



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### **A Little Good Should Go a Long Way**

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

**“You shall not reject an Egyptian, for you were a sojourner in his land” (23:8)**

The verse in Parshas Ki Seitzei teaches us that we are not to utterly reject Egyptian converts, but rather, after three generations, they are permitted to marry into the Jewish nation. This illustrates for us what the Torah expects from a Jew concerning *Hakaras Hatov* – gratitude. Although the Egyptians enslaved us and threw our newborn males into the river, we do not forget their earlier kindness to us as a nation.

When our forefather Yaakov and his family came to Egypt to flee the famine in the land of Canaan, they were treated with kind hospitality by Pharaoh and the Egyptian people. The Egyptians settled the Jewish people into the area of Goshen. It was there that the small family of seventy souls developed into a nation of millions before being enslaved. Out of this gratitude to the Egyptians, we have a special commandment not to reject them.

Rav Pam derives a tremendous lesson from here. We must not discount a small measure of good by a large measure of bad. Even though we, as a nation, suffered greatly at the hands of the Egyptians for two centuries, we do not overlook the benign earlier years of the sojourn in Egypt when the Egyptians behaved properly to us.

In our own relationships as well, we must strive to focus on the positive things we receive from others and show gratitude for them – even in a situation where the negatives might outweigh the positives.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

In this week's Parsha, the Torah states: **Fathers shall not be put to death because of sons, and sons shall not be put to death because of fathers, a man should die for his own sin** (24:16). Back in Parshas Ki Sisa, however, it states: **On the day I make My account, I shall bring their sin to account against them** (32:34). The Gemara comments that: *No tragedy befalls Bnai Yisroel that does not include some punishment for the Cheit HaEgel* (Sanhedrin 102a).

How do we resolve this apparent conflict? Are we held accountable for the sins of the previous generation or not?

### Parsha Riddle

**How many times do we mention Hashem in Shema?**

Please see next week's issue for the answer.

Last week's riddle:

**Where in the Parsha is there a source for the obligation to escort a guest who leaves your home?**

**Answer: When the elders of the city prove that they had no part in the death of the traveler they say, "We did not leave him without being escorted." (Rashi 21:7)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *Parasha Ki-Seitzei* (22:8), the Torah commands: "If you build a new house, you shall make a fence for your roof, so that you will not place blood in your house if a fallen one falls from it." The Talmud (Sukkah 3a) declares that in a variety of *halachic* contexts, including ours, the minimum dimensions a building must possess in order to be considered a "house" are four cubits by four cubits.

One of the other contexts mentioned by the Talmud is *mezuzah*: a room does not require a *mezuzah* unless it meets those dimensions. Rosh (*Mezuzah* #16) understands that a *mezuzah* is not required unless the length and width are each at least four cubits, whereas Rambam (*Mezuzah* 62) rules that one is required as long as the total area is at least sixteen square cubits. *Chayei Adam* (15:25) assumes that Rambam and Rosh maintain their respective positions in our context. *Aruch ha-Shulchan* (CM 427:1) rules that Rosh's narrower standard in the context of *mezuzah* notwithstanding, in our context of possible danger, one should be stringent and construct a fence around the roof of any house that is at least sixteen square cubits.

The basic rule that a house not possessing the appropriate dimensions does not require a fence is difficult to understand: Rambam (*Rotzeach* 11:4) rules that "it is a positive mitzvah to remove **any** obstacle that could pose a danger to life," so insofar as people use the roof and are in danger of falling off it, why should a fence not be required? The *acharonim* explain that unlike other dangerous situations, where the concern is that someone may be oblivious to the danger and thereby come to harm, a person on a roof understands the precariousness of his situation and is naturally careful. Moreover, utilizing roofs is a normal human activity, just like climbing trees and engaging in construction of roofs and upper stories of buildings, which are permitted even in the absence of a protective fence. The Torah nevertheless imposes an obligation to build a fence around the roof of a house, but this obligation is limited to buildings that possess the required minimum dimensions (*Chazon Ish CM Likutim* 18:1-2, R. Asher Weiss, Maake 5772).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am scary.
2. I am not for foot.
3. I am not empty nested.
4. I am only for a mother.

#### #2 WHO AM I ?

1. I am for plowing.
2. I am for clothing.
3. I am for planting.
4. I am not for tzitzis.

#### Last Week's Answers

**#1 Ir Miklat (City of Refuge)** (I totaled forty-two, Three on each side, I saved, Do not leave.)

**#2 A King** (I am on request, Fear me, I carry a Torah, I must be Jewish.)

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