



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

The joyous mitzvah of Bikkurim instructs the farmer to take the first of his fruits to the Temple and present them as a gift to the Kohein. There the farmer makes a declaration of gratitude for his bounty, recalling how G-d saved his ancestors from slavery in Egypt and brought the Jewish nation to the Temple and Land of Israel (Rashi 26:9).

It is perplexing that the Torah mentions the Temple prior to the Land of Israel. The Jewish nation certainly entered the land much before they built the Temple.

Based on the words of the Ha'amek Davar, we can offer the following: It is easy for a wealthy person to be enchanted with his prosperity and use it for his own self-indulgence and pleasure. The Torah, in this context of abundance, reminds us of the true purpose and meaning of blessing; it must be centered around the awareness of the singularity of the Jewish people and their national mission. The Temple, representing the spiritual aspects of the nation, therefore precedes the Land, which embodies the nation's physical characteristics.

This lesson is timely as we approach the new year and petition for blessings and favor for ourselves and our families. Setting our priorities firmly in place will be a merit for us to elicit all the prosperity and success for which we pray.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And it will be that just as Hashem rejoiced over you to benefit you... so will Hashem rejoice over you to make you perish... (28, 63)

Is Hashem happy when the wicked are destroyed? Rav Yochanan said, what does the verse mean when it says, "They did not come near each other all night?" (Beshalach 14, 20) The angels wanted to sing praises to Hashem. Hashem told them, "My handiwork is drowning at sea and you want to sing?" (Megilla 10b)

If Hashem is distraught over the destruction of the wicked Egyptians, of course He will not rejoice over the destruction of His people, Bnai Yisroel? What is the meaning of the above verse?

Parsha Riddle

There are forty nine curses in the Tochacha in Parshas Bechukosai. How many are there in Parshas Ki Savo? Why the difference?

Please see next week's issue for the answer.

Last week's riddle:

Where is there a hint in this week's parsha to the minhag that a man begins wearing a tallis only after he gets married?

Answer: The Torah juxtaposes the verse discussing the mitzva of tzitzis next to the verse that discusses a man getting married (22, 12- 13). This is to allude to the idea that there is a tzitzis garment that is only worn after marriage. (Tashbatz)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Ki-Savo (28:47), Moses tells the Jewish people that the terrible curses he is describing will befall them "because you did not serve Hashem, your G-d, amid gladness (b'simchah) and goodness of heart, when everything was abundant."

This translation (from ArtScroll) apparently understands the condemnation to be that despite the blessings of gladness, goodness of heart, and abundance, we still did not serve Hashem. Rambam, however, understands the verse differently - the lapse is the failure to serve Hashem joyfully:

The joy with which a man rejoices in the performance of the commandment and in the love of G-d who commanded them is a great form of service, and anyone who restrains himself from this joy deserves to be punished, as it says "because you did not serve Hashem, your G-d, with joy and goodness of heart." (Hilchos Lulav 8:15).

Elsewhere, Rambam admonishes against degenerate joy involving drunkenness, excessive levity, and frivolity, explaining that:

We are not commanded [to engage] in debauchery and folly, but in joy that has in it the service of the Creator, as it says "because you did not serve Hashem, your G-d, with joy and goodness of heart." (Hilchos Shvisas Yom Tov 6:20).

Both the above passages are in the context of the commandment to rejoice on the holidays:

On the seven days of Passover and the eight days of the Festival (Tabernacles), along with other holidays ... one is obligated to be joyful and of good heart." (Yom Tov 6:17)

Although there is a commandment to rejoice on all holidays, the festival of Sukkos in the Temple was a day of extra joy." (Lulav 8:12)

Some authorities extend the character of joy to Rosh Hashanah and even Yom Kippur (Sheiltos D'Rav Achai #15; Shut. Maharil #128), while others do not (Yam Shel Shlomo Beitzah end of 2:4; Shut. Binyan Tzion hachadashos #150).

The commandment to rejoice is ideally fulfilled by the offering and consumption of (sacrificial) peace-offerings, but it also includes other forms of rejoicing, such as treats for children, clothes and jewelry for women, and meat and wine for men. (Yom Tov 6:17-18, and see Tosafos Pesachim 109a s.v. Bameh)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am now.
2. I am twenty nine.
3. Your heart and your children's hearts.
4. I am for my beloved...

#2 WHO AM I?

1. I am first.
2. I am tied.
3. Historical reminder.
4. Stand for me.

Last Week's Answers

#1 Tzitzis (For some I am only small, For some I am also big, I'm not punished even though I'm in the corner, I can be Shatnez)

#2 Parshas Zachor (You heard me six months ago, The Torah requires me once, Tzeirei or segol? Remember.)

Congratulations to Ezra and Yedidiah Piekarz for answering last week's questions correctly!

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

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Interactive
Robot!



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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