



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Right Focus

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Ki Seitzei, the Torah teaches that a man is exempt from service in the army for the first year of his marriage. The Torah explains, "He shall be free [of outside obligations and dedicated] to his house for one year, *v'simach es ishto asher lakach*." (24:5). Rashi explains that although one might think to interpret the end of this verse as, "and *he shall be happy* with the wife that he married," that would have been correct if it had said, *v'samach*. *V'simach*, however, should be understood as, "and *he shall make happy* the wife that he married."

By simply clarifying the correct interpretation of this verse, Rashi is actually giving us a profound insight. The Torah is not giving the husband a year off to enjoy his new marriage. Rather, it is giving him a year to *fulfill his obligation* to make his new wife happy. While for many, their first thought when entering into a relationship tends to revolve around "*What's in it for me? How will it make me happy?*" the correct approach is to focus on how we can make the *other person* happy. This responsibility is so important that the Torah forbade a man from going to battle in order to fulfill this obligation.

This perspective is applicable in all of our relationships. The more that we can focus on what we can do for the other person, the better our relationships will be, the better our fulfillment of interpersonal *mitzvos* will be, and, ultimately, the happier we ourselves will be. When we dedicate ourselves to *v'simach* – to bringing joy to others – we inevitably discover *v'samach*, true joy within ourselves.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please email info@gwckollel.org

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. Is it an obligation or is it optional?

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:

Name four Mitzvos in this week's Parsha for which the Torah gives the reason why we are commanded?

Answer: A king must write his own Sefer Torah (so he will be humble); a king must not own too many horses (so he does not lead the people down to Mitzrayim); a king must not have too many wives (so they will not lead him astray); the prohibition of taking bribery (so you will not be blinded in your judgement)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Ki-Seitzei* (22:8), the Torah commands: "When you build a new house, you shall make a parapet for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof]."

"That the one who falls should fall from it" is a translation of the Hebrew "*ki yipol ha-nofeil mimenu*," which literally means "if the faller falls from it." Why is the potential victim described as "the faller," since he has not yet fallen? Ibn Ezra suggests that this may simply be a matter of linguistic style ("*derech ha-lashon*"), or alternatively an expression of prophecy ("*divrei nevuah*"). Our Sages, however, explain that the phrase "the faller" indicates that the fall was preordained by Hashem, and not a meaningless accident.

This person was destined to fall from that roof from the six days of Creation, it was ingrained into nature. **As**, although **he did not yet fall, the verse calls him fallen. Nevertheless**, the owner of the house is indicted for this, as **merit is engendered by means of the innocent and guilt by means of the guilty.** (*Shabbos* 32a)

Some *rishonim*, however, explain the verse in precisely the opposite fashion: someone whose fall has been decreed by Divine providence due to his sinful conduct will not possibly be saved by a parapet, and so the purpose of building a parapet is only to save "the faller," i.e., "someone who falls by himself absent any Divine intention." (*Akeidas Yitzchak* here (#97) and *parashas Vayishlach* (#26), and see Abarbanel here.)

The *Sefer Ha-Ikkarim* (4:6) accepts the Sages' interpretation of "the faller" as someone who was destined to fall, but he explains that we should not extrapolate from this that everything that occurs is preordained by Hashem.

The *Kli Yakar* cites an approach that accepts the Sages' interpretation of "the faller" as someone who is destined to fall, but still understands the purpose of the parapet to be for the security of those who have not been destined to fall. According to this approach, the phrase "from it" refers to the parapet and means "despite it," and so the sense of the verse is: "you shall make a parapet for your roof" – in order to save someone who has not been destined to fall, although a parapet will not save someone who has been destined to fall, since such an individual – "the faller" – will fall despite its presence. **PRESENTED BY**

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. For some I am only small.
2. For some I am also big.
3. I'm not in "time-out" but I am put in the corner.
4. I may be shatnez.

#2 WHO AM I?

1. You heard me 6 months ago.
2. Once d'oraissa.
3. Tzeirei or segol?
4. Remember.

Last Week's Answers

#1 A king (My forgiveness doesn't work, You shouldn't have even though I am a mitzvah, I am not a scribe yet I need a scroll, I was oiled.)

#2 Witnesses (I am 2 or 3 but also 100, I may be responsible for what I didn't do, I make you stand, Sometimes one is useful.)

KOLLEL BULLETIN BOARD



featuring words of insight and inspiration from
Rabbis of our community about
Rosh Hashana, Yom Kippur, and Sukkos

Rabbi Meir Bulman
Rabbi, Southeast Hebrew Congregation

Rabbi Michael Frank
Rabbi, Kehillas Ohr Hatorah

Rabbi Dovid Rosenbaum
Rabbi, Young Israel Shomrai Emunah

Rabbi Yosef Singer
Rabbi, Young Israel Ezras Israel Potomac

Rabbi Moshe Walter
Rabbi, Woodside Synagogue Ahavas Torah

Rabbi Brahm Weinberg
Rabbi, Kemp Mill Synagogue

Rabbi Hillel Shaps Director, GWCK

Tuesday, Sept. 16 at 8:15pm on Zoom. Zoom info at gwckollel.org