



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"ל

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

The Torah lists the great reward destined for the nation when they walk in G-d's ways and perform His commandments, including peace, prosperity, and success. In verse 26:5, after the promise of abundant produce, the Torah continues with the blessing "you will eat to satiation." The great commentator Rashi understands this to mean that a small amount of food will provide satiation.

Why is this additional blessing necessary? Wouldn't the ample crop already promised be sufficient to provide for the people?

Certainly, the bountiful harvest will ensure that the nation's physical needs are met. The Torah's blessing, however, refers to a different dimension altogether. Here, the Torah rewards the worthy and deserving nation with being nourished not merely by the material produce, but with G-d's blessing itself – "You will eat a little, and it will blessedly satiate you." Such an existence exalts one over the mundane and connects him or her to a world of spirituality and G-dliness.

This world affords us the possibility of prosperity, comfort, and security for us and our families. However, let's not forget about the special and unique opportunity we have here on Earth – to suffuse our days and lives with G-dliness and spirituality. It is here that true blessing is found.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**The Shemittah produce of the land shall be yours to eat. (25, 6)**

Can a person fulfill the mitzva of drinking four cups of wine on Pesach with wine of shemittah? (Yerushalmi Shabbos 8, 1)

The doubt of the Yerushalmi is as follows. The wine must belong to the one who drinks it, just like matzah must be owned by the one who eats it. However, it must be clarified if produce from a shemittah year belongs to its owner or not. (Korban HaEida)

The verse seems to clearly state that shemittah produce belongs to its owner. Why does the Yerushalmi have a doubt about this?

### Parsha Riddle

**Why are the laws of lending with interest in Yoreh Deah and not in Choshen Mishpat, which discusses monetary laws?**

Please see next week's issue for the answer.

Last week's riddle:

**Until the morrow of the seventh week, you shall count fifty days (23, 16)**

**How many days of the Omer do we count? Why?**

**Answer: When we count forty-nine days, automatically the fiftieth day is apparent since it follows forty nine. Therefore, all we need to do is count forty-nine and we have counted fifty days.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Bechukosai, Hashem warns us that if we do not listen to Him and do not perform His commandments, He will punish us. He then proceeds to repeatedly warn us that if despite this we do not heed Him, and particularly if we "behave casually" with Him, He will multiply our punishments terribly (26:14-16, 18, 21, 23-24, 27-28). Rambam explains that interpreting misfortune that befalls us as a consequence of our evil deeds is an element of repentance, and will cause the removal of the misfortune. Conversely, failing to do so, and simply assuming that "this thing happened to us in the way of the world, and this misfortune is just happenstance," is "the way of cruelty" and will result in our cleaving to our sinful deeds and consequently suffering further misfortunes. (Hilchos Taanis 1:1-3).

Indeed, throughout our tradition we find interpretations of various historic tragedies as punishment for specific sins:

- The Talmud blames the destruction of the First Temple on idol worship, forbidden sexual relations and bloodshed, and that of the Second Temple on wanton hatred (Yoma 9b).
- R. Yosef Yaavetz blamed the Spanish Expulsion on the failure to study Torah with the proper sincerity and thoroughgoing commitment (Introduction to Or Hachaim).
- R. Yaakov Emden blamed the Expulsion, along with the rest of the troubles that have befallen us throughout our exile, on our apathy toward the Land of Israel and lack of interest in making aliyah (Siddur Beis Yaakov, Sulam Beis E-l, #6).
- R. Yom-Tov Lipmann Heller is reputed to have said that the massacres of Tach Vetat (the Khmelnytsky Uprising) were a consequence of speaking during prayer. (This tradition is of uncertain historicity – see, e.g., Moshe Nachmani, Chesronah shel Ha'Tefilah L'Sholom Ha'Medinah B'Siddurim Ha'Charedim).
- The Chasam Sofer declared that "the [Safed] earthquake [of 1837] was a consequence of the jealousy of Jerusalem ... Those who make aliyah to Israel look only to Safed and Tiberias, and Jerusalem is completely forgotten. ... people only think of going to Safed to celebrate the yahrtzeit of R' Shimon bar Yochai." (Toras Moshe Vayikra p. 59a)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

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