



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

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.

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

*You will build a house, but you will not dwell in it; you will plant a vineyard, but you will not redeem it... (28:30)*

*Then the officers shall speak to the people saying, "Who is the man that built a new house and has not inaugurated it? ... and another man will inaugurate it. And who is the man who planted a vineyard and not redeemed it? ... and another man will redeem it (Shoftim 20:5-6).*

When listing the curses, the Torah only mentions the fact that the builder of the home will not reside there. However, when allowing the soldier to return from the battle, the Torah describes his fear that someone else will reside there. Why?

### PARSHA RIDDLE

*What connection is there between the Seder on Pesach and the parsha this week?*

Please see next week's issue for the answer.

#### Last week's riddle:

What connection will the laining this week have with the laining of Parshas Re'eh?

**Answer:** Part of the haftorah that was lained was from Parshas Re'eh.

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parshas Ki-Savo* contains the imprecations that were to be pronounced at Mount Gerizim and Mount Eival, one of which is: "Cursed be he that maketh the blind to wander out of the way" (*Devarim* 27:18). This, together with the more commonly referenced cognate prohibition against "put[ting] a stumbling block before the blind" (*Vayikra* 19:14), is understood in Rabbinic literature in two, and possibly three, senses:

- The preponderance of invocations of the prohibition interprets it as forbidding the inducing of another ("who is blind and does not see the way of truth due to the desires of his heart" - Rambam *Hilchos Rotzeach* 12:14) to sin.
- An additional meaning of the verses (which Rambam (*Sefer Ha'Mitzvos lo sa'aseh* #299) understands to be its "simple reading" [*peshat*]) is an admonition against providing another with bad advice.
- There is some debate over whether the literal placing of a stumbling block before the blind is also included in the prohibition (*Minchas Chinuch* end of #232).

Arms sales to bandits are forbidden, under the rubric of "strengthening the hands of sinners" (*Hilchos Rotzeach ibid.* 12-14). In this particular case, however, it would seem that we ought to be concerned with the public menace caused by such sales in and of itself, beyond the concern for the moral wellbeing of the transgressor.

Not only aiding and abetting sinners, but even cooperation with a sinner after the sin has already been committed is included in the prohibition. It is forbidden to purchase stolen property, as one thus "strengthens the hands of sinners, and causes him to commit further thefts, for if he will not find a purchaser he will not steal" (Rambam *Hilchos Geneivah* 5:1, and cf. *Hilchos Gezeilah* 5:1).

PRESENTED BY  
**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. My Rabbi's Yahrzeit is also this week.
2. I learned with the water man.
3. I transplanted the Yeshiva to Bnei Brak.
4. I built and fundraised for many institutions.
5. Named for King in Mitzrayim and Yerushalayim.
6. I am known by the Yeshiva's hometown.

#### #2 WHO AM I?

1. I am before Shavous.
2. I am before Rosh Hashana.
3. Read quietly
4. Punishment

#### Last Issue's Answers:

**#1 Rav Yosef Chaim of Baghdad/the Ben Ish Chai\*** (Don't confuse me with Shlomo's general; you sing my song on Lag B'Omer; I add life; I may be buried in Yerushalayim; I am recognized by my Turban.)

**#2 The Eishes Yefas Toar** (I am for the Yetzer Hara; I will be hated; I cause rebellion; I shall cry.)

\*Rav Yosef Chaim of Baghdad, the Ben Ish Chai, named his seforim on Shas Benoyohu and ben Yehoyoda (Shlomo's general was Benoyohu ben Yehoyoda). He composed the song that is sung on Lag B'Omer about Rav Shimon bar Yochai. According to some, the Ben Ish Chai's body was miraculously carried from Baghdad to Yerushalayim for burial. He is easily recognized by the turban he wore.

All children  
13 and under  
who answer a  
"Who Am I?"  
correctly will  
be entered  
into a raffle to  
*Win a  
Shaved Ice  
Machine!*  
The next  
raffle is  
October 13<sup>th</sup>.



**Mazel Tov to  
Shaya Scher,  
last week's  
winner!**

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

## KOLLEL BULLETIN BOARD

Men and women of the community are invited to a  
**Pre-Rosh Hashana Symposium.**

Come to an evening of inspiration featuring words of insight from Rabbis of our community.

Wednesday, September 9, 8:15 PM, at the Kollel, 10900 Lockwood Drive

