



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Don't Judge a Book by Its Cover

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In *Parshas Mishpatim* we are taught many of the laws that govern everyday life, such as how to handle disputes over damaged property and how much a convicted thief needs to pay his victim. The *Maharal* questions why G-d found it necessary to include such mundane matters in a book as holy and spiritual as the *Torah*? He answers that the *Torah* is actually following the model of another lofty creation – the human being. Just as the spiritual soul of a human being is cloaked in a physical body, so too the *Torah's* spiritual core is contained within an outer, more worldly-oriented shell.

The maxim "don't judge a book by its cover" is appropriate here. Infinite depth lies beneath the surface of even the most seemingly mundane sections of the *Torah*. Likewise, infinite potential for holiness and spirituality rests with each human being and apparently ordinary acts can have profound spiritual implications. Let us always remember that greatness and holiness is contained within each one of us and let us always look to the *Torah* as our guide to bring forth our inner potential.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

His master shall pierce his ear. (21, 6)

Rabban Yochanon ben Zakkai taught, "The ear that heard on Har Sinai the command not to steal and stole, should be pierced." (Kiddushin 22b)

The command in the Ten Commandments (20, 13) of 'Do not to steal' refers to kidnapping (Rashi). Since the thief did not kidnap a person, why would the transgression of this prohibition warrant the piercing of his ear?

Parsha Riddle

How does Shabbos affect the laws of damages?

Please see next week's issue for the answer.

Last week's riddle:

Which letters on the Luchos stood miraculously, and in which words do they appear?

Answer: Mem Sofis and Samach. Mem Sofis appears 22 times and Samach appears in the words מִסַּלֵּחַ and מִדָּקָה

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Mishpatim* (21:19), the Torah directs that an assailant who injures his victim "shall provide for healing." The Talmud (*Bava Kama* 85a) derives from this that "permission is granted to a doctor to heal." It is a great *mitzvah* to preserve life, so why is permission necessary?

- Rashi and Ramban (*Toras Haadam, Shaar Hasakanah*) explain that were it not for this verse, medical intervention would have been considered presumptuous: "Hashem smites, and he heals?!"
- Alternatively, Ramban suggests that a physician might feel that the principle of *primum non nocere* ("first, do no harm") ties his hands: "Perhaps I shall err, and thus inadvertently kill." The Torah therefore authorizes the practice of medicine by qualified physicians.
- R. Yaakov of Orléans explains that the Torah's authorization is necessary precisely **because** the practice of medicine is a *mitzvah*: the Torah is authorizing a physician to **charge** for his services, despite the general rule that it is prohibited to charge for the performance of a *mitzvah*. (*Tosafos Harosh Berachos* 60a. Rosh himself prefers an explanation similar to that of Rashi.)

The view of R. Yaakov of Orléans that a physician is permitted to charge for his services is not normative. Ramban (*ibid.*) rules that a physician may not charge for his services, but only for opportunity cost: if he was compelled to forego other remunerative activity in order to treat a patient, he may charge the patient the amount that he would otherwise have received. Later authorities universally accept this position of Ramban (*Shulchan Aruch YD* 336:2).

Why, then, do even observant physicians charge for their services? Various authorities explain that one who devotes himself to a career involving the performance of a *mitzvah* is permitted to charge for his services, either under a broad understanding of opportunity cost, since had he not chosen the career that he did, he would "undoubtedly" have engaged in some means of earning a living (*Urim Vetumim siman 9 Urim* 9, regarding judges), or because of the pragmatic argument that such an individual must be allowed to charge for his services, "since it is impossible that he should die of hunger" (*Tosafos Bechoros* 29a s.v. *Mah Ani* (regarding teachers of Torah); *Nishmas Avraham YD* p. 439 (regarding physicians), and cf. *Shut. Igros Moshe YD* 4:52).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

- I was before.
- I appear after.
- I'm mouth first.
- I am a secret.

#2 WHO AM I?

- We cause freedom.
- We are more than one.
- Can you see me?
- Don't bite.

Last Week's Answers

#1 Mem Sofis in the Luchos (We were in the middle, We are at the end, We stood by miracles, Menatzpach.)

#2 Ten (I am for a minyan, I was tests, I am "devarim," I am sefiros.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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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