

## PARSHAH INSIGHTS

**... the first of every fruit of the ground... you shall place in a basket... (26, 2)**

The wealthy would bring their Bikurim in gold baskets, while the poor would bring their Bikurim in wicker baskets. (Bikurim 3, 8)

The Kohanim would take the Bikurim of the poor and their baskets. However, they would only take the Bikurim of the rich but not their baskets. (Rashi Bava Kama 92a)

Logic dictates that the Kohanim should take the golden baskets from the wealthy as a donation to the Bais Hamikdash and not take the wicker baskets of the poor. Why did the Kohanim reject the valuable baskets and take the ones of lesser value?

Rav Aaron Bakst zt'l answered as follows. In essence, the Kohanim were not interested in either baskets. However, they took the baskets of the poor in order to spare them embarrassment. Since wealthy people were able to tend to their crop properly, they grew superior fruit and brought a respectable offering to the Bais Hamikdash. The Kohanim were thus able to empty their baskets, take the fruit and return the basket. However, since a poor man couldn't pay proper attention to his field, he grew inferior fruit. Had the Kohanim emptied the poor people's baskets, they would have revealed an embarrassing offering. They therefore took the poor man's basket in order to cover his less respectable offering, thereby sparing him shame.

Rav Yakov Neiman zt'l answered in another manner. The Kohanim wanted the baskets of both the poor and the rich, however, were unable to retain the baskets of the wealthy, because when the wealthy brought fancy baskets, they felt haughty. Since "Hashem despises haughty people" (Mishlei 16, 5), their golden baskets were invalidated as a gift to the Bais Hamikdash and returned. On the other hand, the ordinary wicker baskets of the poor, due to their humble nature, are attractive to Hashem, and therefore were readily accepted by the Kohanim.

**And you shall come to the Kohen who will be in those days... (26, 3)**

A Kohen whose mother was divorced is called a desecrated Kohen and is invalid to perform the service in the Bais HaMikdash. If a Kohen performed the avoda in the Bais HaMikdash and afterwards discovered that his mother was divorced, the korban is valid.

Where is the source? Rav Yehuda said in the name of Shmuel,

from the posuk (Pinchas 25, 13) "And it shall be to him and his children after him an eternal covenant of Kehuna." The words of 'his children after him' imply that services performed in the Bais HaMikdash by Kohanim who do not know of their disqualification while they are serving are kosher. The father of Shmuel said that this lesson is derived from the posuk (V'zos HaBrocho 33, 11) "Bless his blessings, Hashem, and the deeds of his hands accept." Even when the desecrated among them perform avoda, it is accepted. (Kidushin 66b)

In which case would the diverse sources for this halocho make a difference?

The D'var Avrohom (1, 26) says that the different sources would apply to the following scenario. A Kohen Godol passed away, which allows murderers who killed accidentally to leave their City of Refuge (*ir miklat*). After the Kohen Godol's demise, it was discovered that he had been the son of a divorcee. Would the murderers have to return to the City of Refuge in order to be safe from a 'goel hadam'?

The posuk (Pinchas 25, 13) "And it shall be to him and his children after him an eternal covenant of kehuna" not only qualifies the avoda of a kohen after he is discovered to be a posul but also qualifies him as a bona fide kohen. Therefore, the murderers left the City of Refuge after a bona fide kohen had passed away, which allows them to remain safe in the outside world.

The source of "Bless his blessings, Hashem, and the deeds of his hands accept" (Vzos HaBrocho 33,11) only qualifies the "service" of a Kohen who was discovered to be a posul after he performed a service in the Bais HaMikdash. It does not recognize the kohen himself as a valid kohen. Since the murderer left the City of Refuge after the passing of a non bona fide kohen, he would have to return to a City of Refuge in order to guarantee his safety.

## TABLE TALK

### PARSHA DILEMMA

**But if you do not listen to the voice of Hashem ... then all these curses will come upon you and overtake you. (28, 29)**

Rebbi said, "Come and see the difference between the conduct of Hashem and of humans. Hashem blessed Bnai Yisroel with twenty two blessings and cursed them with eight curses. However, Moshe blessed them with eight blessings and cursed them with twenty two curses. (Bava Basra 88b)

Why would Moshe refrain blessing from the Jewish people, while adding curses?

In addition, Rashi (28, 23) says, "Moshe was milder in these curses. In the first curses recorded in Bechukosai (26, 14-45), which were relayed from the Mouth of Hashem, it says 'your heavens will be like iron and your land will be like copper.' This implies that the heavens would not deliver any moisture, in the manner that iron does not form condensation. However, here it says, 'that your heavens will be like copper', which implies that the heavens would produce some moisture." If Moshe added curses, why did he say this curse in a milder form?

### WHO AM I?

- 1 I am caused by the first
- 2 I am part of the 'order'
- 3 History is my essence
- 4 I am loud

**Last week's clues:** For some I am only small, For some I am also big, I'm not punished, even though I'm the corner, I may be Shatnez.

**Answer:** Tzitzis

**Congratulations to:** Yerachmiel Diamond, Miriam Farkas, Ronen Lowenthal

### WHO AM I?

- 1 Confess for me
- 2 I am ten, but do not daven with me
- 3 I am holy
- 4 I cause blessing

**Last week's clues:** Six months is my span, Once D'oraissa, This week I am twice, Remember.

**Answer:** Parshas Zochor

**Congratulations to:** Yerachmiel Diamond, Miriam Farkas, Ronen Lowenthal

### TORAH RIDDLE

Which letter does not appear in the Parsha of Bekurim?

**Last week's riddle and answer:**

Where is there a hint in this week's parsha to the minhag that a man starts to wear a tallis only after his marriage?

**Answer:** The Torah juxtaposes the posuk discussing the mitzva of tzitzis next to the posuk that discusses a man getting married (22, 12-13). This is to allude to the fact that there is a garment that needs tzitzis which is only worn after marriage. (Tashbatz)

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed. and be entered in a raffle for a "Snow Cone Machine" for the months of Elul/Tishrei. The answers will IY"H appear in next week's issue

### A GLIMPSE OF GREATNESS

During a Torah U'Mesora convention close to two decades ago, Rav Matisyohu Salamon shlita was resting in his room, when he heard a knock on the door. When he opened the door, he saw his daughter juggling a cake platter and two cups of tea. Realizing that her hands were so full that she couldn't knock on the door by herself, Rav Matisyohu asked her how she knocked on the door with her hands full.

She related the following, "I went down to get food for you. When I was coming upstairs, I met Rav Shmuel Kaminetsky, whose room is on another floor. Seeing my hands laden with food, he realized that I must be bringing it for you and would not be able to knock on your door. Rather than continuing on the elevator to his floor, Rav Shmuel stopped on our floor, came with me to knock on your door and immediately disappeared."

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