



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Ultimate Blessing

*Presented by Rabbi Zachariah Schwartz,
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There was once a wealthy Jew who said the following to a prominent Rabbi: "Rabbi, do our Sages not teach us that one who provides monetary support to Torah learning will receive merit in the world to come as if he himself had studied the Torah that received his support?" "Yes," replied the Rabbi. "If so," continued the man, "I think that I will refrain from involving myself in Torah study, and I will instead donate lots of money to support Torah learning. After all, the reward that I receive will be the same either way." "You are right," replied the Rabbi. "With this method you will have a great portion in the world to come. However...what will you have in *this* world?"

This week's Torah portion begins with the words "See that I am placing before you today a blessing and a curse. The blessing is that you will listen to the commandments of Hashem your G-D which I am commanding you today..." It is noteworthy that the verse does not say the blessing will come *if* you listen to Hashem's commandments. Rather, the verse says that the blessing *is* that you will listen to Hashem's commandments. Through this nuance, the Torah is teaching the very lesson that the Rabbi was conveying to the wealthy Jew. Many people believe that seeking wealth, fame, and other material pleasures will give them happiness and a sense of fulfillment in life. Many have reached the heights of these pursuits, only to be left wanting more, wanting something else, remaining unhappy and unfulfilled. The Torah is teaching us that a life filled with happiness and satisfaction is a life that is focused on spirituality and consumed with fulfilling Hashem's commandments and studying His Torah.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

"You shall open your hand to your brother, to your poor one, and to the destitute in your land" (15:11).

One should not give more than a fifth of his assets for tzedaka (Kesubos 50a). The mitzva of giving tzedaka only applies up to a fifth of one's possessions (Rambam Matnas Aniyim 7:5).

Acts of kindness have no prescribed measure. This only applies to kindness that one does with his body; however, acts of kindness done with one's money have a prescribed amount - until one fifth of his possessions (Peah 1:1). Yet, one who wishes to act beyond the letter of the law may give more than a fifth of his possessions (Rambam Peah ibid.).

If one should not give more than a fifth of his money to tzedaka, why would it be permissible to act beyond the letter of the law?

PARSHA RIDDLE

How can one learn Torah and not fulfill his obligation to study Torah?

Please see next week's issue for the answer.

Last week's riddle:

Don't say 'when I will have the time I will study' (Avos 2:4). Where is this hinted to in the parsha?

Answer: And now, Yisrael, what does Hashem, your G-d, ask of you? But to fear Hashem, your G-d... (10, 12)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Re'eh* (15:13-14), the Torah mandates the giving of gifts (*ha'anakah*) to a Jewish indentured servant (*eved ivri*) upon his release from his indenture: "And when you send him forth free from you, you shall not send him forth empty-handed. You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you." Although the institution of *eved ivri* is not currently in force, the *Sefer Ha'Chinuch* (#482) asserts that the law of *ha'anakah* teaches us that it is appropriate for an employer to make a severance gift to his employee when he leaves his service.

Many recent *halachic* authorities have cited the law of *ha'anakah* and the comments of the *Chinuch* as precedent for the idea of severance pay to an employee upon the termination of his service. They concede that there is no such requirement in the core *halachah* of employment, but some note the fundamental rule that all the terms of employment arrangements are established by prevailing custom, and since severance pay is a well-established custom in Israel, they rule that this custom controls and obligates (Israeli) employers, particularly in light of the fact that the idea of severance pay has basis in our tradition (*Shut. Tzitz Eliezer* 7:48:10:3-4, *Shut. Minchas Yitzchak* 6:167, *Piskei Din shel Batei Hadin Ha'Rabaniim Be'Yisrael* #3 pp. 286-87). Other authorities make the broader point that even in the absence of any legally (i.e., *halachically*) binding obligation to pay severance, the *ha'anakah* precedent establishes an ethical imperative (*lifnim mishuras ha'din*), and they therefore argue that a court may use strong moral suasion (and possibly even stronger forms of compulsion, at least in certain circumstances), to persuade an employer to pay severance (*Shut. Machazeh Avraham* 2:CM:1, *Shut. Pe'as Sadecha* #155, and cf. *Shut. Even Shoham* #121).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. Relationship is my hint.
2. Closeness defines me.
3. I am calling time.
4. I usually start with the 'time'.

#2 WHO AM I?

1. I'm an investment.
2. I am not a minyan yet I am ten.
3. I have many types.
4. Richness is my result.

Last Week's Answers:

#1 Bircas Hamazon/Bentching (I am the opposite of Hamotzi; fill for me; I cause favoritism; don't sit on me.)

#2 Heel (I am for the snake's bite; I was for striking Og; I was for chasing Esav; I am for Dan's horses.)

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

win a

POPCORN POPPER



The next raffle is September 6th.

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.

KOLLEL BULLETIN BOARD

The Kollel is excited to welcome our newest Kollel family,

Rabbi Yaacov and Mrs. Sara Sternman!

Hailing from the Mir Yeshiva in Yerushalayim, Rabbi Sternman is an experienced scholar and teacher. Rabbi Sternman will be leading our Talmud skills building classes, Yesodei Hatorah.