



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Keeping Up With the Joneses

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

And you (plural) shall serve the Lord, your (plural) G-d, and He will bless your (singular) food... (23:25)

After enumerating various commandments governing Jewish life, our Parsha discusses what was to occur when the people would arrive in the Land of Canaan. The people are commanded not to worship the gods of the Canaanite nations and to destroy their monuments. Further, the verse states: "you shall serve Hashem and He will bless your food." The commentaries note an inconsistency between the command to serve G-d and the promise of blessing of food. The former is addressed to the people in the plural form while the latter is stated in the singular.

The Ksav Sofer explains that the obligation a person has to serve G-d is equal for all people. It doesn't matter whether one is a doctor, a craftsman, a Rabbi, or is unemployed – all the Jewish people accepted the Torah at Sinai and all have an equal obligation to fulfill Hashem's commandments. Therefore, the command to serve G-d is addressed to the people in the plural. The livelihood a person is blessed with, on the other hand, varies from person to person, depending on their profession and their need. Since the amount of "food" one receives from G-d is individualized and specific to each person, it is therefore promised in the singular.

There is a tendency among people to compare and contrast their material wealth and comfort with that of others, while ignoring the disparities in spiritual achievements. The Torah is reminding us that one's outlook should be just the opposite. Each individual is granted the livelihood and wealth that is right for them. When it comes to our spiritual growth, however, we should look up and compare ourselves to the greatest of the great, as our obligation to serve G-d is equal to theirs. In that way, we will continue to strive to achieve the highest heights in our service of G-d.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And he shall heal. (21, 19)

From here is the source that a doctor is allowed to heal a sick person. (Bava Kamma 85b)

You shall not stand aside while your fellow's blood is shed. (Kedoshim 19, 16)

If someone's life is in danger, you must try to save him. (Rashi)

If a doctor knew how to save a person's life, why would he or she not be obligated to do so on the account of the prohibition to not stand by while your fellow's blood is shed? Why is there a need for another verse to permit a doctor to heal a person?

Parsha Riddle

How can one kill a person accidentally and not be obligated to run to an ir miklat (city of refuge)?

Please see next week's issue for the answer.

Last week's riddle:

You shall not kill... (20, 13)

How does this mitzva allude to the day of the creation of man?

Answer: This is the sixth of the Aseres haDibros, hinting to man that was created on the sixth day. Additionally, there are six letters contained in the words lo sirtzach. (Baal Haturim).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Mishpatim (23:2), Hashem commands:

לאיתהנה אתהיררבים לרעת ולאיתענה עליב לנעת אתרי רבים להטות:

ArtScroll, following Rashi's understanding of the plain meaning of the verse, translates: "Do not be a follower of the majority for evil; and do not respond to a grievance by yielding to the majority to pervert [the law]." But as Rashi and ArtScroll note, our Sages interpret the various portions of the verse entirely differently:

- לאיתהנה אתהיררבים לרעת - **In a capital case, a single vote majority is insufficient for conviction (Sanhedrin 2a-b).**
- ולאיתענה עליב - **One shall not "answer after the Master", i.e., dispute the opinion of the greatest among the judges (ibid. 36a). Some understand this to be a normative, prescriptive rule: a judge is prohibited from dissenting from his outstanding colleague (Pirush Ha'Mishnah Le'Ha'Rambam ibid.; Semag Lo Saaseh #195), while others explain that it is merely descriptive: a judge is likely to be reluctant to dissent from his outstanding colleague, and it is therefore necessary for the outstanding judge to express his opinion last, since if he speaks first and expresses his opinion to convict, this may intimidate his less eminent colleague and thus suppress his expression of an opinion to acquit. The outstanding judge speaking last is mandatory in a capital case, and recommended even in a civil case (Nimukei Yosef ibid.). Indeed, some explain that the sense of the phrase ולאיתענה עליב is precisely the opposite of the first opinion cited above: a judge is prohibited from neglecting to form his own opinion of the matter before him and merely deferring to authority (the majority of judges or the eminent ones - Sefer Ha'Mitzvos Le'Ha'Rambam Lo Saaseh #283).**
- אתרי רבים להטות - **A majority of at least two votes is sufficient for conviction even in a capital case (Sanhedrin 2a-b). Additionally, this phrase is the source of the general halachic rule that we follow the majority (e.g., of judges, in cases other than capital ones, or of potential sources of a piece of meat of uncertain provenance, where some are kosher and others non-kosher - Hullin 11a).**

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Heavenly secret.
2. Out of order?
3. First act.
4. Acceptance.

#2 WHO AM I?

1. No trespassing.
2. I am a source of hate.
3. I am not a health center.
4. I am humble.

Last Week's Answers

#1 The Luchos (I contain ten, I hint to 613, I am double sided, I have hanging letters.)

#2 Har Sinai (No trespassing, I am a source of hate, I am not a health center, I am humble.)

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

WIN a Claw Machine Arcade 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!

THE NEXT
RAFFLE WILL BE
Apr 28.

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CLAS (Community Learning at Shomrai)

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