



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Investing in Others

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"And you shall love your fellow like yourself." (19:18)

The Torah enjoins us to love one another "like" ourselves, an instruction that doesn't seem feasible. In light of this, the Ramban comments that this commandment is not to be taken literally, but should be understood to be emphasizing the degree to which we must love each of our fellow Jews.

Rav Eliyahu Dessler suggests that this commandment can be taken literally if understood in the following manner. People are used to thinking that *giving* is a consequence of the love we have for another person. Often, however, it is the opposite. *Love* comes about as result of *giving*. The reason for this is that by giving to another person, we are investing a part of ourselves in them. We begin to see them as a product of our work and an extension of ourselves. This creates a sense of attachment otherwise known as *love*.

This, Rav Dessler explains, is the meaning of the commandment to love your fellow "like" yourself. By giving to others, we invest a part of ourselves in them and begin to feel an attachment to them. As a result, someone from whom we felt distanced now feels like a brother or a sister. By feeling as though a part of ourselves lives within the other person, we are truly loving our fellow "like" ourselves.

A person might wonder how the Torah can expect us to truly love every individual. Some people seem so different than us that we can't imagine developing any sort of connection. The solution is to give to them. It doesn't have to be a material gift – it could just be a compliment or a pat on the back. But, by investing ourselves in the other person, we will begin to feel a closeness with them and continue to bring the Jewish people together one step at a time.

Wishing you a Good Shabbos!

SPONSOR

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

TABLE TALK

Point to Ponder

A worker's wages shall not remain with you overnight until morning. (19, 13)

Rav Asi said, "Even if a worker was hired to harvest one cluster of grapes, there is a prohibition to withhold his wages until morning." (Bava Metzia 111b)

Even if the wages are less than a pruta, he transgresses the prohibition. (Ritva ibid)

Less than a pruta is not considered money, as we find regarding theft. One does not transgress the biblical prohibition of stealing for stealing less than a pruta. (Rambam Gezaila 1:1) If so, how can one transgress the prohibition to withhold wages if the wages are worth less than a pruta?

Parsha Riddle

You shall not eat over the blood... (19:26)

Besides the prohibition to eat meat while there is blood in it, what other prohibition is derived from this verse?

Please see next week's issue for the answer.

Last week's riddle:

What was Nechemia's other name?

Answer: Hetershasa (Kidushin 69b, see Rashi why he was called this name)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Kedoshim, the Torah commands "and you shall not believe in lucky times" (19:26). This translation (by ArtScroll) of the Hebrew phrase "lo s'oneinu" follows one of several different Talmudic interpretations (Sanhedrin 65b); as Rashi to our verse explains: "he says 'such-and-such a day is auspicious to begin work, such-and-such an hour is inauspicious to set out'".

Elsewhere, the Torah commands: "You shall be wholehearted with Hashem, your G-d." (Devarim 18:13), and the Talmud derives from this a prohibition against consulting "Chaldeans" (Pesachim 113b), which many commentators understand to refer to astrologers (Tosafos Shabbas 156b s.v. Kaldai).

Rambam understands that the m'onein's beliefs are delusions based on astrology, and they are forbidden due to their falsity. He accordingly rules: "It is prohibited to be m'onein, even if one takes no action but merely proclaims those lies that the fools believe are words of truth and words of sages. And anyone who takes action based upon astrology, and coordinates his work or travel with the time established by those who gaze at the heavens, is liable to receive lashes, as it says 'lo s'oneinu'." (Hilchos Avodas Kochavim 11:8-9,16, and cf. his commentary to Avodah Zarah 4:7 and his famous letter regarding astrology) Ramban, however, believes that astrology is an authentic discipline, and he adduces numerous Talmudic passages to this effect. Accordingly, he rules that it is permitted and even obligatory when making decisions to take into account astrological portents of which one may be aware, although it is nevertheless forbidden to actively consult astrologers, since G-d sometimes performs hidden miracles to override the astrological fate of those who fear Him (Shut. Ha'Rashba Ha'Meyuchasos L'Ha'Ramban #283). Similarly, Nimukei Yosef explains that the prohibition of lo s'oneinu only encompasses the assigning of arbitrary, superstitious significance to the stars, but not the interpretation of celestial patterns via the "great wisdom" of astrology, although our Sages nevertheless admonished against concerning oneself with astrological portents, recommending that one should rather rely on G-d, "and He in His mercy will save His servants from misfortune" (Sanhedrin 16b in Rif pagination, and cf. Beis Yosef YD #179 [1-2]).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

Win a super prize

Mazel Tov to Meir Bronstein on winning the Roller Coaster Challenge Game!



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!

#1 WHO AM I?

1. I make things fair.
2. I am for payment processing.
3. The firstborns prove.
4. I am not a delay.

#2 WHO AM I?

1. I cause rising.
2. I am for the old and wise.
3. I am not for the satiated.
4. I am not for the beard.

Last Week's Answers

#1 The two se'urim (goats) of the

Yom Kippur service (We were identical, Our ends were different, Our purpose was similar, We caused drawings.)

#2 The person who brought the se'ur to

the cliffs. (I was designated, For me there are sukkos, For me there was food on Yom Kippur, I put things over the edge.)

THE NEXT
RAFFLE WILL BE
July 16.

KOLLEL BULLETIN BOARD

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 - Part Two

Presented by Rabbi Moshe Walter,

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

**Sunday,
May 19 at
9:30AM at
YISE, 1132
Arcola
Ave.**

