



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

As we travel along in our spiritual journey, we may ask ourselves why G-d did not choose a more sublime being, such as an Angel, to carry out His mission. Our physical nature, with its concomitant needs, drives, and impulses, seems to make us less than ideal candidates for the Torah's calling.

The Torah introduces the commandment not to consume forbidden food with the clause "Anshei Kodesh Tehe'yun Li - People of holiness you should be to me." The Sfas Emes notes the designation "People of holiness." He comments that G-d is conveying to us that His mission is indeed specific and unique to man. Only man, with his corporeal nature, has the ability to stand between good and evil and choose between them. Only man can impose his spiritual element on his physical being, thereby sublimating the material and refining it until it becomes pure.

I recall many years ago, a student of my father ZT"L, introduced to him his young son. "This is my little tzaddikel (righteous one)," the proud father said. My father smiled warmly at the young boy and then turned to the father and said, "Why do you rob your son of his rightful journey by conferring on him the title of Tzaddik?"

It is true that our spiritual self must coexist with a physical self, whose demands and impulses pose many challenges. It is precisely this material nature, however, that enables us to exercise our free-will and gives us the ability to elevate the mundane to the majestic.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

I shall fill the number of your days. (23, 26)

This teaches that Hashem completes the days of righteous people, from day to day and month to month. On the seventh of Adar, Moshe was born and died. (Kiddushin 38a)

We don't find in Chazal that Avraham, Yitzchak and Yaakov died on the same date as they were born. Weren't they righteous people?

Furthermore, what is special about dying on the same date as one was born that this should be conferred upon the righteous?

Parsha Riddle

From whom and under what circumstances is one not allowed to purchase something?

Please see next week's issue for the answer.

Last week's riddle:

***Where in this week's Parsha is the source to 'shuckel' while learning?
Answer: The Jewish people trembled when they received the Torah. We still tremble when we receive the Torah as we learn it every day. This trembling is our shuckeling.***

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Mishpatim, the Torah declares: "If the thief is discovered while tunneling in, and he is struck and dies, there is no blood-guilt on his account. If the sun shone upon him, there is blood-guilt on his account." (22:1-2) The absence of blood-guilt in the first verse means that killing the intruder is permitted: although breaking and entering and burglary are not capital offenses, killing the intruder is permitted as self-defense, since there is a presumption that the homeowner will attempt to defend his property, and that the thief is therefore prepared to kill the homeowner when he opposes him (Sanhedrin 72a). This is perhaps the Torah's clearest articulation of the right to lethal self-defense: as the Talmud (ibid.) explains, "If he comes to kill you, preemptively kill him!"

Numerous different explanations of the exception of "If the sun shone upon him" are offered by the commentators. Some understand it more or less literally, in a variety of ways: a thief in the night operates with a kill or be killed mindset, [but a thief in the day does not] (Rashbam); killing the intruder is only permitted while he is in flagrante delicto, but not once he has completed his crime and left the tunnel (Bechor Shor; Chizkuni); the thief will only commit murder under the cover of darkness, but not once he has been seen and recognized by the light of day (Ramban; Ralbag, and cf. Onkelos, Rashi, and Ramban ibid.).

The Talmud, however, understands the shining of the sun metaphorically: the intruder may not be killed if it is as clear as day that he would never kill the homeowner, such as a father vis-à-vis his son (but not the reverse!), or anyone whose affectionate feelings for the homeowner are like those of a father toward his son (Sanhedrin ibid.).

Some authorities understand that even according to the Talmud, the verse retains its literal meaning, and the right to preemptively kill applies only to a nocturnal intruder (Hasagas Ha'Raavad Hilchos Geneivah 9:7), but others rule that there is no distinction between day and night (Ramban ibid., and cf. Magid Mishneh ibid.; Torah Sheleimah ibid. #15).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for a doubt.
2. I am better than *chazaka*.
3. For life I need two.
4. My rule only applies to movers.

#2 WHO AM I?

1. I work for you.
2. I am your master.
3. I came for theft.
4. If I stay too long, I may become holey.

Last Week's Answers

#1 Aseres Hadibros (I am equal to the plagues, I was split in two, Stand for me, I can be read from both sides.)

#2 Yisro (I am one of seven, I mean more, I added to the Torah, I also left Egypt.)

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

Win a
**NERF
Laser-Ops
Set!**



THE NEXT
RAFFLE WILL BE
February 26.

Visit gwckollel.org to submit your answers.

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

Congratulations to the Deitsch family for answering last week's questions correctly!

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GWCK in conjunction with YISE invites men and women of the community to a lecture on:

The Making of a Minhag:

The Laws and Parameters of Jewish Customs

Presented by Rabbi Moshe Walter,

Rabbi of Woodside Synagogue Ahavas Torah and author of *The Making of a Minhag*



Sunday, Feb 10
at 9:30AM at
YISE, 1132
Arcola Ave.

