



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### **Walking to New Places**

**Presented by Rabbi Hillel Shaps, Director**

**If you walk in my statutes, and keep my commandments, and do them, then I will give you your rains in their season, and the land shall yield its produce... (26:3-4)**

Parshas Bechukosai opens with a promise of blessing for those who "walk in my statutes, keep my commandments, and do them." Rashi wonders what is meant by the words, "walk in my statutes" because keeping the *mitzvos* (commandments) is already stated separately. Therefore, Rashi explains that the expression to "walk in my statutes" means "to toil in Torah."

The commentaries elaborate that it is not simply the superfluous language that lends itself to this conclusion, but the expression to "walk in my statutes" itself carries this implication. The Maharal explains that walking involves effort and toil – thus, we are speaking of someone who toils in understanding the statutes of the Torah. The Maharal further explains that walking implies going from place to place. When one toils in the study of Torah, they deepen their understanding so that each time it is as if they have come to a new place.

The Kil Yakar understands that the verse is speaking about someone who establishes set times for learning that they will not miss. Having accustomed oneself to always learn at their set times, a person's legs will carry them there naturally. If one trains oneself to walk automatically to their set times for learning, they are promised the blessing of sustenance. The Kli Yakar elaborates that the reward of "rains in their season," is measure for measure for the one who learned Torah at designated times.

The Ohev Yisrael adds another layer of understanding the relationship between toiling in Torah and rains in their season. As noted by the Maharal, the more one toils in Torah, the more depth one can discover. This, says the Ohev Yisrael, can bring a person tremendous pleasure in their learning, which is the highest form of Torah study. In reward for this, Hashem provides us with rain and sustenance – the material pleasures of this world.

As Shavuot approaches, it is a good time to assess how we designate times for Torah study and whether we are putting in the proper effort, such that we experience new layers of understanding and the joy and sweetness associated with it. May we all merit to "walk in His statutes" and enjoy the blessing promised to those who do.

**Wishing you a Good Shabbos!**

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## Point to Ponder

## TABLE TALK

## Parsha Riddle

**When you come into the land that I give you, the land shall observe a Shabbos rest for Hashem. For six years you may sow your field... but the seventh year shall be a complete rest for the land, a Shabbos for Hashem... (25:2-5)**

From the wording of the verse, it seems that as soon as B'nei Yisrael enter the land, they will observe a year of Shmita, even before they worked their fields for six years. This cannot be, since they would have no food to eat, since they would not have been recipients of the blessing of the sixth year. Why does the Torah make it seem that B'nei Yisrael observed Shmita when they entered the land?

**Why are the laws of lending with interest in Shulchan Aruch Yoreh Deah and not in Choshen Mishpat, which discusses monetary laws?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Until the morrow of the seventh week, you shall count fifty days (23, 16) How many days of the Omer do we count? Why?**

**Answer: 49 days. Because the previous verse says to count seven complete weeks which is 49 days, this verse must be read, "until (and not including) the morrow of the seventh week which is the fiftieth day, you shall count."**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Behar*, the Torah repeatedly admonishes against the "subjugation" of a Hebrew servant (*eved ivri*) "through hard labor (*be-farech*)" (25:39-53):

*If your brother becomes impoverished with you and is sold to you ... you shall not subjugate him through hard labor – you shall fear your G-d. ... with your brethren, the Children of Israel – a man with his brother – you shall not subjugate him through hard labor. If ... your brother becomes impoverished with him, and he is sold to an alien who resides with you, or to an idol of a sojourner's family ... he shall not subjugate him through hard labor in your sight.*

The Rambam, based on the Sifra, explains:

*It is forbidden to make any Hebrew servant perform hard labor. What is hard labor? Labor that has no limit, or labor that is unnecessary and is asked of the servant with the intent to give him work so that he will not remain idle.*

*Based on the above, our Sages said that a master should not tell a Hebrew servant: "Hoe under the vines until I come," for he has not placed a limit on the work asked of him. Instead, he should tell him: "Hoe until this and this time," or "until you reach this and this place."*

*Similarly, he should not tell him "Dig in this place," if he has no need for that activity. Even telling him to warm a drink for him, or to cool one off for him, if he does not need it, is forbidden, and reflects the violation of a negative commandment, as it states: "you shall not subjugate him through hard labor." Thus, a Hebrew servant may be compelled to perform only a limited and necessary task. (Avadim 1:6. Cf. Ra'avad and Lechem Mishneh ibid.)*

The *Sefer ha-Chinuch* (346, and see *Minchas Chinuch* there) limits this prohibition to a Hebrew servant, an institution that does not exist in contemporary times, but he adds that "It is nevertheless appropriate for one to be careful about the principle of this *mitzvah* even today, with respect to poor people who are members of his household." The *Sha'arei Teshuvah* (3:60), however, seems to maintain that the prohibition applies to anyone who commands someone else to perform a service for him insofar as the latter is afraid or embarrassed to refuse the command.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I make you count.
2. I am not sefiras haomer.
3. I make you blow.
4. I am not a Jew named Billy.

#### #2 WHO AM I?

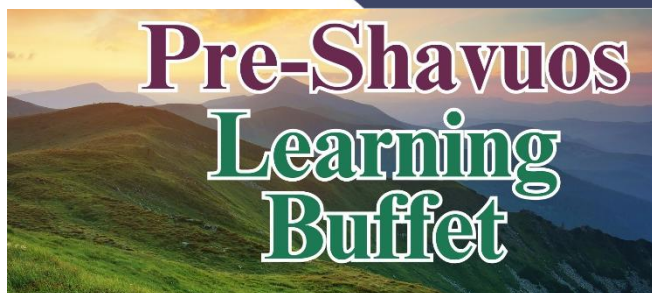
1. Finish me this Shabbos.
2. I'm the third.
3. The Torah for Kohanim.
4. I am full of korbanos.

#### Last Week's Answers

**#1 Mum/Blemish** (I can be extra, I can be a lack, I can be for animals, I can be for people.)

**#2 Kohen** (I am not for ice cream, A patrilineal tradition, I get called first, You give me your bread.)

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### Pre-Shavuot Learning Buffet

Tuesday, May 27 | 8:45-9:30pm  
at Kemp Mill Synagogue

**3 Presenters** (You choose two.)

**3 Topics** (You choose two.)

**3 Cheesecake Flavors** (You can have all three!)

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