



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

### IN MEMORY OF RABBI KALMAN WINTER ZT"l

The King of Israel, upon ascent to the throne, is commanded to write two Torah scrolls. The first is to be kept in his palace, while the second must accompany him wherever he may go.

The need to maintain two scrolls requires an explanation. It is understandable that the Torah commands the King to have a scroll as his constant companion. As an exceedingly wealthy and powerful individual, the King is subject to unique and significant temptations. Furthermore, he is charged with leading the nation on a righteous path and makes decisions of national importance and consequence. The requirement to possess a Torah at all times, providing him with wisdom and endowing him with the clarity to lead the nation properly, thus makes perfect sense. But doesn't this obligation render any mandate to keep a second Torah in the palace superfluous?

Allow me to provide a possible answer: When the King leaves his palace and ventures forth into the world, he is confronted with all its allure and enticements. He is making far-reaching decisions on diplomacy, economic policy, and military strategy. The King may be tempted to finesse the laws of the Torah for reasons of expediency or convenience. He is therefore commanded to have a Torah scroll safely ensconced in his palace, safeguarded and shielded from any corrupting influences or the pragmatism of statecraft. It would be against this pure scroll that the King would measure his ideals and philosophies to ensure that they remained authentic, untainted, and true.

The lesson for us is obvious. Like the King, we too venture forth into a world of temptation. We are similarly confronted with difficult decisions, many of which impact our lives and our families. Like the King, we too should have a "pure scroll" safeguarded in our "palace," as our enduring and incorruptible guide.

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

**By the testimony of two witnesses or three shall the condemned person be put to death (17:6).**

The verse should read, "By the testimony of two witnesses or the acceptance of their testimony by three judges" (Rav Sa'adia Gaon).

This verse is referring to capital cases. Capital cases need to be judged by a Bais Din of twenty three, not three (Sanhedrin 2a). How could Rav Sa'adya Gaon write that the testimony of the witnesses could be accepted by three judges?

### PARSHA RIDDLE

**For a man is the tree of the field (20:19).**

How is a person compared to a tree?

Please see next week's issue for the answer.

#### Last week's riddle:

Why does the Torah juxtapose the prohibition of cooking meat and milk to the command to take off the tithes?

**Answer:** If one does not tithe his produce, Hashem will cook (cause a disease to destroy) the goat (the kernels of wheat) in the mother's milk (while it is still in the stalk) (Rashi).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parshas Shoftim contains the admonition of "Lo sasig gevul re'acha - Thou shalt not remove thy neighbor's landmark" (Devarim 19:14). The primary sense of the verse is a prohibition of the theft of real property (in Eretz Yisrael) by tampering with land boundaries (Sifrei, Rashi), but our tradition also contains several other secondary meanings or allusions. One is an admonition against the misattribution of the authorship of Torah statements (Sifrei). There is an opinion that this is only where the authorship affects the normativity of the statements in question, due to the relative authoritativeness which the halachah assigns the respective authors (Shut. Machane Chaim chelek 2 choshen mishpat #49).

Our verse is also sometimes invoked in reference to the encroachment upon another's livelihood by improper business competition. In rabbinic literature, such encroachment is commonly referred to as *hasagat gevul*, but while this sense of the phrase dates back to at least the medieval period (Rokeach #28, Shut. Ha'Rambam #273), the basis for understanding the Biblical text this way is unclear (see Shut. Radvaz 4:54).

The normative approach of the halachah to business competition is fundamentally laissez-faire: "a man may operate a shop adjacent to the shop of his fellow ... and he may not object, for he can tell him: 'you are operating within your domain, and I am operating within my domain.'" The main Talmudic exception to this is that a local resident may object to competition from an outsider (Bava Basra 21b). A more controversial exception, much debated by the later authorities, is where the incumbent business will not remain viable with the entry of the new competitor to the marketplace; some argue that in such a case, new competitors are not allowed (Shut. Rema #10, Shut. Chasam Sofer choshen mishpat #79), while others reject such a rule (Shut. Beis Efraim choshen mishpat #27-28).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I illuminated happiness.
2. I pulled wisdom.
3. I shared Rabbonus with the Gaon.
4. I stopped the river from flooding.
5. I predicted destruction.

#### #2 WHO AM I?

1. I was for the new vine.
2. I was for the new house.
3. I was for Tefillin.
4. I was for the new wife.

#### Last Issue's Answers:

**#1 The Netziv\*** (I am a pillar; I gave you the heights; I gave you the depths; I was the head of the mother; I had a personal Churban Bais HaMikdash.)

**#2 Piercing the ear of the slave with an awl** (Do not use a bird; I remind that we are servants of Hashem; I am not for women; I am for hearing.)

\* The Netziv wrote the Meromei Sadeh (the heights of the field) and the Hemek Sheila (The depths of the Sheiltos). He was the Rosh Yeshiva of Volozhin, the mother of all Yeshivos. He would recite tikkun chatzos at the locked up Volozhin Yeshiva that the Russian government closed down.

All children 13 and under who answer "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>.

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.

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Men's programming.