



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 begin this week's Parsha, Behar, chapter 25 verse 1, we are introduced to the law of *shmittah*. The word *shmittah* literally means to refrain. The Torah requires all Jewish landowners in the Land of Israel to refrain from harvesting their produce every seventh year. Furthermore, on this seventh year, there is no cultivating or planting for the following year. In this first verse, the Torah introduces the laws of *shmittah* by saying this law was given at Sinai. The commentaries question that in fact all of the 613 commandments of the Torah were given by G-d and were Sinaitic. In what manner does this commandment of *shmittah* differentiate itself to be singularly designated as *given at Sinai*?

The great commentator Chasam Sofer (1762-1839) remarks that in verses 20 and 21 of chapter 25, the Torah records that one might ask from where shall we eat during this time? The produce of the seventh year is to be available to all. One is not permitted to exercise ownership over his produce. The following year's produce will not materialize for he is enjoined to leave his land fallow in the seventh year, without cultivation. In response to the individual's concern, the Torah assures him "I will command my blessing on the sixth year that it will produce sufficient bounty for three consecutive years": the sixth year, the seventh year, and the following (eighth) year. Such explicit assurances for an entire nation to reap a harvest for three years can only emanate from Above. Only One who is All-Powerful can commit, by His word and trust, to such miraculous assurances. Only G-d, the Author of Torah, could say such a thing. Hence, we understand why specifically this commandment of *shmittah* is associated with Sinai, for this G-d given commandment can only have been given by the Almighty. So too, as well, all the commandments of the Torah were given at Sinai.

Our faith is that the Torah is G-d given and irrevocable. Our attitudes, compliance and adherence to **all** the laws and details of the Torah are undoubtedly predicated on this understanding and commitment. The Torah is not limited by time, space, culture, or geography. It is not subject to revision or amendments. Our Holy Torah is not akin to shifting sands in the desert, moving with every turbulence. It is only in the knowledge and security of a timeless Torah, G-d given for the ages, that we can hope to find the true meaning of life's purpose, with confidence that our path is true and our way is just.

**Shabbat Shalom,**  
***Rabbi Kalman Winter***

## TABLE TALK

### POINT TO PONDER

**Each of you shall not aggrieve his fellow, and you shall fear your G-d... (25:17)**

Here is the prohibition against giving bad advice. Lest one think that no one will ever know and say to himself, "Who knows if I am purposely giving bad advice?" Therefore, the posuk says, "You shall fear your G-d" because He knows what your intentions are... (Rashi)

**In front of the blind do not place a stumbling block (Kedoshim 19:14).**

For someone who is blind in a matter do not give him advice that will make him stumble (Rashi).

Why do we need two prohibitions for the same transgression?

### PARSHA RIDDLE

**Besides Sefiras HaOmer, when is another time that seven sets of seven are counted?**

Please see next week's issue for the answer.

**Last issue's riddle:**

*An eye for an eye... (24:20)*

*The monetary value of the eye must be paid (Bava Kamma 83b). Where is this hinted to in the posuk?*

**Answer:** *Ayin tachas ayin.* Tachas also means 'under'. Look at the alef-bais letters under (after) the letters in the word Ayin. After ayin is pey, after yud is kof, & after nun is samach. Those 3 letters, rearranged, spell kesef, money.

## TIMELESS WISDOM

**My sanctuary you shall revere (26:2).**

**This also refers to the Bais Medrash and Bais Knesses (Megila 29a).**

Rav Yehuda Sekoli was a kohen who could trace his lineage to the family of Eilee the kohen. One day he was giving shiur and a mouse was scurrying around the Bais Medrash. Rav Yehuda quickly went and picked up the mouse with the edge of his shirt and threw it out of the Bais Medrash. The students were puzzled as to why their Rosh Yeshiva felt compelled to act as such. Seeing their shock, he explained: "The mishna says (Eiruvin 104b) if a rodent was found in the Bais HaMikdosh, the kohen would remove it with his belt. A Bais Medrash is a miniature of the Bais HaMikdosh, and I wanted to fulfill this halacha in some way, especially since I am a kohen."

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I ?

1. I am for Rosh Hashana.
2. I am not your driver.
3. I am for Yom Kippur.
4. I am for Yovel.

#### #2 WHO AM I ?

1. I am the source of hatred.
2. I was humble.
3. I almost became a grave.
4. No trespassing.

#### LAST ISSUE'S ANSWERS

**#1 Omer** (I am not to say; I was for the mon; tenth of an eifa; for the new from the new.)

**#2 Mum/Blemish** (I am for the animal; I am for the Kohen; I am the same backward and forward; if my middle loses its leg I'd become water.)

#### CONGRATULATIONS TO:

**Yakov Rhine**

*To see the complete list of those who answered correctly, visit the Kollel website.*

*Please see next week's issue for the answers to this week's questions.*

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

**WINA  
Razor  
Pro XX  
Scooter**

Please visit [www.gwckollel.org](http://www.gwckollel.org) to submit your answers.

**The next raffle will be May 27<sup>th</sup>!**

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

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**Choose from one of the many classes to join. Now is an excellent opportunity to join Rabbi Schwartz's Chumash Expositions class, as they bring their study of Parshas Vayera.**

**Sunday evenings, 8:15 – 9:15 PM followed by Maariv.**