



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Lightening the Burden of Others

Presented by Rabbi Yisrael Glassberg

Former Kollel Scholar and Director of Kollel Alumni

In this week's Torah Portion, the verse (22:10) states, "You should not plow using the ox and donkey together." Although we do not live in an agrarian society, and the opportunity to fulfill this commandment is somewhat remote, the commentaries offer an explanation of this prohibition that has profound application to our everyday lives.

The Ibn Ezra comments that because the ox is a more powerful animal than the donkey, plowing with these animals simultaneously will cause the donkey to suffer. The Baal Haturim remarks that the potential distress felt by the donkey is not physical, but rather psychological in nature. One of the characteristics of the ox, as a kosher animal, is that it chews its cud. Therefore, it is constantly engaged in the act of digesting (and re-eating) well after the time that it has been fed. The donkey, however, as a non-kosher animal, does not ruminate. As a result, the donkey will be under the impression that the ox is eating while he continues to work without continuous access to food. Even this slight impression of the ox's advantage perceived by the donkey is something the Torah commands us to avoid. This is in order to develop a deep sensitivity to the pain and suffering of others and to be cognizant of ways in which we can offer help and assistance.

The Talmud tells us (Yevamos;79b) that one of the hallmarks of the Jewish nation is that we are "*rachmanim*," merciful. In fact, the *gematriya*, or numeric equivalent, of our great leader Moshe Rabeinu is equal to the phrase "*B'gemilus Chasadim*," with loving kindness. Throughout our daily lives, we encounter individuals that may need a helping hand or even a good word or smile to help them face life's challenges. As we approach the High Holiday season, it will certainly be a great merit for us to internalize the lessons of the ox and the donkey and strive to help lighten the load of each and every Jew.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

An Amonite or Moabite shall not enter the congregation of Hashem; even their tenth generation shall not enter the congregation of Hashem until eternity because they did not greet you with bread and water, on the road, when you were leaving Egypt (23:4-5).

As the children of Esau who dwell in Seir did for me and the Moabites who dwell in Ar... (Devarim 2:29)

Not with respect to crossing their land. Rather, in regard to selling you food and water (Rashi).

The verses seem contradictory. In Devarim (2:29) according to Rashi it seems that the Moabites did allow the Jewish people to buy food from them, while the posuk in our parsha clearly states that they 'did not greet you with bread and water.' Furthermore, since they hired Bila'am to curse the Jewish people, doesn't the non opportunity to buy food pale in comparison?

PARSHA RIDDLE

How is it possible for a person to eat bread and be satisfied and not be required to say Birchas Hamazon?

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: The numerical value of the letters in the word bechor are 2 (2, 20, 200); symbolizing that a bechor receives a double portion.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Ki Setzei (22:13-19) contains the law of one who "[brings] up an evil name upon a virgin of Israel," i.e., a husband who defames his new wife's character by a slanderous accusation of infidelity. He is fined one hundred *shekelim* of silver, and is permanently enjoined from divorcing her.

This law of "bringing up an evil name" - *ho'tzaas shem ra* - is limited to a very narrow and particular set of circumstances. In general, the *halachic* consensus is that although defamation is a heinous sin, it does not engender any cause of action in *beis din* (*Shut. Terumas Ha'Deshen* 1:307, *Oholei Tam* 160, *Shut. Ha'elef Lecha Shlomo* OC 363, *Chukos Ha'Chaim* CM end of 83, *Shut. Karnei Re'em* 213 [the latter cites a dissenting view, which the author refutes at length]). Although one of the five causes of action for assault is the tort of humiliation (*boshes*), the Talmud excludes verbal humiliation, where there is no physical contact between the perpetrator and the victim (*Bava Kama* 91a, *Rosh ibid. siman* 15). Even where the defamation apparently causes clear and significant financial injury to the victim, costing him a job or business opportunity or damaging his career, there is still no enforceable claim, as the injury is considered indirect (*grama*).

Hashem will punish the perpetrator, however, and it is incumbent upon him to repent and expiate his sin by settling with his victim. *Beis din* is empowered to pressure him to do so by means of the ban (*nidui*), and even to impose a fine upon him on an ad hoc basis, to demonstrate the intolerability of slander. Contrary to the old children's rhyme that "sticks and stones may break my bones but words will never hurt me," the Rosh (*ibid.*) declares that "there is nothing as enormous as evil speech (*lashon hara*) and slander that a man brings up upon his fellow."

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. Marriage is the excuse.
2. Vines were the escape route.
3. Home was your shelter.
4. I was last week and this week.

#2 WHO AM I?

1. I am fiction, yet I am real.
2. I am a big 'winer'.
3. I am needy and meaty.
4. My end justifies my end.

Last Week's Answers:

#1 A King (I forgive, yet I am not forgiven; you shouldn't, even though it is a mitzvah; I am not a scribe, yet I need a scroll; I was oiled.)

#2 Ir Miklat/The City of Refuge (I was for some, a must; mistake is my ticket; death lets you leave me; my border protects.)

Congratulations to Yonatan Rutstein and others for answering last week's questions correctly!

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

win a



**MICKEY
MINI
WAFFLE
MAKER!**

Visit gwckollel.org to submit your answers.

Answer as many as you can - each correct answer will entitle you to another raffle ticket and increase your chances of winning.

KOLLEL BULLETIN BOARD

Join the Sunday Morning Kollel Brunch & Learn!

Start your week off the right way with your choice from several fascinating classes offered at YISE on Sunday mornings.

Join GWCK Sunday Kollel Brunch & Learn for bagel brunch at 9:30 followed by classes from 10:00-10:45.

Choose from classes on Talmud, the weekly Parsha, Navi, and Jewish Philosophy.