



The Greater Washington Community Kollel

SHABBOS DELIGHTS

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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Give and Grow

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"You shall surely give to him, and let your heart not be grieved when you give to him." (15:10).

Rashi comments on the Torah's doubled expression, "*nason titein* - you shall surely give" that it means even one hundred times. At first glance, this seems to emphasize persistence: if someone is in need repeatedly, we should continue to help. But perhaps there is another lesson as well.

The Rambam, in his commentary to Pirkei Avos (3:15), makes a remarkable observation. Imagine two people, each giving one thousand gold coins. One gives the entire sum to a single recipient in one generous act. The other gives one coin a thousand different times. Surprisingly, the Rambam argues that the second person has acquired a greater measure of generosity. Why? Because every individual act of giving shapes the giver. Repeated acts of kindness engrave generosity into a person's character, while one grand gesture, however impressive, may be only a fleeting moment of inspiration.

This insight transforms the way we think about tzedakah. Charity is not only about meeting another person's needs; it is also about refining our own souls. The recipient certainly benefits from the gift, but the giver is also being changed – one act at a time.

Rabbi Elya Boruch Finkel suggests that, perhaps, this is why the Torah says, "You shall surely give to him," and Rashi explains, "even one hundred times." The Torah is not merely instructing us to be willing to give repeatedly. It is teaching us that repeated giving is itself spiritually formative. Every act of generosity softens the heart a little more.

This also sheds light on the verse's conclusion: "Do not let your heart be grieved when you give to him." A person who gives only occasionally may still struggle with reluctance or resentment. But someone who has trained themselves through constant acts of giving gradually acquires generosity as a natural disposition. Over time, the heart no longer resists. Giving ceases to feel like a loss and becomes an expression of who we are.

In a culture that often celebrates dramatic acts of philanthropy, the Torah reminds us of the power of small, repeated acts of generosity. They do more than change the world – they change us, too.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

The blessing, that you hearken to the commandments of Hashem your G-d... (11:27)

You will receive the blessings on condition that you listen to the commandments of Hashem (Rashi).

If you follow my decrees... then I will provide rain in the proper times... (Bechukosai 26:3)

If you involve yourself in Torah study, then you will receive the blessings (Rashi).

Are the blessings on account of Torah study or on account of the fulfillment of the mitzvos?

Parsha Riddle

When is one permitted to eat the cheilev / fats of a cow?

Please see next week's issue for the answer.

Last week's riddle: Which verse in this week's parsha is used in Shemoneh Esrei?

Answer: הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא (Devarim 10:17)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (12:2-4), the Torah commands us to destroy the idols, altars, sacred trees, and other objects and places associated with idolatry of the indigenous peoples of Canaan, and then admonishes: "You shall not do this (*lo sa'asun kein*) to Hashem, your G-d." As we have previously noted (5778, 5780), this latter commandment is interpreted in the *halachic* tradition as a prohibition against demolition of the Temple, its altar, or its courtyards, or erasing Hashem's Name. (*Sifrei; Makkos* 22a)

The Talmud (*Shabbos* 120b) records the opinion of R. Yosei that if one has the Name of G-d written on his skin, he may nevertheless immerse in a *mikvah* despite the fact that this may cause the erasure of the Name, and it explains that the language of the prohibition "You shall not do this" implies that "actually **doing so is that which is prohibited; indirectly causing** that result (*grama*) is permitted."

The Rashba qualifies that indirectly erasing G-d's Name is only permitted where it is uncertain that the erasure will actually occur, as in the Talmudic case where immersion will not necessarily erase the Name, but where erasure is certain, it is prohibited. Based on this, the *Doveiv Maysharim* (1:99) rules that a patient at a hospital for contagious diseases where all his clothing and personal effects will be burned prior to his discharge from the hospital is prohibited to bring *tefillin* into the hospital, since it is certain that the *tefillin* will eventually be burned by the hospital staff.

Various later *acharonim* reject the invocation of the Rashba's stringency in the case of certain erasure as a basis to prohibit bringing *tefillin* into a hospital where this will result in their eventual destruction. The *Chelkas Yaakov* (OC 17:8-9) argues that the Rashba's stringency is limited to an act like immersion, which would be tantamount to direct erasure of the Name if the erasure were certain, as opposed to the hospital case where the destruction of the *tefillin* is certainly mere *grama*. R. Asher Weiss (*Gramma b'Mechikas Hashem u'v'Shabbos*) argues similarly that the Rashba's stringency is limited to acts whose natural consequences are certain, as opposed to the hospital case where the *tefillin* will be destroyed by autonomous human beings. The *Igros Moshe* (OC 1:4-6), however, forbids bringing *tefillin* into a hospital where this will result in their destruction, and he maintains that doing so actually constitutes direct destruction rather than mere *grama*.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I must be destroyed.
2. I cause impurity.
3. I can cause the destruction of entire cities.
4. I am strange.

#2 WHO AM I?

1. I am the soul.
2. Use salt.
3. I am red.
4. I am not unintelligent.

Last Week's Answers

#1 Eikev (I am for trampling, I could be the end, I could be the reason, I could be sly.)

#2 V'haya (2nd Paragraph of Shema) (I am the second of three, I am every morning and evening, I have blessings, I have curses.)

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