



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Double Reward

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"If you happen upon a bird's nest... chase away the mother, and then you may take the young for yourself, that it may be good with you, and that you may prolong your days." (22:6-7)

The Torah introduces to us the *Mitzvah* of *Shiluach Hakain*, the commandment to send away the mother bird first before taking the eggs or chicks from a bird's nest. The Torah then promises a good life for one who fulfills this *Mitzvah*, as well as prolonged days – a reference to the special reward in the World-to-come.

The Sages (Kiddushin 46a) teach that only the reward for interpersonal *Mitzvos* is remunerated in this world (and only partially, as the principal remains for the World-to-come), while the reward for other *Mitzvos* is entirely reserved for the World-to-come. What is significant about this *Mitzvah*, which is not an interpersonal *Mitzvah*, that the Torah assures a special reward even in this world?

One of the reasons given for this *Mitzvah* is that it teaches compassion. We must respect the feelings of the mother bird and not make her witness the taking of her eggs or chicks. We therefore chase her away first and, only then, we may take them.

One who learns compassion for a bird will inevitably grow in their kindness to human beings as well. Ultimately, the *Mitzvah* of *Shiluach Hakain* is indeed an interpersonal *Mitzvah*, as the result of its fulfillment is the betterment of our social relationships. Therefore, it is appropriate that even this *Mitzvah* carry with it reward in this world.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

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

She shall grow her nails. (Unkelos)

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

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

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

Parsha Riddle

Why do snakes have spots on their skin?

Please see next week's issue for the answer.

Last week's riddle:

When is one permitted to transgress the prohibition of Ba'al Tashchis – destroying something useful?

Answer: In order to perform a mitzvah.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Ki-Seitzei (24:15), the Torah commands us not to cheat our employees, and to pay them on time: "You shall not cheat a poor or destitute hired person among your brethren, or a proselyte who is in your Land, or one who is in your cities. On that day shall you pay his hire; the sun shall not set upon him, for he is poor, and his life depends on it; let him not call out against you to Hashem, for it shall be a sin in you."

The Torah has previously commanded (Vayikra 19:13): "You shall not cheat your fellow and you shall not rob; a worker's wage shall not remain with you overnight until morning." The Talmud (Bava Metzia 110b-111a) explains that compensation that becomes due during the day must be paid by the end of the day ("the sun shall not set upon him"), while compensation that becomes due during the night must be paid by the end of the night ("a worker's wage shall not remain with you overnight until morning"). The Talmud further elaborates that between these two passages, there are no fewer than six distinct mitzvos that are violated by withholding an employee's wages:

1. You shall not cheat your fellow
2. You shall not rob
3. You shall not cheat a poor hired person
4. A worker's wage shall not remain with you overnight
5. On that day shall you pay his hire
6. The sun shall not set upon him

[According to the text of the Rif and Rambam, there are only five mitzvos, since the two prohibitions against cheating count as one.]

Some understand that while there are six mitzvos in total, they will not all apply in any given scenario, since #4 only applies to compensation that becomes due during the night, while #5 and #6 only apply to compensation that becomes due during the day. (Rashi *ibid.*) Others maintain that failure to pay any compensation will eventually violate all the enumerated prohibitions: #5 and #6 at nightfall, and #4 at daybreak. (Rambam *Hilchos Sechirus* 11:2 and *Tur CM* #339, as explained by *Beis Yosef* and *Lechem Mishnah*)

The full list applies only to one intending to default; one who intends to merely delay payment only violates #4, #5, and #6. (*Lechem Mishnah*)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not for leaning on.
2. I am for the mother.
3. On the road.
4. Ownerless.

#2 WHO AM I?

1. Eat.
2. Drink.
3. Potential robber.
4. Prospective murderer.

Last Week's Answers

#1 A Mum (Blemish) (My beginning and end are the same, I disqualify, I am permanent, I am not your mother.)

#2 A Navi (Prophet) (I am not a net gain, I have messages, Kill the fake, Listen to me.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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!

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