



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Never a Burden

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And Hashem said to Moshe: 'Say to the Kohanim'..." (21:1)

Our Parsha begins by enumerating several *Mitzvos* that pertain specifically to *Kohanim*. Rabbi Moshe Feinstein points out that the Hebrew word for speech that is typically employed by the *Torah* when relating that *Hashem* taught a *Mitzvah* to Moshe is "*Vayidaber*" not "*Vayomer*". Rabbi Feinstein explains that "*Vayidaber*" has a harsher connotation and is used to convey the gravity of *Mitzvos*. The softer "*Vayomer*" is used here because of the special role of the *Kohanim* within the Jewish People. The *Kohanim* are meant to be the spiritual leaders, the teachers of the Jewish People. They are charged with being role models and showing people what it means to be close to *Hashem*. In this capacity, the *Kohanim* should demonstrate, in spite of the many rules and restrictions they must follow, they consider this to be the easiest thing in the world. They must give off an aura that says, "I wouldn't trade this for anything in the world." For this reason, *Hashem* conveys these *Mitzvos* with the softer term "*Vayomer*" – implying that the commandments should not be construed as harsh and difficult.

Whether or not we are *Kohanim*, we all have people that look at us and learn from us. One of the most powerful messages that we can convey is that *Torah*, *Mitzvos*, and our relationship with the Creator are the most precious things in the world to us. We must show, to others as well as to ourselves, that the *Torah* way of life is never a burden and is always a most treasured privilege.

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TABLE TALK

Point to Ponder

These are the Moadei Hashem - appointed festivals of Hashem... (23:4)

...The One who sanctifies B'nei Yisrael and the zmanim- times. (Tefilla L'Sholosh Regalim).

Why do we use the word *zmanim* in davening and not the word *moadim*? The word *moadim* is used in the Torah, while the word *zmanim* does not seem to be used anywhere.

Parsha Riddle

What do Shavuos and the day after Sukkos have in common?

Please see next week's issue for the answer.

Last week's riddle:

How did the Cheit Ha'Egel/Sin of the Golden Calf impact the garments worn by the Kohen Gadol?

Answer: The Kohen Gadol was not allowed to enter the Kodesh HaKodoshim with clothes made of gold because of its use in the Sin of the Golden Calf.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parshas Emor* (22:24), the Torah commands:

One whose testicles are squeezed, crushed, torn, or cut, you shall not offer to Hashem, nor shall you do these in your Land.

"You shall not offer to Hashem" prohibits the offering of an animal with the enumerated conditions as a sacrifice to Hashem; "nor shall you do these in your Land" prohibits the inflicting of these conditions (castration) upon an animal or human being (*Sifra*). As per the language of the above verse, the prohibition applies primarily to male animals and human beings (*Hilchos Issurei Biah* 16:10-11). While the sterilization of females is prohibited as well (*Shulchan Aruch EH* 5:11), according to most authorities this is merely a rabbinic prohibition, although there is an opinion that it is actually Biblical (see *Shevet ha-Levi* 6:204, *Cheshev ha-Efod* 2:61).

The Talmud declares that it is even prohibited for a Jew to instruct a non-Jew to castrate his animal for him, either because there is a general prohibition against instructing a non-Jew to perform an act that is prohibited for a Jew (*amirah le-nochri*), or because non-Jews are also prohibited to castrate, and so inducing a non-Jew to violate this prohibition is itself a violation of the prohibition against placing a stumbling block before the blind (*lifnei iver*) (*Bava Metzia* 90a-b).

In light of the above, it is problematic for a Jewish pet owner to instruct a veterinarian, even a non-Jewish one, to neuter his animal. The *Shevet ha-Levi* notes various grounds for leniency with regard to **female** pets, and concludes that these are sufficient to eliminate the need to protest against Jews who instruct non-Jewish veterinarians to neuter their female pets, but he nevertheless recommends that one be personally stringent.

R. Chaim Jachter suggests:

The best solution to this problem seems to be the use of one of the many newly developed alternatives to castration and ovariectomy which do not involve removal (direct or indirect) of reproductive organs. There appears to be no Halachic opposition to these methods since the animals are only rendered infertile. The prohibition of "Sirus" appears to apply only to the removal of reproductive organs and not to causing the animal to become infertile. One must consult a competent Halachic authority to ascertain the permissibility of any of these procedures. (JHCS No. XXIII)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not to say.
2. I was for the Mon.
3. Tenth of an eifa.
4. For the new from the new.

#2 WHO AM I?

1. I disqualify an animal.
2. I disqualify a Kohen.
3. I am the same backward and forward.
4. If my middle loses its leg I'd become water.

Last Week's Answers

#1 Sheker/Lying (Keep far from me, I have no legs to stand on, I am not for your bed, I could be a mixed-up knot.)

#2 Peyos/Corners (I am for the field, I am for your head, I am for the poor, I am not for cut.)

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