



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Tzedakah Redirect

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

An Ammonite or Moavite shall not enter the assembly of HaShem... Because they did not greet you with bread and water on the way, when you left Egypt, and because they [the people of Moav] hired Bilaam the son of Beor . . . to curse you. (23:4-5)

The Torah presents two reasons why a Moavite is prohibited to marry into the Jewish nation. First, because Moav did not provide bread and water for the Jewish people on their way into the land of Israel, and second, because they hired Bilaam to curse the Jewish people. The Dubno Maggid wonders why it was necessary to present the second reason. The Ammonites were not involved in the hiring of Bilaam, and yet their lack of generosity towards the Jewish people was sufficient to make them ineligible to marry into the Jewish people.

The Dubno Maggid answers that really there is only one reason why Moavites may not marry into the Jewish nation – because they were unwilling to provide bread and water for the Jewish people. The purpose of mentioning that they hired Bilaam was not to provide an additional reason for the prohibition, but rather to expand on the first reason. Perhaps they could have justified their lack of generosity by claiming that they couldn't afford to help the Jewish people in their time of need. The Torah, therefore, points out that they certainly did have the means to help, but instead spent their resources on Bilaam's exorbitant fee for attempting to curse the Jewish people.

Our Sages teach us that the mitzvah of tzedakah has the incredible power to reverse a bad decree. At times, though, we feel stretched and incapable of opening our hands to the poor and needy. A possible solution may be for us to examine what we do spend our money on and determine whether these things are truly necessary or even beneficial to fulfilling our life's mission. If not, perhaps it would be possible to redirect some of that wealth towards the mitzvah of tzedakah – thereby achieving a good judgement on Rosh Hashana.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Then you shall return it to him. (22, 2)

Just as there is an obligation to return the lost money / possession of your friend, there is an obligation to return his health to him. (Sanhedrin 73a)

... and he will be healed. (Mishpatim 21, 19)

From here we learn that a doctor is allowed to heal a patient. (Bava Kamma 85a)

Why do we need two sources for this halacha? Furthermore, from the Gemara in Sanhedrin it seems a doctor is obligated to heal a sick person, however, the Gemara in Bava Kama implies that a doctor is allowed to heal the sick, but not obligated.

Parsha Riddle

The term used for a divorce paper is a Get. How does the word Get imply a bill of divorce?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between an unworthy judge and an Asheira tree?

Answer: One who appoints an unworthy judge is considered as if he served an Asheira tree.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Ki-Seitzei, the Torah commands: "A bastard [mamzer] shall not enter into the congregation of Hashem; even to his tenth generation shall he not enter into the congregation of Hashem." (23:3) The Torah's definition of mamzer, however, is very different from that of other cultures. Simply being born out of wedlock does not render one a mamzer – indeed, there is virtually no halachic stigma that attaches to such an individual. A mamzer is defined much more narrowly, as the offspring of certain types of forbidden unions, including various types of incestuous relationships, as well as adulterous ones. The applicable halachah also differs sharply from the (historical) legal ramifications of bastardy: a mamzer retains all the rights and privileges of legitimate offspring (see Yevamos 22a-b), with the one exception that he may not marry an ordinary Jew, and is restricted to marrying a mamzeres [female mamzer], convert, or slave.

While the basic halachic framework of mamzerus is quite simple – much simpler than, say, the laws of kashrus or berachos – there is actually a voluminous literature on the topic, primarily devoted to the attempted resolution of questionable cases of mamzerus. Halachic authorities try their utmost to find leniencies to avoid imposing the dire marital restrictions of mamzerus wherever possible. Most mamzerus situations arise in the context of adulterous unions, either ones that are outright adulterous, or relationships involving previously married women who have not obtained proper halachic divorces, and there are several broad categories of arguments for leniency that often apply in such situations:

- The woman's first marriage may never have been valid: e.g., many authorities will consider a civil marriage, or one performed by non-Orthodox clergy, void, at least in situations of great need. (See, e.g., R. Chaim Jachter, *Introducing Civil Marriages in Israel – Is It Good for the Jews? Part One*)

- Even if the woman conceives a child while in an adulterous relationship, the husband may nevertheless be the father. (See *Shulchan Aruch EH 4:15*)

- Even if the husband is not the father, the father may be a non-Jew, in which case the child is not a mamzer. (*Ibid.* 4:19; see, e.g., *Shut. Yabia Omer, Vol. 10, EH, simanim 3-8; 10-11*)

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 Witness (Eid) (I must be two, We can't be related, I must be questioned, In Shema I am large.)

#2 Returning from battle (I am for a new house, I am for a new vineyard, I am for a new wife, I am for fear.)

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

Win a
Gravity
Maze



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!

THE NEXT
RAFFLE WILL BE
October 9th.

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