



Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Giving Up ... Giving Back

Presented by Rabbi Zacharia Schwartz
 Former Kollel Scholar and currently a Kollel Adjunct

"...they shall not appear before Me emptyhanded. Each person according to the gift of his hand, according to the blessing that Hashem your G-D has bestowed upon you" (Devarim 16:16-17).

In the final verse of this week's Parsha, the Torah admonishes each Jew not to come to Hashem's Temple empty-handed but, rather, to arrive with an offering commensurate with his means. The Kli Yakar notes that, while most of the verse and, indeed, most of this section of the Torah, addresses us in the second person ("*Hashem your G-D has bestowed upon you*"), the verse begins by referring to the "*gift of his hand,*" in the third person. The Kli Yakar suggests that the verse is referring not to the person's hand but, rather, to the hand of Hashem. The Torah is teaching us that whatever we own really belongs to Hashem. When we give of our property to Hashem, we are simply returning to Him that which is already His.

This lesson provides a powerful perspective on the commandments which we perform with our property. People naturally have a hard time giving up their possessions, yet give money to worthy causes and spend on other *mitzvah* obligations. Nevertheless, such giving can feel difficult and may be accompanied by feelings of longing for the "lost" money. Our Parsha teaches that, when we spend on *mitzvos*, we have really lost nothing, as the money was never really ours in the first place. Any possessions which we own are simply on loan from Hashem, a loan which He has entrusted to us in order to fulfill His mission.

Internalizing this message and adopting its perspective can utterly change our attitude toward charitable giving and other *mitzvah*-related expenditures. With this mindset, we can strive toward and, ultimately, attain a deep sense of pride in having been entrusted with carrying out Hashem's plan. May He help all of us to succeed in this noble endeavor!

Wishing you a Good 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

"Hashem took you out from Mitzrayim at night" (16:1).

Bnei Yisrael left during the day (Bo 12:41). Why does the posuk say they left at night?

Please see next week's issue for the answer.

Last week's riddle:

Besides the mitzva to recite Shema, which other mitzva is fulfilled while saying Shema?

Answer: Remembering Yetzias Mitzrayim (leaving Egypt)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Re'eh (15:1-2) contains the commandments to remit debts "at the end of seven years" (*shemitas kesafim*). The standard halachic consensus is that these laws remain in effect today, even in the Diaspora. For at least eight centuries, however, halachic authorities have acknowledged a puzzling custom [in certain regions (particularly *ashkenazic* ones), in some eras] to ignore these rules, and have struggled to justify it:

✧ *Shut. Ha'Rosh* (64:4; 77:2) suggests that the custom is actually self-justifying: since "everyone knows" of the widespread custom not to remit debts, it is as though the lender has explicitly stipulated that *shemita* shall not affect his loan.

✧ *Shut. Terumas Ha'Deshen* (1:304) suggests that since *shemitas kesafim* is currently only a Rabbinic enactment, it was only instituted as applying to "the lands that are near *Eretz Yisrael*, e.g. Babylonia [Iraq] and Egypt."

✧ Some authorities maintain that debts with associated liens upon the debtors' real property are not subject to the laws of *shemitas kesafim*, and "all our [loan] documents" contain such liens (see *Shut. Maharik* #92).

✧ The Rema (*Shulchan Aruch CM* 67:1) records that "the custom in these countries is not to practice the law of *shemita* at all in contemporary times," and proposes that this is based on the outlier opinion that *shemita* is not actually in effect in contemporary times. The *Urim Ve'Tumim* (beginning of *siman* 67) strongly rejects the position of the Rema, and concludes that "it is very appropriate for every man to be stringent to at least perform an act in memory of this mitzva with a *prozbol* [an instrument that allows a creditor to collect a debt even after the passage of *shemita*]," but R. Moshe Feinstein (*Shut. Igros Moshe CM* 2:15) rules that the *halachah* follows the opinion that *shemita* is not in force today, and the common contemporary custom to write a *prozbol* is merely a *midas chassidus* [an attitude of piety]. Cf. *Aruch Ha'Shulchan ibid. se'if* 10.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. To observe
2. My place was not greasy.
3. I was given toward the sunset.
4. I am not near your Moreh.

#2 WHO AM I?

1. I am now.
2. No harvest
3. 354 Shabbos
4. Holy Fruit

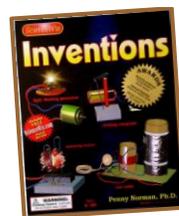
Last Week's Answers:

#1 *Eikev* (The snake bites here; don't confused me with a doctor; I equal 172; on account of ...)

#2 *Shema* (I am for night and day; some say lay and stand; some say any way; I am in the riddle.)

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

Win a



Science Inventions Kit!

Congratulations to Shaya Scher and others for answering last week's questions correctly!

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

Visit gwckollel.org to submit your answers.

THE NEXT RAFFLE WILL BE AUGUST 22nd.

KOLLEL BULLETIN BOARD

The Kollel Elul Semester begins Sunday, August 27th!

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or check out the Shviti and Sugyos B'Iyun chaburos!**

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