



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Attitude of Gratitude

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The Midrash Rabba on our Parsha notes two seemingly opposing verses in the Torah. On the one hand, the Torah says that Hashem is one "Who does not show favor and will not take a bribe." (Devarim 10:17) On the other hand, the verse states, "Hashem will show you favor." (Bamidbar 6:26) The Midrash resolves this apparent contradiction as follows. Hashem says "How can I not favor Bnei Yisrael? After all, I command them (as it says in our Parsha) to make a blessing after they eat to their satiation, and they go the extra mile to make a blessing after eating only an olive's or and egg's worth!"

The Malbim explains that inasmuch as Hashem put people in this world to live, providing us with our *basic sustenance* is arguably part of the package. But, allowing us to have so much that we could eat *until we are full* can be considered extra. Therefore, we are only required to give special thanks to Hashem for our food when we eat our fill. The Jewish people, however, adopt the attitude that Hashem owes us nothing, and even the smallest amount of food is a gift from Hashem. As such, we make a blessing even after a minimal amount – an olive's worth. Hashem, in turn, says that if the Jewish people feel that they deserve nothing and thank Me for everything, I will show them favor and give them even what they do not deserve!

Every day we make many *brachos* and it becomes rote. We tend to speed through them and not give them much thought. But every *bracha* is profound – it is a statement of our gratitude to Hashem. It is our recognition that He owes us nothing, yet He provides for us and takes care of us. The more that we train ourselves to stop and think about what we are saying when we make *brachos* and the more that we can bring ourselves to really feel that gratitude, the closer we will feel to Hashem and the happier we will be.

Wishing you a Good Shabbos!

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Point to Ponder

Your garments did not wear out while on you and your foot did not swell, these forty years. (Eikev 8:4)

They did not swell like dough, in the manner of those who go barefoot, whose feet are swollen. (Rashi)

I led you for forty years in the wilderness; your garments did not wear out while on you, and your shoe did not wear out from on your feet. (Ki Savo 29:4)

From the verse in Eikev (according to Rashi) it seems that Bnai Yisroel did not wear shoes in the desert. However, from the verse in Ki Savo it appears that they did. How do we reconcile this apparent contradiction?

TABLE TALK

Parsha Riddle

Don't say 'when I will have the time I will study.'
(Avos 2:4)

Where is this hinted to in the parsha?

Please see next week's issue for the answer.

Last week's riddle:

Which word in this week's parsha is not Lashon Hakodesh? What other words in the Torah are not Lashon Hakodesh?

Answer: "Totafos" (6:8). "Yagar sahadusa" (Bereishis 31:47) and "Vayeiseh" (Devarim 33:21).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Eikev* (11:18,20), the Torah commands: "And you shall set these words of Mine upon your heart and upon your soul... And you shall inscribe them upon the doorposts (*mezuzos*) of your house and upon your gates." The latter imperative is the *mitzvah* of *mezuzah*: to affix the words of this section of the Torah (also recited as the second paragraph of the Shema), as well as the section of the Torah beginning "*Shema Yisrael*" (6:1-9, also recited as the first paragraph of the Shema), which also contains the command "And these words ... you shall inscribe them upon the doorposts of your house and upon your gates."

The Talmud (*Bava Metzia* 102a) teaches:

The Sages taught in a baraita: If **one rents out a house to another**, the responsibility **to prepare a mezuzah for it** and affix it is **upon the renter. And when he leaves, he may not take it in his hand and leave** with it; rather, he must leave it there. **But if he rented a house from a gentile, he may take it in his hand and leave** with it. ...

The commentaries offer various reasons for the prohibition against removing a *mezuzah* when one leaves a home, including the following:

- Removing a *mezuzah* from a location in which it is being used in the fulfillment of a *mitzvah* constitutes a nullification and denigration of the *mitzvah* (*She'iltos* 126, and cf. *Tosafos Shabbos* 22a s.v. *Rav amar*).
- Malevolent entities (*mazikin*) enter homes that have no *mezuzos* affixed, and so removing a *mezuzah* from a home is considered to be causing harm to the eventual residents of the home (*Tosafos Shabbos* and *Bava Metzia* *ibid.*)

According to the first reason, a *mezuzah* may be removed in order to affix it to a different home, at least if this will be done immediately, whereas according to the second reason, it is prohibited to remove a *mezuzah* even in order to affix it elsewhere. The custom is to be stringent and not remove a *mezuzah* even with the intent to immediately affix it elsewhere, but the Chida rules that one who moves and is unable to find a *mezuzah* for his new home and deems it unlikely that he will be able to do so in the future may rely upon the lenient opinion (*Birchei Yosef* YD 291:2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am first for brachos.
2. I have seven.
3. I contain liquids.
4. I am grainy.

#2 WHO AM I?

1. I am for full.
2. Eat for me.
3. Don't sit on me.
4. I am for after.

Last Week's Answers

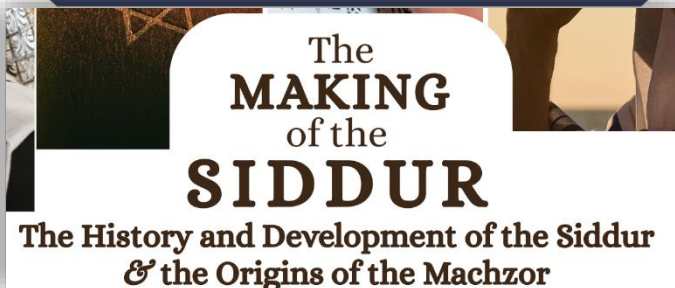
#1 Shema (I am morning and evening, I am on your eyes, I bear testimony, I was said by Yaakov and to Yaakov.)

#2 Mezuzah (I am what I am on, I am for the gate, I am for the door, I am slanted for many.)

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