, meant to give courage and hope. A small loan to put someone back on their feet. A Torah thought shared, to inspire and uplift. Who can accurately determine the impact of our deeds? Who can measure the reality of what we accomplish? As we reflect on the extraordinary, far-reaching effects and potential of all we do, may we be fortified and invigorated to carry on in devotion to man and G-d.

Wishing you a Good Shabbos!

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TABLE TALK

Parsha Riddle

Hashem called the dry land "earth" and the gatherings of water He called "yamim" (1:10).

The word "yamim" is a contraction of the words yam and mayim. The floor of a body of water is called yam (see Yeshaya 11:9). Water is called mayim. An ocean is called yamim, which represents yam for the floor and mayim for the water in it. (Ramban)

When Bnei Yisrael left Mitzrayim... The Yam saw and fled... (Tehillim 114:1-3)

According to the Ramban that the word yam refers to the floor of a body of water, where do we see that the floor of the ocean fled from Bnei Yisrael when they were running away from the Egyptians?

Why is the sky blue?

Please see next week's issue for the answer.

Last week's riddle:

How many Mitzvos are performed by the entire body?

Answer: 1) Sitting in the Sukkah, 2) Purification in a Mikveh. Other possibilities: Living in Eretz Yisroel, Aliyah L'regel

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bereishis (2:24-25), the Torah relates: "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. That is why a man leaves (or "abandons") his father and his mother, and cleaves to his wife: and they become one flesh." While the Talmud (Sanhedrin 57b-58a) and Rashi (to our verse) understand the references to a man's leaving his father and mother and cleaving to his wife as admonitions against incest and adultery respectively, others commentators offer alternate interpretations of the verse:

- Pirkei d'Rabbi Eliezer (32) explains: "Should a man abandon his father and his mother (and neglect) the commandment of honor(ing them)?! Rather, the love of his soul cleaves to his wife, as it says 'and cleaves to his wife.'"

- The Radak explains: "It did not say that a man should leave his father and mother because of his wife, i.e. that he should not serve them and honor them to the extent of his ability, but it said that it is the law that a man should leave his father and mother with whom he lived until he married a wife, i.e. that he leave them and not live with them, and cleave to his wife and live together with her in the same house."

- The Shvus Yaakov (2:94) asserts a presumption that a man faced with the conflicting wishes of his wife and parents would prefer to satisfy the former, in support of which (smach l'davar) he cites our verse: "That is why a man leaves his father and his mother, and cleaves to his wife." Similarly, the Tzitz Eliezer (21:40) rules that a wife's objections to the disruption of her marital harmony (shalom bayis) by her husband's mother and to her husband's excessive attachment to his mother is a legitimate one, "as it is written: 'That is why (a man) leaves ... and cleaves to his wife.'" R. Dov Lior, addressing a wife's complaint that her husband was devoting too much time to his ill father at the expense of the needs of their own home, agrees that this is problematic, and concludes that "It is written in the Torah: 'That is why a man leaves his father and his mother, and cleaves to his wife.' I think that the needs of your home take precedence over this matter." (Kibud Horim Mul Shalom Bayis)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am from the first day.
2. I am not man made.
3. Speech caused me.
4. I am not heavy.

#2 WHO AM I?

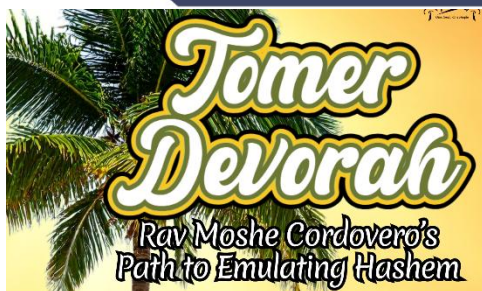
1. I am not Yaakov's twin.
2. I am not moldy, yet I'm green.
3. You cut me to control me.
4. I have blades.

Last Week's Answers

#1 The letter/word "heh" (Devarim 32:6) (I only appear once in the Torah, I am the shortest word in the Torah, 5, I ask a rhetorical question.)

#2 Haazinu (I am a song, I am cut in half, I speak to heaven and earth.)

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