



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Crown Jewels

Presented by Rabbi Yisrael Glassberg

Director of Kollel Alumni

In the Book of *Mishlei* (1:9), King Solomon describes the Mitzvos of the Torah as a beautiful crown adorning the Jewish people ("Ki Livias Chen Hem Lroshecha"). The Medrash in this week's parsha explains the word "Livias" to mean that the mitzvos escort the Jewish people wherever they go in life. Just as a crown is worn by a king at all times as a constant reminder of his royal status, so too the mitzvos serve as a constant reminder of Hashem and our mission to follow His laws. In fact, parshas Ki Seitsei contains more mitzvos than any other parsha in the Torah, with a total of seventy-four commandments.

The Medrash continues to describe in detail the specific ways that the mitzvos escort us. When a Jew builds a house, he must construct a protective fence around its perimeter and a mezuzah must be affixed to every doorpost. Farmers must refrain from planting certain mixtures and from plowing with certain animals together. Even the clothing that we wear becomes endowed with sanctity by attaching the tzizis strings to them. Each and every area of our personal and public lives becomes infused with sanctity through the performance of these various mitzvos.

R' Gedaliah Schorr Z" L offers a keen insight into the significance of this Medrash. He notes that Hashem gave us the mitzvos to extract the spiritual potential that is contained in every aspect of our physical existence. As we perform our daily routines, it is not enough to simply designate times to pray and reflect about our relationship with Hashem. Rather, as we are engaged in the mundane activities and the daily grind, we are given specific ways to act and behave. This ensures an uninterrupted spiritual experience and serves as a continuous reminder of our connection to Hashem.

During the precious days of Elul, and in preparation for the High Holidays, let us take the time to reflect on the beauty of the mitzvos that surround us, strive to deepen our understanding of their intricacies, and appreciate their application to our daily lives. In this way we will develop within ourselves and our families a renewed appreciation of the gift and opportunity that the mitzvos afford us.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

In this week's Parsha, the Torah states: *Fathers shall not be put to death because of sons, and sons shall not be put to death because of fathers, a man should die for his own sin (24:16).*

Back in Parshas Ki Sisa, however, it states: *On the day I make My account, I shall bring their sin to account against them (32:34).*

The Gemara comments that: *No tragedy befalls Bnai Yisroel that does not include some punishment for the sin of the golden calf (Sanhedrin 102a).*

How do we resolve this apparent conflict? Are we held accountable for the sins of the previous generation or not?

PARSHA RIDDLE

Where is there a hint in this week's parsha to the minhag that a man begins wearing a tallis only after he gets married?

Please see next week's issue for the answer.

Last week's riddle:

...and they shall judge the people with righteous judgment. (16, 18)

Why don't judges recite a bracha when judging a case, just as we recite a bracha when we fulfill a mitzva?

Answer: They may not have judged a true and righteous judgment and therefore, not fulfilled a mitzva. (Chasam Sofer Orach Chaim response 54)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Ki-Seitzei contains the commandments of shiluach ha'kein: one must not take a mother bird found roosting on her chicks or eggs, but must first send her away, and only then take the chicks or eggs (Devarim 22:6-7). Various sources explain that compassion for the mother bird is the rationale for these commandments (Devarim Rabah beginning of KiSetzei; Guide to the Perplexed 3:48), despite the Talmud's apparent rejection of this idea (Berachos 33b).

In any event, the halachah unequivocally forbids the needless infliction of suffering upon animals. The normative formulation of this law asserts that the prohibition does not apply in case of human need, "for all creatures were created only to serve man," but notes that people nevertheless avoid availing themselves of this leniency, as such conduct would constitute "cruelty" (Terumas Ha'Deshen pesakim #105).

Various authorities debate the permissibility of medical experimentation upon live animals. Most allow it, under the aforementioned basic rule that inflicting suffering upon animals is permitted where it will benefit humans (Shut. Chelkas Yaakov choshen mishpat #34; Shut. Tzitz Eliezer 14:68), with some going so far as to assert that even the concern for cruelty does not apply here, as this is only a valid consideration when the benefit one is relinquishing is solely personal in nature, but one ought not to be stringent at others' expense: "who says that the pain of the animal is more important than the pain of the sick [humans] that he may possibly be able to help?" (Shut. Seridei Eish, Even Ha'Ezer #7). The one notable holdout is the great Polish scholar R. Eliyahu Kalatzkin, who is sympathetic to the concerns of the antivivisectionists and argues that we cannot permit the horrific torture of animals even for the sake of the advancement of medical science (Shut. Imrei Shefer 34:16)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. For some I am only small.
2. For some I am also big.
3. I'm not punished, even though I'm in the corner.
4. I may be shatnez.

#2 WHO AM I?

1. You heard me 6 months ago.
2. Once D'oriasa
3. Tzeirei or Segol
4. Remember

Last Week's Answers:

#1 A King (I was requested; frightening; Torah carrier; I am not salt.)

#2 Ir Miklat (I am for an accident; follow the signs; I save you; Mick Lot)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

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