



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

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.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall take of every fruit of the ground... (26:2)

The produce of the Shivas HaMinim are subject to the laws of Bikurim (Rashi).

As most of the Shivas HaMinim grow from trees, why does the Torah reference them as "fruit of the ground"?

Where is there a reference to the mitzvah of Tefillin in this week's parsha?

Please see next week's issue for the answer.

Last week's riddle:

"When you will go out to war against your enemy..." (21:10) The final letters of these words in the Torah spell "Ohalecha"/your tents (Chida). What is the Torah trying to teach us?

Answer: That it is in the merit of the "tents" - the Batei Midrashim - that the battles are won (Makos 10a).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Ki-Savo begins with the *mitzvos* of *bikkurim*, the bringing of the first-ripened fruits to the Temple. In addition to the *mitzvah* of the bringing itself, there is an additional *mitzvah* to utter (in the presence of a kohen) a formal declaration of gratitude to Hashem for taking us out of Egypt and bringing us to the Land of Israel, beginning as follows:

I declare today to Hashem, your G-d, that I have come to the Land **that Hashem swore to our forefathers to give us.** (26:3)

The *mishnah* (*Bikkurim* 1:4) states:

The convert [brings *bikkurim* but does not recite the declaration], since he cannot say: "that Hashem swore to our forefathers to give us." ... When he prays privately, he says: "G-d of the fathers of Israel," but when he is in the synagogue, he should say: "The G-d of your fathers." ...

The Talmud Yerushalmi, however, cites a dissenting opinion:

It was stated in the name of R. Yehudah: The convert himself brings and makes the declaration. What is the reason? "For I made you the father of the multitude of Gentiles." (*Bereishis* 17:5) In the past you were the father of Aram, from now onward you will be father of all Gentiles. R. Yehoshua b. Levi said, practice follows R. Yehudah. A case came before R. Abbahu and he instructed following R. Yehudah.

Although Rabbeinu Tam (*Tosafos Bava Basra* 81a s.v. *le-Mi'utei*) rules in accordance with the *mishnah*, that a convert cannot refer to the Patriarchs as his forefathers, his colleague Ri, and Rambam, rule in accordance with R. Yehudah that he can. Rambam explains that the Patriarch Abraham is considered "the father of all those who enter under the shelter of the Divine presence" (*Hilchos Bikkurim* 4:3), and "the father of the whole world, for he taught them faith." (commentary to the *Mishnah ibid.*)

Rambam expands on this view at length in a responsum to R. Ovadia the Convert: You should recite everything normally, and not alter anything, but just as every (natural-born) citizen of Israel prays and recites blessings, so, too, is it appropriate for you to recite blessings and pray. ... (*Shut. ha-Rambam* [5720] #293)

The *halachah* follows this view (*Shulchan Aruch OC* 53:19).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. You tie me.
2. You bring me.
3. You wave me.
4. You save me.

#2 WHO AM I?

1. I divided the people.
2. The bad for Evil.
3. I had blessings.
4. I had curses.

Last Week's Answers

#1 Shatnez (I am a mixture, Tzitzis overrides me, I apply to clothes, I am for the priestly garments.)

#2 Eidim Zomemim/Conspiring witnesses (I am punished for planning, My retribution is usually my plan, I am sometimes whipped, I was in the wrong place at the wrong time.)

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