



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Every Lunch Is a Free Lunch

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Our Parsha begins with Moshe recounting his relentless prayers to Hashem that he should be allowed to enter the Land of Israel. Rashi teaches us that the word used for prayer, "*Va'eschanan*," is derived from the word "*chinam*" - "free." He explains that we learn from here that *tzaddikim*, the righteous, only ask Hashem for free gifts, never basing their requests on their many merits. At first glance this seems peculiar. Why should any person, let alone a *tzaddik*, expect to receive anything from Hashem without deserving it?

One approach to understand this is that the perspective of *tzaddikim*, as it relates to the nature of our relationship with Hashem, differs from conventional thinking. This perspective recognizes that Hashem owes us *nothing*, and we owe Him *everything*. The righteous understand that everything that Hashem gives and ever will give is by definition undeserved and, therefore, free. Of course, there is reward for our good deeds, but even that is simply an expression of Hashem's kindness.

The Torah instructs us to try to emulate the ways of Hashem. With *Tisha B'Av* still fresh in our minds, it would be appropriate to consider how we can embody the ideal of loving and giving to others for free, without considering our own personal gain. Our Rabbis teach us that just as the destruction of the *Bais Mamikdash* and our ensuing exile was caused by baseless hatred, so will our redemption be brought about by "baseless love". Let us recognize how much Hashem gives us every second of every day only because He wants to give to us, and even though we are not deserving, and let us consider how we can "pay-it-forward" and do the same for those around us.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And I prayed to Hashem (3:23).

Rav Simlai expounded: Why did Moshe desire to enter Eretz Yisrael? Did he need to eat its fruit? Did he need to be satiated from its food? Rather Moshe wanted to fulfill the many mitzvos that can only be fulfilled in Eretz Yisrael (Sotah 14a).

Rav Simlai should have said "Did he want to eat its fruit? Did he want to be satiated...?" Why did he use the word "need"?

Parsha Riddle

What day of the year is Tu B'Av compared to?

Please see next week's issue for the answer.

Last week's riddle:

Who was compared to a bee? Why?

Answer: The nation of Emor, just as a bee dies after it stings a victim, so too the Emorim would die if they started making trouble for B'nei Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Va'eschanan* (7:2), the Torah commands (regarding the Seven Nations of the Land of Israel) "nor shall you show them favor." This is ArtScroll's translation of the Hebrew phrase "*lo sechanem*," but the Talmud (*Avodah Zarah* 20a) asserts that there are actually three distinct prohibitions denoted by this phrase, all of which are assumed to be normative by later authorities:

- **You should not give them** a chance to **encamp** [*hanayah*] **in**, i.e., to acquire **land** in, Eretz Yisrael.
- **You should not give them favor** [*hen*] by praising them.
- **You should not give them an undeserved** [*hinnam*] **gift**.

The first of these, the prohibition against giving non-Jews the opportunity to acquire land in Eretz Yisrael, is particularly relevant in this year of *shemita*. In order to mitigate the difficulty of fully observing the agricultural laws of *shemita*, a custom has developed to sell the land of Israel to a non-Jewish (Arab) purchaser, which according to many authorities allows for certain leniencies in these laws. This practice has been the subject of great controversy for more than a century, for a variety of reasons, one of which is its apparent violation of the prohibition of *lo sechanem*. The many authorities who do condone the sale of the land, however, offer a variety of justifications for why it does not fall under the prohibition:

- "Since it is for the benefit of the Yishuv, there is obviously no prohibition of *lo sechanem*."
- The prohibition does not apply to a transfer of limited duration, after which the land reverts to Jewish ownership.
- The prohibition applies only to non-Jews who are idolaters, and not to Muslims who are monotheists (*Yeshuos Molcho* YD 55; *Mishpat Cohen* 58).

The Chazon Ish (*Shevi'is* 24:1-4), however, rejects all these justifications, insisting that the Biblical prohibition applies even to sales that are for our own benefit, and even to sales of limited duration, and to sales to all non-Jews, regardless of their religious orientation (with the sole exception of a *ger toshav*, a category which he maintains is inapplicable in contemporary times).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am not an app, but am on tablets.
2. I appear twice.
3. I include 613.
4. I was heard all at once.

#2 WHO AM I ?

1. We are four.
2. We ask questions (or don't).
3. We need different types of answers.
4. We are at the seder.

Last Week's Answers

#1 Eichah/איכה/אֵיכָה (I was for Hashem, I was for Moshe, I was for Yeshayahu, I was for Yirmiyahu.)

#2 Sitting on the floor on Tisha B'Av (I am for the morning, I am for the mourning, Floorplan, Don't trip anyone!)

KOLLEL BULLETIN BOARD

GWCK wishes everyone a wonderful summer!

Kollel classes (unless otherwise noted) are currently on break and will resume be"ח Rosh Chodesh Elul, Sunday, August 28.