



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

You shall love your friend as yourself, I am G-d (19:18).

This week's portion, Parshas Kedoshim, contains the well-known commandment to love your friend as you love yourself. Rashi cites the Medrash in the name of Rabbi Akiva that this mitzvah is a great Torah principle. By its formulation - to love your fellow as you love your own self - the Torah sets a gold standard for human relations. Just as you want to be treated with consideration, treat your friend with consideration. Just as you desire to be treated fairly, treat your friend fairly.

In a novel interpretation of the words "*as yourself*," Rabbi Zundel Salanter offers an insight into this mitzvah. It is often easy for us to love those far away. For example, we fill our hearts with sympathy for those we read about who were victims of a natural disaster in a distant place. We are concerned with the plight of those ravaged by conflict in a remote war zone. And we send support to those afflicted with disease in a Third World country. At the same time, we may find it difficult to live in comity with those nearest to us. Are we gracious to our neighbors or do we fall prey to petty fights? Are we forgiving to family members or are we spiteful and hard-hearted? Are we generous and magnanimous to our colleagues and co-workers or are we jealous and grudging?

Addressing this tendency, the Torah tells us that you shall love those that are *like you*. It isn't sufficient to feel love and act with kindness to those who are far away. We must also love those that are close by.

The Torah demands that we treat our fellow with consideration and courtesy. We must not forget to include those near and dear to us.

***Have a wonderful Shabbos,
Rabbi Menachem Winter***

TABLE TALK

POINTS TO PONDER

Every man: Your mother and your father shall you revere and My Shabbos you shall observe... (19:3)

The Torah juxtaposed observance of Shabbos to fearing one's parent, to teach us that even if one's parent commands him to desecrate Shabbos, the child should not listen. The same holds true for all mitzvos (Rashi).

Why would the Torah specifically teach us this halacha in regard to Shabbos? This halacha could have been taught in regard to any mitzva!

Furthermore, if one's parent is halachically recognized as a rasha, there is no obligation to honor or fear them (Yoreh Deah 240:15). Therefore, if a parent commands a child to desecrate Shabbos, the parent is a rasha, and the child would be exempt from fulfilling their command. Why do we need a special drasha for this halacha?

PARSHA RIDDLE

You shall not eat over the blood... (19:26)

Besides the prohibition to eat meat while there is blood in it, what other prohibitions are derived from this pasuk?

Please see next week's issue for the answer.

Last week's riddle:

How are the halachos of shechting a wild animal stricter than a regular animal? How are they more lenient?

Answer: The blood of a wild animal must be covered; the fats of a wild animal are allowed to be eaten.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Kedoshim* (19:36), the Torah commands: "Just balances, just weights, a just *ephah*, and a just *hin*, shall ye have." The plain meaning of *hin* is a particular measure of volume, but the Talmud (*Bava Metzia* 49) interprets the word hermeneutically in the sense of *hen* ("yes"), and thereby derives the exhortation that "your 'yes' shall be just, and your 'no' shall be just," which it further explicates to mean that one should honor one's commitment (even when not formalized by a contract or any other civil ritual), or at least that one should not make a promise in bad faith.

The *halachah* is that both these types of faithlessness are unacceptable. Some authorities apparently understand that honoring one's commitment is a bona fide Biblical commandment, and the *Minchas Chinuch* (#259) assumes that according to this view, a *Beis Din* will actually compel one to keep his word. The *Minchas Pitim* (204:11, and see 183:4), however, rejects out of hand the possibility that a mere promise is enforceable by *Beis Din*. It is generally agreed, however, that one who fails to keep his word is considered a sinner, and may be publicly declared to be such (*Shut. Maharam b. Baruch* [Prague] #949, *Shut. Maharam Mint* #101).

There is a major unresolved dispute over whether the obligation to keep one's word applies even when circumstances have changed significantly from the time of the promise (see *Rema Choshen Mishpat* 204:11, *Minchas Pitim Shiarei Minchah* end of 204:11). There is also some debate over whether the obligation applies to a commitment made not in the presence of the beneficiary, or to a minor (see *Minchas Pitim* 204:8), or in various situations where a formal, contractual agreement would not be binding, such as a commitment regarding property that one does not yet own (*davar she'lo ba le'olam* or *she'aino be'reshuso* - *Shut. Pri Yitzchak* 49-50) or conditional or penalty obligations (*asmachta* - *Erech Shai Choshen Mishpat* 14:5).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am right before Shabbos.
2. I am like sending the mother.
3. I usually flip from honor.
4. I am for sitting not standing.

#2 WHO AM I?

1. I am for a boy.
2. I am for a tree.
3. I am for eight days.
4. I am for three years.

Last Week's Answers:

#1 The goats on Yom Kippur (We are double; totally similar; our ends are different; one would make the red white.)

#2 Ketores (I cause wealth; I allow entering; I am for smoke; breath is good for me.)

Congratulations to
Betzalel Broth and others
for answering last week's questions correctly!

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

win a



The next
raffle
is June 21st.

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.

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