



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

"A perfect and honest weight should you have, a perfect and honest measure you should have, so that your days shall be lengthened on the Land that Hashem your G-d gives you" (25:15).

The Torah here enjoins us to be ethical in our business dealings. Interestingly, this commandment concludes with the stated promise for long life, which leads to an obvious question. While the imperative of ethical conduct is well understood, why is it here, among only three other places in the entire Torah, that the reward for long life is explicitly promised?

In truth, the performance of this mitzvah is not the mere execution of transacting business with an honest weight. Nor is this mitzvah simply an injunction against using a false weight. Instead, this mitzvah speaks to a foundational concept in how we relate to G-d. In the difficult and often elusive quest to secure a livelihood and provide for one's family, a person encounters many ethical dilemmas. A person is often tempted to cut corners that one believes will save them time and money. Small improprieties beckon that one imagines will bring them comfort and wealth. Often, the self-imposed need to race to the top may impair a person's judgment and inhibit them from administering their affairs soundly.

The person who stands above all this and conducts their business scrupulously demonstrates their bedrock faith in G-d. Through one's insistence on the highest standards of honesty, one testifies that it is G-d alone Who determines success. By resisting the siren call to push ahead at all costs a person acknowledges that Divine Providence conducts all worldly matters. And just as this person validates their faith in G-d, G-d draws this person close and rewards them with the gift of life.

Securing a livelihood is challenging and could pose formidable temptations. But when we internalize the true source of our success, we will be fortified to conduct ourselves with the greatest integrity, thus ensuring ourselves the rich reward of long life and closeness to G-d.

Wishing you a Good Shabbos!

Point to Ponder

TABLE TALK

Parsha Riddle

She shall shave her hair and do her nails. (21, 12)

She shall grow her nails. (Unkelos)

"Do her nails," Rabbi Eliezer says means that she should cut them. Rabbi Akiva says that it means she should grow them. (Yevomos 48a)

Unkelos translated the Torah based on the teachings of his teachers, Rabbi Eliezer and Rabbi Yehoshua. (Megilla 3a)

In this case, Unkelos translated the verse in accordance with Rabbi Akiva and not in accordance with the explanation of his teacher, Rabbi Eliezer. Why?

"When you will go out to war against your enemy..." (21:10) The final letters of these words in the Torah spell "Ohalecha"/ your tents (Chida). What is the Torah trying to teach us?

Please see next week's issue for the answer.

Last week's riddle:

What is the significance of the numerical value of the word 'bechor', firstborn son?

Answer: Bechor/ בכר = 222. The use of the number "2" hints to the double portion of inheritance that the firstborn son receives.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Ki-Seitzei (24:5), the Torah commands: *"When a man takes a new wife, he shall not go out in the army, nor shall he be subjected to anything associated with it. He shall remain free for his home for one year and delight his wife, whom he has taken."* Although the Torah only explicitly mentions a man who marries a new wife, the Sages extend the prohibition to a man who has built a house and already dedicated it or who has planted a vineyard and begun to use its fruit, and they additionally extend the prohibition beyond "going out with the army" to providing water and food for the army and repairing the roads (Sifrei; Sotah Mishnah 8:2 and Bavli 44a).

Some authorities limit these commandments to the military context and permit a husband to travel away from his new wife for his personal affairs (Radvaz 1:238; Aruch ha-Shulchan EH 64:4). The Ha'amek Davar goes even further and maintains that the Torah is merely granting the husband an exemption from military service, but not prohibiting him from serving voluntarily. Many authorities, however, maintain that the Torah is indeed prohibiting a husband from traveling away from his new wife even for his personal affairs (Chinuch 582; Yerei'im 228 [190]; Chochmas Adam Ishus 129:19 and Binas Adam 19 [37]; China v'Chisda vol. 2 pp. 229b-230; Rav Pe'alim 3:EH:9).

Among the authorities that prohibit a husband from traveling even for his personal affairs, some permit him to travel if his wife allows it (anonymous opinion cited by the Chinuch; Chochmas Adam), although the Chinuch prohibits travel even with her permission. The Chasam Sofer (EH 2:155) permits travel for business even according to the Chinuch, particularly if the wife allows it. He additionally argues that the entire prohibition applies only with respect to changes in the status quo, but not to a man who was already serving in the army at the time of his marriage or whose occupation at the time of his marriage involved regular travel, since in such a case the wife married the husband with the understanding that he would continue in his current lifestyle. The China v'Chisda and Rav Pe'alim permit travel for business only if the husband has no other means at all of earning a living without travel and his wife allows it.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I must be two.
2. We can't be related.
3. I must be questioned.
4. In Shema I am large.

#2 WHO AM I?

1. I am for a new house.
2. I am for a new vineyard.
3. I am for a new wife.
4. I am for fear.

Last Week's Answers

#1 A king (Some things I cannot forgive, You shouldn't, even though it's a mitzvah, I am not a scribe, yet I need a scroll, I was oiled.)

#2 Ir Miklat/City of Refuge (For some, I was a must, Mistake is my ticket, Death lets you leave me, My border protects.)

KOLLEL BULLETIN BOARD

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"FOR EVERYTHING THERE IS A TIME..."
TREATING PATIENTS WHO ARE GRAVELY ILL AND SUFFERING PART 1

- How far must we go to preserve life?
- What does Halacha say about DNRs?
- Does Halacha consider quality of life?

Presented by Rabbi Yitzhak Grossman

Thursday, Sept. 3 at 8:15pm on Zoom

To register, visit:

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