



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Count Your Blessings!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And to the Levi'im you shall speak and you shall say to them, when you take from the Children of Israel the ma'aser that I have given you from them as your portion, you shall take from it a tithe, ma'aser from the ma'aser." (18:26)

Towards the end of this week's *Parsha* we learn the *Mitzvah* of *tirumas ma'aser* – that when a *Levi* receives *ma'aser* from a *Yisrael's* produce, he must in turn take a tenth of that *ma'aser*, *tirumas ma'aser*, and give it to a *Kohen*. Rabbi Moshe Feinstein points out an interesting difference between *ma'aser* and *tirumas ma'aser*. When it comes to *ma'aser* there are *halachic* "loopholes" that a person can use to exempt his produce from the obligation to take *ma'aser* from it. However, when it comes to *tirumas ma'aser*, there exist no such exemptions. Apparently, when something is received as a gift from someone else, such as by *tirumas ma'aser*, the tithe must be taken – no exceptions.

There is a passage in the *Gemara* that praises the old generations for never using any *halachic* mechanisms to exempt themselves from giving *ma'aser*, in contrast to the latter generations who would. Rabbi Feinstein explains that the earlier generations recognized that all their produce was a gift from *Hashem*, and therefore it would be wrong to wiggle out of giving *ma'aser*, whereas the latter generations lacked this understanding.

Baruch Hashem, we find ourselves today in a society with, yes, many challenges and demands, but also with much affluence in comparison to our parents and grandparents. We must challenge ourselves with the question – how do we use this great blessing from *Hashem*? The key is to recognize that it *is*, in fact, a blessing, a gift from *Hashem*. Once we have that recognition, and truly believe it, we will make sure to use it for *mitzvos* and service of *Hashem* as much as we possibly can.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of *Shabbos Delights*, please contact info@gwckollel.org.

TABLE TALK

Point to Ponder

And Korach took... (16:1)

When Hashem told Bnei Yisrael upon leaving Egypt to take expensive utensils from the Egyptians, Hashem's instructions were only for those who had been enslaved to them. Since Korach was from Shevet Levi and was not a slave, he was unable to partake in the riches of the Egyptians (Pirkei D'Rebbe Elazar 49).

Hashem told Moshe, since you did not take from the spoils of Egypt, as you were busy retrieving the bones of Yosef, I will give you the shavings of the Luchos (Shemos Rabba 46:2).

Moshe was also from Shevet Levi. Why was it considered meritorious that he did not partake in collecting the spoils? He was not allowed to since he had not been enslaved in Egypt!

Parsha Riddle

What is the connection between Akeidas Yitzchak and the swallowing of Korach?

Please see next week's issue for the answer.

Last week's riddle:

Where in the parsha do we see that Hashem tries to limit punishing Bnei Yisrael?

Answer: Their punishment was measure for measure, one year of wandering in the desert for each day that the spies were traveling. Hashem enabled their journey through Eretz Yisrael to be completed quickly, in order to reduce the years of punishment.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Korach* (16:12-14), the Torah relates:

Moshe sent forth to summon Dasan and Aviram, the sons of Eliav, but they said, "We shall not go up! ... Even if you would gouge out the eyes of these men, we shall not go up!"

The Talmud (*Moed Katan* 16a) states:

[F]rom where do we derive that if the summoned person behaves disrespectfully toward the agent of the court, and the agent comes back and reports his conduct, that this is not considered slander? As it is written: "Will you put out the eyes of these men?" (Rashi explains that the messenger must have relayed Dasan and Aviram's response to Moshe, for otherwise Moshe would not have known of it.)

This passage is the first proof that the Chofetz Chaim brings, at the very beginning of his eponymous work on the laws of *lashon hara* (slander), to his famous rule that *lashon hara* is prohibited even when true (*Chofetz Chaim, Hilchos Lashon Hara, perek 1 Be'er Mayim Chaim* 1).

The Rambam (*Sanhedrin* 25:5-6) codifies the aforementioned Talmudic rule as follows:

It is forbidden to conduct oneself capriciously in relation to the agent sent by the court. For the word of the court's agent is accepted as that of two witnesses with regard to the question of ostracism. Were he to say: "So-and-so disgraced me," "... disgraced the judge," or "... refused to appear in court," that person is ostracized on the basis of his statements. ...

An agent of the court is not liable for relating unfavorable gossip for telling the court about these matters (i.e., the disrespectful conduct toward the agent or the court).

The *Klei Chemdah* (*parashas Metzora* pp. 48d-49a) infers from the Rambam's language that the dispensation for an agent of the court is merely an exemption from liability for relating the disrespectful conduct to the court (since he cannot be held responsible for reacting to provocation), but the agent is not actually permitted to do so *ab initio*. Although it is permitted to speak *lashon hara* about "men of controversy" (*ba'alei machalokes* – *Yerushalmi Peah* 1:1), this is only in order to quiet the quarrel or end the dispute, but reporting information that will have no effect other than to arouse anger is certainly prohibited.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. With this you shall know.
2. I was a new creation.
3. Steaming.
4. I got a mouthful.

#2 WHO AM I?

1. I was the neighbor.
2. I am the firstborn.
3. See son.
4. Impulsive.

Last Week's Answers

#1 Tzitzis/Techeiles (I am a reminder, I am for the corner, but I am not Peah, I total 613, I remind you of the sea.)

#2 Challah (I am especially for women, I am not a bride, Shabbos food is named for me, I am even from Matzah.)

KOLLEL BULLETIN BOARD

PIRKEI AVOS:
ETHICS FOR
EVERYDAY LIVING



Presented by Rabbi Hillel Shaps

Wednesdays, 12:15pm on Zoom

Zoom info at gwckollel.org