



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Who Is Supporting Whom?

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

**"If your brother becomes impoverished and his hand falters beside you, *v'hechezakta bo* - you shall support him..." (25:35)**

Parshas Behar includes numerous commandments relating to supporting the needy. In the above verse, the Torah instructs us that if someone's livelihood begins to falter, we should support him. Rashi elaborates that it is best to intervene the moment we see someone beginning to falter financially – before the individual has become completely destitute. If he has not yet lost everything, it is much easier to support him than trying to reestablish his financial stability from scratch.

Rabbi Menachem Bentzion Sacks (*Menachem Tzion*) infers another important lesson from this verse. The words the Torah uses to mean "you shall support him" are "*v'hechezakta bo*." Seemingly, he points out, it would have been more appropriate for the Torah to use the word "*oso*" to mean "[to]him." Why does the Torah use the word "*bo*" which literally means "in him?"

Rabbi Sacks suggests that the Torah is alleviating the concern one might have that by supporting the poor, we ourselves will suffer financially. Our Sages (Kesubos 66b), however, teach us that "*melach mamon - chaser*" - "the preservative for money is to lessen it [through giving *tzedakah*]." When the verse here states, "*v'hechezakta bo*" it can also be interpreted as "and you shall be supported *in him*," and is intended to teach us that through our giving to the needy, we ourselves are supported. This is also the lesson of the Midrash (Vayikra Rabba 34:10) which states, "The poor person does more for his supporter, than the supporter does for the poor person."

This lesson also emerges from the beginning of Megillas Rus. With the onset of famine in the Land of Israel, Elimelech leaves with his family to dwell in the Fields of Moav. Rashi explains, that Elimelech fled because he was very wealthy and did not want the burden of supporting the poor to fall upon him. Shortly after his arrival in Moav, Elimelech dies. Our Sages record (Tosefta Avoda Zara 5:2) that Elimelech became very poor and died of starvation. Rabbi Sheftel Weiss (*Mishbetzos Zahav*) notes that Elimelech fled because he didn't want to be responsible for supporting the poor. In reality, it had been the poor who had been supporting him.

**Wishing you a Good Shabbos!**

## SPONSOR

To sponsor an issue of Shabbos Delights, please contact [info@gwckollel.org](mailto:info@gwckollel.org).

## TABLE TALK

### Point to Ponder

**Each of you shall not aggrieve his fellow, and you shall fear your G-d... (25:17)**

Here is the prohibition against giving bad advice. Lest one think that no one will ever know and say to himself, "Who knows if I am purposely giving bad advice?" Therefore, the posuk says, "You shall fear your G-d" because He knows what your intentions are... (Rashi)

**In front of the blind do not place a stumbling block (Kedoshim 19:14).**

For someone who is blind in a matter do not give him advice that will make him stumble (Rashi).

Why do we need two prohibitions for the same transgression?

### Parsha Riddle

**A child is considered Jewish if his or her mother is Jewish. Is the nationality of a non-Jew determined by the mother or the father? Where do we know that from this parsha?**

Please see next week's issue for the answer.

Last week's riddle:

**For how many negative prohibitions does the Torah prescribe Malkus?**

**Answer: 207 (Rambam Hilchos Sanhedrin Chapter 19)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Behar opens with a discussion of *shemittah* (the Sabbatical year):

Hashem spoke to Moshe on Mount Sinai, saying: Speak to the Children of Israel and say to them: When you come into the land that I give you, the land shall observe a Sabbath rest for Hashem. ...

The *Sifra* asks:

What does *shemittah* have to do with Mount Sinai – were not all the commandments said at Sinai? Rather (the Torah is teaching us that) just as the general principles and particular details of *shemittah* were said at Sinai, so, too, were the general principles and particular details of all (the commandments) said at Sinai.

It is not entirely clear how the *Sifra* infers that the general principles and particular details of **all** the commandments, and not just *shemittah*, were indeed said at Sinai (see Rashi and the supercommentaries thereto, and Ramban). In any event, the basic contention of the *Sifra* is the subject of dispute in a *beraisa* cited by the Talmud (*Chagigah* 6a-b), in which R. Akiva espouses the position of the *Sifra* but R. Yishmael expresses a different view:

**It is taught** in a *baraita* that **Rabbi Yishmael says: General statements were said at Sinai, and the details of the mitzvos, e.g., the particulars of the sacrificial process, were said to Moshe at a later time in the Tent of Meeting. And Rabbi Akiva says: Both general statements and the details of mitzvos were said at Sinai and later repeated in the Tent of Meeting, and reiterated a third time** by Moshe to the Jewish people **in the plains of Moav**, as recorded in the book of Deuteronomy.

In this *beraisa*, R. Akiva states that Moshe's orations to the Children of Israel prior to his death in the plains of Moav (which form the contents of *Sefer Devarim* – see there 1:5; 34:1) contain a third reiteration of commandments that had been previously said at Sinai and repeated in the Tent of Meeting, while R. Yishmael does not mention the plains of Moav. The *Radvaz* (Resp. 6:2143) maintains that the many commandments that only appear in those orations and are not mentioned in the earlier sections of the Pentateuch were first commanded by Hashem then, but the Ramban (Introduction to *Devarim*) understands that they were actually said earlier, at Sinai or in the Tent of Meeting.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am for Rosh Hashana.
2. I am not your driver.
3. I am for Yom Kippur.
4. I am for Yovel.

#### #2 WHO AM I?

1. Don't confuse me with Shavuos.
2. Rest.
3. I create holiness.
4. I am for your money and fields

#### Last Week's Answers

**#1 Shalosh Regalim** (Of me there are three, I am referenced by Bilaam's donkey, I make you walk, I am a good day.)

**#2 Tumah (Ritual Impurity)** (I am prohibited for the Kohen, I force you away from holiness, I am transmitted, I could be a child, father or grandfather.)

## KOLLEL BULLETIN BOARD

GWCK invites the entire Jewish community to participate in

### Jewish Unity Learning

a one-on-one and small group learning experience uniting Jews of all backgrounds and affiliations.

**YOU can be a part of it!**

Partner with us by registering as a learning "mentor" or a learning participant.

Partner with us by inviting friends, co-workers, neighbors, and family members to experience the vibrancy and connection at JUL.

At KMS. Next dates: May 28, June 18, June 25. For info visit [jul.gwckollel.org](http://jul.gwckollel.org)

