



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

In Parshas Bechukosai, the Torah enumerates many blessings of success and prosperity in reward for following the Torah and keeping the mitzvos. Among the listed benefits, the verse pledges, "I will place My Sanctuary among you and My spirit will not detest you" (26:11).

Many commentators wonder why the verse concludes with the assurance that G-d will not detest us. If we merit to have G-d's Presence residing amidst us in His Sanctuary, certainly there is no cause for G-d to have an aversion to us!

Perhaps we can understand this verse by examining the verse which immediately follows it: "I will walk among you and be for you a G-d, and you will be a nation to Me" (26:12). The great commentator Rashi explains the words "I will walk among you" as describing a G-d who forges a close and intimate relationship with Man, as if He were strolling among us.

We are familiar with the maxims "Absence makes the heart grow fonder" and "Familiarity breeds contempt." These aphorisms, however, describe a purely human phenomenon, as we grow weary of each other and discern fault and blemish. In contrast, the verse relates, meriting G-d's Presence among us will lead to only more closeness and greater intimacy.

Fortunate are we that Almighty G-d above desires the love and intimacy of His children below.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And I led you erect. (25, 13)

A person should not walk four amos with an erect posture, as the verse says, "The entire world is full of His glory." (Isaiah 6, 3)

We have a Mitzvah to "walk in Hashem's ways." Why should a person not walk erect in emulation of Hashem?

Parsha Riddle

Which halacha applies to a Shul with a stone floor and does not apply to a Shul with a tile floor?

Please see next week's issue for the answer.

Last week's riddle:

Eighteen to get married (Pirkei Avos 5, 21) Where is there a hint to this in this week's parsha?

Answer: "He shall marry a woman" (21, 13) – the numerical value of He (V'hu) is eighteen.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Behar* (25:35-38), the Torah prohibits usury (the charging of interest for loans). Some authorities take for granted that the Torah acknowledges the time value of money, i.e., that having the use of money for a period of time has definite economic value, but nevertheless prohibits charging for this value in the context of a loan (*Shut. Nachalas David* #8; *Shut. Chelkas Yaakov YD* #77). It seems, however, that some authorities assume that the prohibition of usury somehow implies a rejection of the time value of money in the context of loans.

The *halachah* is that witnesses who testify against a defendant and are subsequently found, via the specific circumstances termed *hazamah*, to have perjured themselves are obligated to compensate the defendant for the harm they attempted to cause him. Accordingly, the *mishnah* (*Makkos* 1:1) rules that in the case of witnesses who testify that a certain debt obligation for one thousand zuz is due in thirty days, and are subsequently *huzmu*, and the debt in reality is due only after ten years,

the court estimates how much money a person would be willing to give so that he would keep a loan of one thousand dinars in his possession, and one calculates the difference between that sum in a situation where he would be required to give the money back from now until thirty days have passed, and that same sum in a situation where he would be required to give the money back from now until ten years have passed (and the witnesses must pay that difference to the borrower).

Several medieval authorities object that for a borrower to offer money to a lender for a loan would violate the prohibition against usury, and they therefore limit the *mishnah* to certain particular cases where the prohibition against usury does not apply (*Or Zarua Bava Metzia* #181). This seems to imply that insofar as usury is prohibited, it is impossible to speak of the time value of money given as a loan. Indeed, R. Yosef Caro rejects the stance of these authorities for precisely this reason: he understands that the Torah's prohibition against usury notwithstanding, money certainly does have a time value, and it is therefore perfectly feasible to assess this value and hold the witnesses liable for it (*Beis Yosef YD* end of #160).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. For me, only we get reward.
2. Fortunate is the man who does me.
3. For me, man is born.
4. If you walk with my chukim.

#2 WHO AM I?

1. I forgive.
2. I am the seventh.
3. I am for rest.
4. Open for all!

Last Week's Answers

#1 Kohen (Honor me, I cannot bury you, You give to me, I atone for you.)

#2 Holidays/Yomim Tovim (Go up for three, Fast on another, Blow on one, Good day!)

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an in-depth analysis of halachic and hashkafic themes drawn from the weekly parsha

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