



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 Torah lists the great reward destined for the nation when they walk in G-d's ways and perform His commandments, including peace, prosperity, and success. In verse 26:5, after the promise of abundant produce, the Torah continues with the blessing "you will eat to satiation." The great commentator Rashi understands this to mean that a small amount of food will provide satiation.

Why is this additional blessing necessary? Wouldn't the ample crop already promised be sufficient to provide for the people?

Certainly, the bountiful harvest will ensure that the nation's physical needs are met. The Torah's blessing, however, refers to a different dimension altogether. Here, the Torah rewards the worthy and deserving nation with being nourished not merely by the material produce, but with G-d's blessing itself – "You will eat a little, and it will blessedly satiate you." Such an existence exalts one over the mundane and connects him or her to a world of spirituality and G-dliness.

This world affords us the possibility of prosperity, comfort, and security for us and our families. However, let's not forget about the special and unique opportunity we have here on Earth – to suffuse our days and lives with G-dliness and spirituality. It is here that true blessing is found.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And you will dwell securely on your land. I will provide peace in the land, and you will lie down with none to frighten you ... and a sword will not cross your land (26:5-6).

What additional blessing is being added with having peace on the land? Hashem already promised that we will dwell securely, which implies that no one will start up with us. Why does the verse add that we will have peace in the land?

Parsha Riddle

How does the letter vav "guarantee" the coming of Moshiach?

Please see next week's issue for the answer.

Last week's riddle:

A child is considered Jewish if his or her mother is Jewish. Is the nationality of a non-Jew determined by the mother or the father? Where do we know that from this parsha?

Answer: Father. It can be derived from the verse 25:44 (see Rashi) that if the father is not from the seven nations, even if the mother is, the child is not considered to be from the seven nations.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bechukosai* (27:29), the Torah commands: "*Kol cherem asher yacharam min ha-adam lo yipadeh mos yumas.*" This is a difficult verse to translate; ArtScroll renders it as: "Any condemned person who has been banned from mankind shall not be redeemed; he shall be put to death."

Our tradition contains a number of different interpretations of this admonition:

- One who has been judicially condemned to death may not be ransomed (*Arachin*: Tosefta end of Ch. 4 and Bavli 6b, Mechilta *parashah* 10; Rashbam and Chizkuni to our verse).
- A "valuation vow" (*erech* – see 27:1-8) made with respect to one who has been condemned to death has no validity (*Arachin* 6b).
- Enemy humans and animals that have been "condemned" (in military contexts, such as the battle against the Canaanite king of Arad who had attacked them, before which Israel vowed that "If you will deliver this people into my hand, I will consecrate (*ve-hacharamti*) their cities." – *Bamidbar* 21:1-3) shall be killed, and not taken as plunder (Ramban and Rablag to our verse).
- One who violates a *cherem* (like Achan who violated the *cherem* against taking of the property of Yericho, and was punished by execution – see *Yehoshua* Ch. 7, and Yonasan the son of Shaul who violated his father's curse against eating any food on the day of a certain battle and was condemned to death by him but ultimately "redeemed" by the people due to his having achieved a "great salvation for Israel" on that day and the inadvertent nature of his transgression – see *Shmuel* 1 14:23-45) shall not be ransomed (Bechor Shor and Ramban to our verse).

The Ramban explains that it was a misinterpretation of this verse that caused Yiphtach to make the terrible error of sacrificing his own daughter to Hashem. He had vowed that if Hashem granted him victory over Ammon, then "whatever emerges – what will emerge from the doors of my house – toward me ... shall belong to Hashem and I shall offer it up as an elevation offering." Yiphtach believed that in light of our verse, this vow was binding, "but he did not know that a *cherem* declared by the king and Sanhedrin is valid [only] regarding the destruction of rebels, or against one who transgresses their decrees and ordinances. But that a vow should take effect to make a burnt-offering of something not appropriate for G-d, — Heaven forbid!"

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I come from Eliyahu.
2. Guarantor for redemption.
3. I usually connect.
4. I can be a hook.

#2 WHO AM I?

1. I equal all.
2. The blessing container.
3. Birchah Shema shows my importance.
4. I am not complete.

Last Week's Answers

#1 Shofar (I am for Rosh Hashana, I am not your driver, I am for Yom Kippur, I am for Yovel.)

#2 Shemittah (Don't confuse me with Shavuot, Rest, I create holiness, I am for your money and fields.)

KOLLEL BULLETIN BOARD

ONE TORAH ONE HEART

A Special Pre-Shavuot
Presentation for Women
by
Mrs. Sara Malka Winter



Tuesday, June 4 at 8:15pm on Zoom

Zoom: <https://zoom.us/j/6018534021> Password: Winter

Dial-in number: 301-715-8592 Meeting ID: 601 853 4021