



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Above and Beyond

Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni

In discussing the obligation to give charity to the poor, the Torah commands us to provide "whatever is lacking to him" (Re'eh 15:8). The Talmud (Kesubos 67b) explains this to mean that if the impoverished person was previously wealthy and accustomed to having horses and servants, these too should be provided to him. Although this is seemingly beyond a person's basic needs, the essence of the mitzvah is to restore the person's honor and dignity and that can only be accomplished by returning the person to his or her previous stature.

The Talmud relates that the great sage, Hillel the Elder, ran before the carriage of one such pauper when servants and horsemen were otherwise unavailable. Reb Chaim Shmulevitz wonders how it was permissible for Hillel, a scholar of great stature, to degrade himself to such an extent? Indeed, the Rosh (Bava Metzia 30b) states that a scholar must act with supreme dignity, yet Hillel's behavior would appear to run contrary to that obligation?

Reb Chaim Shmulevitz posits that although under normal circumstances a scholar of such stature must maintain his dignity, when it comes to upholding the dignity of a fellow Jew, the scholar must take whichever steps are necessary, even at the expense of his own honor. In fact, displaying this level of honor to his fellow man creates a tremendous sanctification of G-d's name, resulting in the scholar being held in even higher regard. Our sages teach us "Who is truly honorable? He who honors others." This is why Hillel readily dispensed with his own self-image and exemplified the truest form of honorable conduct.

As we enter the month of Elul and prepare for the upcoming days of awe, we remind ourselves of the concept of "Ani Ldodi Vdodi Li" (I am to my beloved and my beloved is to me). This verse from Shir Hashirim charges us to take the first step in rekindling our relationship with Hashem. One of the many ways to accomplish that is the mitzvah of tzedakah – lending support and restoring the dignity of our brothers and sisters who find themselves in difficult straits. In this way may we merit a happy and healthy new year!

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

Beware for yourself lest you bring up your Olah offerings in any place that you see. (Re'eh 12, 13)

The prohibition to bring sacrifices 'In any place that you see' refers to any place that will enter your heart. However, you may bring offerings in other places if a prophet permitted it, for example, Eliyahu on Har HaCarmel. (Rashi)

A prophet from your midst... to him you shall listen. (Shoftim 18, 15)

Even if he tells you to transgress a mitzva once, as was the case with Eliyahu on Har HaCarmel, you should listen to him. (Yevomos 90b)

Why is it necessary for the Torah in Re'eh to teach that one may listen to a prophet in regard to sacrifices, when in Shoftim the Torah teaches the same halacha in regard to all mitzvos?

Parsha Riddle

Rav Papa was walking up his steps, and the step broke under him... Chiya bar Rav asked Rav Papa, "Did a poor man come to your house and you did not give him money?" (Bava Basra 10)

Where is there a source in the parsha that 'steps break for not

Please see next week's issue for the answer.

Last week's riddle:

How do the obligations to recite Birkas Hamazon and to daven Shacharis differ?

Answer: Birkas Hamazon is a biblical obligation (when one eats to the point of satiation) and tefilla is a rabbinic obligation (according to the Ramban.)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Re'eh, Hashem commands us to obliterate the names of other gods, but "You shall not do this to Hashem, your G-d." (12:3-4) One interpretation of this verse is a prohibition against erasing Hashem's Name (Rashi). It is even improper to write His Name in any ephemeral context, since this may result in it being discarded in a disrespectful manner (Rosh Ha'Shanah 18b, Rema YD 276:13). Based on this, R. Yonasan Eybeschütz is sharply critical of the practice of writing "ad-ieu", meaning "to [or 'with'] G-d", in correspondence. He insists that this is a pernicious habit learned from the non-Jews, and it is based on the misconception that Hashem's Name in a language other than Hebrew does not have the holiness of the Divine Name (Urim Ve'Tumim siman 27 urim #2). R. Chaim Ozer Grodzinski, however, defends the practice on the grounds that today "ad-ieu" has lost its original meaning and is used merely in the sense of a parting blessing (Achiezer end of III:32).

A practice that R. Chaim Ozer does recommend against on the grounds that it may cause the Divine Name to be discarded disrespectfully is the writing of it in newspapers, even in a language other than Hebrew. Ideally, a description of Hashem such as "the Eternal Creator" should be used instead, or the letters of the Name should be separated by a dash (as done throughout this article). If this is difficult, however, the Name may be written outright, at least in a newspaper containing words of Torah and Biblical verses in Hebrew, which will anyway not be treated disrespectfully. It is additionally appropriate to publicize in the newspaper itself that the paper should not be treated disrespectfully due to the Biblical verses and words of Torah, and if this is done, there is basis to permit the writing of the Divine Name in a language other than Hebrew.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I'm a donation.
2. I'm an investment.
3. I'm a part of ten.
4. Richness is my result.

#2 WHO AM I?

1. I am red.
2. I am a liquid.
3. Don't spill me.
4. Don't drink me.

Last Week's Answers

#1 Birkas Hamazon/Bentching (I am a blessing from the Torah, I am not for weights, I am not for sitting on, I am not Birkas Kohanim.)

#2 The Heel (On me is the snake bite, On me was the Og chop, I was gripped by the red one, I am not a eel rather a...)

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

Win a
Gravity
Maze



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!

THE NEXT
RAFFLE WILL BE
October 9th.

KOLLEL BULLETIN BOARD

Kollel Classes
Resume Sunday,
Aug 19!

- Sunday Kollel Brunch and Learn @ YISE – 9:30am
- CLAS (Community Learning at Shomrai) Mon-Thurs 8:15pm
- Spring Semester @ GWCK – Mon-Thurs 8:15pm and 9:00pm