



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Attitude of Gratitude

Presented by Rabbi Moshe Sadwin, Kollel Scholar

In Parshas Ki Savo, we learn about the bringing of the *bikkurim*, the first fruits. Once we have settled in the land of Israel, we are to take the first ripened fruits (of the seven species,) bring them to the Beis Hamikdash, and give them to the Kohen. The ceremony also includes a declaration of thanksgiving to Hashem for the bounty that He has bestowed upon us.

The declaration, though, is somewhat puzzling. The Torah dictates that we are not just to give thanksgiving for the abundant yield of fruit, but we must also thank Hashem for redeeming us from the slavery in Egypt and for bringing us into the land of Israel. It's understandable to be expected to give thanks for the Exodus at the time that it occurred, but the bringing of *bikkurim* transpires year after year. Why should we continue to give thanks to Hashem for redeeming us from Egypt so many years later?

Perhaps the Torah is teaching us that, in such a situation, true gratitude cannot end with just a simple thank you after the kindness has been received. When one is saved from bondage or from a life-threatening situation, he or she owes the benefactor an eternal debt of gratitude. To offer thanks just once or twice is tantamount to denying the magnitude of the favor. The Torah therefore commands us each year, when we bring in the new fruits of the season, to remember who we are and that we exist today as free men only due to the kindness of Hashem.

The next time we give thanks to Hashem, or when we contemplate His involvement in our lives and the world as a whole, let us truly feel appreciation to Hashem for bringing us to where we are today.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall rejoice with all the goodness that Hashem, your G-d, has given to you and to your household – you and the Levi and the convert that is in your midst. (26, 11)

A Levi is also obligated in the mitzva of bikkurim if he planted crops. The convert brings but does not recite the verses said when bringing bikkurim because he is unable to say, "to our forefathers". (Rashi)

Rashi implies that although a convert does not recite those verses, a Levi still does. How could a Levi recite the words, "The Egyptians mistreated us and afflicted us and placed hard work on us" (26,6), if they were not enslaved in Egypt?

Parsha Riddle

Where is there a reference to the mitzvah of Tefillin in this week's parsha?

Please see next week's issue for the answer.

Last week's riddle:

The term used for a divorce paper is a Get. How does the word Get imply a bill of divorce?

Answer: There is no word in Tanach that has the letter gimmel and tes next to each other. Therefore, a Get that divides is named with the letters that do not appear next to each other. (Vilna Gaon)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Ki-Savo contains two striking examples of the feature of the Biblical text called kri u'ksiv ("read and written") - words that are written one way but read another. "Hashem will strike you ... with hemorrhoids" is written ba'epolim but read ba'techorim (28:27), and, several verses later, "You will betroth a woman, but another man will lie with her" is written yishgalenah but read yishkavenah (28:30). The Talmud understands that the kri terms here are euphemisms, less vulgar alternatives to the ksiv ones (Megilah 25b, Rashi there). Abarbanel, on the other hand, explains that the original Biblical text contained only the ksiv terms, and the kri ones were added by Ezra as explanatory glosses to the (at least by his time) obscure ksiv terms (Introduction to Commentary of Abarbanel to Yirmiyahu).

Many or most cases of kri u'ksiv, however, cannot be explained by either of these approaches, and various scholars have struggled to explain both the significance of these dual versions of the text as well as their historical origins. Radak proposes that they are the result of textual (lower) criticism by the Men of the Great Assembly. During the first diaspora, copies of the Torah were lost and scholars perished. The Men of the Great Assembly confronted cases of conflicting textual variants, some of which they were able to resolve, but some that they were not. In the latter cases, they sometimes chose to preserve one variant as the ksiv and the other as the kri (Introduction to Commentary of Radak to the Prophets).

Abarbanel maintains that the ksiv is the original Biblical text and the kri is Ezra's gloss. In the Pentateuch, the kri words are explanatory glosses, as above, while in the other Biblical books, he suggests that Ezra was often correcting infelicities of grammar or style of the original authors, or alternatively, providing the standard versions of words that were written in irregular forms for profound but mysterious reasons.

The Talmud, however, declares regarding the related cases of ksiv ve'lo kri and kri ve'lo ksiv (words that are written but not read at all, or read despite not being written) that they are halachah le'Moshe mi'Sinai - i.e., an integral feature of the Biblical text and apparently not a product of Ezra's editing (Nedarim 37b).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not a first born.
2. I am tied up.
3. I am a basket case.
4. I am waved.

#2 WHO AM I?

1. I am for next week.
2. I am at least four before.
3. I begin at midnight.
4. This year I come for a week.

Last Week's Answers

#1 Witness (Eid) (I must be two, We can't be related, I must be questioned, In Shema I am large.

#2 Returning from battle (I am for a new house, I am for a new vineyard, I am for a new wife, I am for fear.)

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

Win a Gravity Maze



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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RAFFLE WILL BE
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Dinner 6:30pm

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