



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 mitzvah of Bikkurim marked a particularly joyous time of the year, as Jews from every corner of the Land would bring the first fruits of their crop to the Beis Hamikdash and present them to the Kohein. There they would proclaim their gratitude to G-d for His bounty and the precious Land that He gave them. The Talmud in Bava Kama relates that the wealthy would nest their fruits in baskets of gold and silver, while the indigent employed baskets of reed. The Kohein would take the basket from the owner and accept the fruit as a gift. But while he would return the ornate basket to the wealthy pilgrim, he would retain the reed basket of the impoverished man. Why the discrepancy in custom and what lesson does it teach us?

Rabbi Aharon Bakst offers the following explanation: The rich man's fruit were likely lush and beautiful. The Kohein therefore accepted the fruit and returned the basket. The poor man's fruit, on the other hand, were likely deficient and inferior. Removing the fruit from the basket might cause the poor donor shame and embarrassment. To preserve his dignity, the Kohein accepted the fruit together with the basket, thus keeping the fruit hidden inside.

In Darchei Mussar, Rabbi Yaakov Niman offers another insight. Ostensibly, the wealthy man arranged his fruit in a gilded basket to honor the mitzvah of Bikkurim. Nevertheless, it is also likely that the gold basket represented some degree of pride, perhaps even haughtiness, regarding his ornate gift and the wealth that it represented. Accordingly, the Kohein accepted the fruit, the fundamental mitzvah, but not the basket in which it was delivered; pride and arrogance have no place in G-d's Temple. In contrast, the indigent pilgrim, with his simple reed basket, came before G-d humbly and with a heart full of only gratitude. A gift given in such a manner was accepted completely, both fruit and basket alike.

These two lessons are of special importance as we near the days of Rosh Hashanah. We must be careful to protect the feelings of those around us and make every effort to preserve their dignity. It is also essential that we approach G-d humbly and with a heart full of gratitude, devoid of any self-pride. Conducting ourselves in such a manner towards our fellow man and G-d will serve as a great merit for us to be granted a year of health, happiness, and blessing.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And you should write on the stones all the words of this Torah clearly. (27, 8)

Clearly – in the seventy languages of the world. (Rashi)

Chazal (Sotah 35b) explain that the purpose of this translation was to avail the Torah to the nations of the world.

One is obligated to fast on the tenth day of Teves because on that day the Torah was translated into Greek and the world was dark for three days. (Orach Chaim 580, 2)

Moshe commanded Bnai Yisroel to translate the Torah which implies that translating the Torah is beneficial. If so, why when the Torah was translated into Greek was there darkness for three days and a fast day was decreed?

Parsha Riddle

How can one fulfill the mitzvah of Bikkurim nowadays?

Please see next week's issue for the answer.

Last week's riddle:

Why do snakes have spots on their skin?

Answer: They were punished with tzoraas for speaking lashon hora.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Ki-Savo enumerates a list of curses to be pronounced by the Levites at Mount Ebal, one of which is (27:17): "Accursed is one who moves the boundary of his fellow (Arur masig gevul re'ehu)." Parshas Shoftim contains the cognate prohibition (19:14): "You shall not move a boundary of your fellow (lo sasig gevul re'acha)."

As we have previously noted, while the simple and primary meaning of these verses refers to the theft of real property via the tampering with a boundary marker (or to the challenging of the legitimacy and fairness of the initial division of the Land of Israel by Yehoshua and his associates – see Sifrei 188; Ramban 19:14), the rabbinic tradition imputes a variety of other meanings to the concept of hasagas gevul, including the following:

- The Sifrei declares that one who "switches the words of R. Eliezer with those of R. Yehoshua, and those of R. Yehoshua with those of R. Eliezer" violates the prohibition of lo sasig. Some assume that this applies to any misattribution (Taharas Hamayim ma'areches ha'ches os 25), while others explain that the concern is limited to a misattribution that will affect the outcome of the halachah (as per the example of a dispute involving R. Eliezer, whose (contested) positions are generally non-normative). (Shut. Machaneh Chaim 2 CM 49)
- The Talmud (Shabbas 85a) interprets lo sasig to prohibit planting a growing thing in a location from where it will (apparently improperly) draw nourishment from a nearby location. Rashi understands this to refer to planting something too close to someone else's property, since the growing thing will thereby "weaken" (i.e., leech nutrients from) the neighboring property, while the Tosafos understand it to refer to planting two different species too near each other, which is prohibited as kilayim.
- The Mishnah (Pe'ah 5:6 and 7:3) declares that one who interferes with the ability of the poor to collect the portions of the crops that the Torah grants them violates the (midrashic interpretation of the) verse "Do not move back the long-standing boundary marker (al tasig gevul olam)" (Mishlei 22:28, 23:10)
- R. Sherira Gaon asserts that the source of the obligation to respect (commercial) custom is from the verse of lo sasig. (Tur CM end of 368)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I have seven parts.
2. I am said softly.
3. I was opened for Yosheyahu.
4. I am a "joyless" product.

*WIN a
Claw
Machine
Arcade
Game*



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