



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

A True Give and Take

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And you shall take from the first of all the produce of the field..." (26:2)

Our *Parsha* begins by describing the *Mitzvah* of *Bikkurim*. Each year, the beginning of the harvest season would be marked by bringing the first of one's produce to the *Beis Hamikdash* as a gift to Hashem. The *Kli Yakar* points out an anomaly in how the verse describes the obligation to bring *Bikkurim*. The verse states that "You shall *take* from the first of all produce of the field," when it seemingly should have said "You shall *give* etc." After all, the Torah is discussing the farmer's *giving* of the *Bikkurim*. The *Kli Yakar* explains that because the world belongs to Hashem and it is only by His good grace that He allows us to partake in it, it really would be "within Hashem's rights", so to speak, to demand that we give Him everything. Of course, Hashem does not make such a demand. Instead, He only commands us to give Him back a small fraction of what He has given us, in order that we should acknowledge its source. When we give the small amount of *Bikkurim* and give the proper recognition for who truly owns the land, Hashem then allows us to keep the rest for ourselves. Thus, by *giving Bikkurim*, the farmer is also *taking* the remainder of the land for himself.

The message speaks for itself. We work hard to accomplish what we accomplish, to earn what we earn, and it can be tempting to credit ourselves for what we accomplish and feel that we deserve what we have. Yet, it is essential to remember the true source of the blessings in our lives - to recognize that it all comes from Hashem.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

But if you do not listen to the voice of Hashem ... then all these curses will come upon you and overtake you. (28, 29)

Rebbi said, "Come and see the difference between the conduct of Hashem and of humans. Hashem blessed Bnei Yisrael with twenty-two blessings and cursed them with eight curses. Moshe, however, blessed them with eight blessings and cursed them with twenty-two curses. (Bava Basra 88b)

Why would Moshe withhold blessing from the Jewish people, while adding curses?

Parsha Riddle

What letter does not appear in the parsha of Bikkurim?

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 common 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 *parashas Ki-Savo* (27:18), the Torah states: "Accursed is one who causes a blind person to go astray on the road." Rashi explains: "This means: one who is blind (inexperienced) in a matter and one gives him bad advice."

This curse in our *parashah* is an echo of a prohibition in *parashas Kedoshim* (19:14): "and you shall not place a stumbling block before the blind." Rashi explains this verse similarly to how he explains ours: "This implies: Give not a person who is 'blind' in a matter an advice which is improper for him. Do not say to him: 'Sell your field and buy from the proceeds of the sale an donkey,' the fact being that you are endeavoring to circumvent him and to take it (the field) from him."

Rashi's interpretation of these verses is drawn from the Sifra. In several places, however, the Mishnah and Talmud interpret the verse in *parashas Kedoshim* as a prohibition against facilitating sin:

From where is it derived that a person may not extend a cup of wine to a nazirite, who is prohibited from drinking wine, and that he may not extend a limb severed from a living animal to descendants of Noah? The verse states: "And you shall not put a stumbling block before the blind" (Avodah Zarah 6b)

Later authorities debate whether the literal meaning of the verses – a prohibition and curse against placing a literal stumbling block before a literally blind person and leading him astray - is normative as well: some maintain that our Sages were merely expanding the prohibition, but the verses retain their literal sense as well, while others maintain that the verses only prohibit the giving of bad advice and the facilitation of sin, but not the actual causing of the blind to stumble or go astray (see *Minchas Chinuch* 232; *Meshech Chochmah ibid.*). (Of course, even if doing so is not prohibited by these verses, it is nevertheless obviously reprehensible and presumably a violation of other Biblical commandments, such as the precept several verses later in *parashas Kedoshim* (19:18) to "love your fellow as yourself." [see Chofetz Chaim, *Pesichah*, *Essin* #2])

Regarding the prohibition against facilitating sin, various authorities discuss whether one who considers a certain act to be permissible may facilitate its commission by one who considers it to be prohibited, or vice versa; some distinguish between where the one who refrains from the act considers it to be actually prohibited, or does so merely as a matter of stringency (*Or Zarua* 1:603; *Binyan Tzion* 62; *Chaim Shel Shalom* 2:113).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am caused by the first.
2. I am part of the 'order.'
3. History is my essence.
4. I am loud.

#2 WHO AM I?

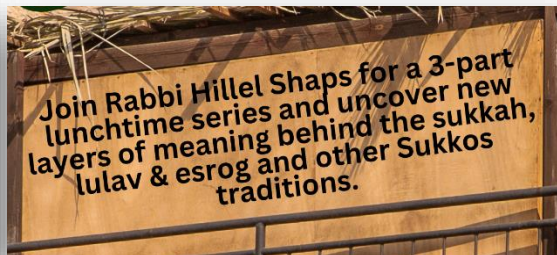
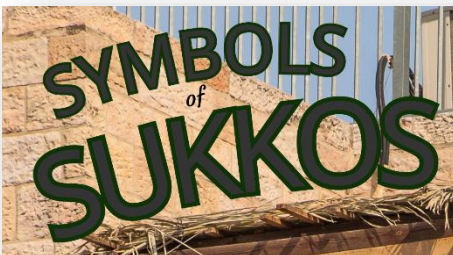
1. You Confess for me.
2. I am a tenth but I don't make a minyan.
3. I am holy.
4. I cause blessing.

Last Week's Answers

#1 Tzitzis/Tallis (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 Zachor/Amalek (You heard me six months ago, The Torah requires me once, Tzeirei or segol? Remember.)

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Wednesdays, Sept. 6, 13, & 20
12:15-1:00pm on Zoom

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