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**Want to Fix Your Husband? Read This First**

**By Devora Levy**



Here’s what actually works—and it’s not what you think.

I’ve been noticing a theme lately in couple’s sessions.

She’s frustrated. He’s shutting down. She’s naming the problems—one after the other—and he’s sitting there, not sure if he’s supposed to defend himself or just nod along.

Then he finally says what he’s been holding in for the past 20 minutes: “Why am I the one who has to change?”

It’s a fair question.

No one enters a relationship to become a project. And yet, somewhere along the way, many women feel compelled to “help” their husbands become better versions of themselves.

He should be more spiritual.

He should help out more.

He should be more present with the kids.He should, he should, he should…

Your instincts may not be wrong. On the contrary—women are relationship beings. We feel the tension in the air before there’s even been an argument. We sense distance before it shows up in words.

Women are emotionally wired to detect misalignment. And often, that intuition is spot on.

We’re the early warning system, the ones who know when something feels off—even when we can’t explain it.

But what do we do with that gift?

It’s one thing to sense that something is wrong. It’s another thing to communicate that in a way that doesn’t feel like attack, criticism, or judgment.

It’s one thing to want more from your husband. It’s another to try to fix him.

**I Believe In You**

The Torah describes the first wife as an ezer k’negdo—a “helper opposite him” ([Genesis, 2:18](https://www.sefaria.org/Genesis.2.18?lang=he-en&utm_source=aish.com&utm_medium=sefaria_linker)). It sounds contradictory. How can you help someone by opposing them?

It means we are meant to be our husbands’ mirrors—not their judges. It means we reflect back what we see in them—not through sarcasm, but through sincerity.

Not with frustration, but with faith. We help—not by nagging—but by believing.

If you’ve ever felt that your husband could be so much more, you’re probably right. But the question is: do you see his potential in a way that inspires him, or in a way that discourages him?

**But What If He Really Does Need to Change?**

Take a look at how you’re speaking up.

There’s a huge difference between “Why are you always on your phone?” and “I miss you. Can we carve out some time together this evening?”

Your words should come from a place of connection, not criticism.

Between “You never help with the kids” and “It really means a lot to me when you put them to bed. They adore you.”

Tone, timing, and trust matter.

Your words should come from a place of connection, not criticism.

I once heard it said: “A man changes for a woman not when she’s disappointed in him, but when he feels she truly believes in who he can become.”

Your husband doesn’t need a therapist. He needs a partner.

He doesn’t need a lecture. He needs a light. Someone who brings out his best without making him feel like a failure in the process.

**Looking Inward**

And sometimes, the hardest work is the inner work.

Sometimes what’s really needed is not for him to change—but for you to practice acceptance (and to be clear, I am not talking about an abusive situation).

Maybe what’s needed is to let go of the fantasy version of him and honor the real human being you married. Instead of fixing him, you’re growing together in a safe emotional space where the two of you can evolve.

So, want to fix your man? Don’t.

Instead, notice. Encourage. Inspire. Reflect his goodness back to him in a way that makes him want to rise.

And most importantly: Be the kind of woman whose presence makes it easy to grow.

*Reprinted from the July 2, 2025 website of aish.com*

**The Importance of Serving G-d with Joy**

*Because you did not serve the L-rd your G-d with joy and with gladness of heart... you will serve your enemies (Deut. 29:47)*

Joy is such an important part of the Jew's service of G-d that the harsh consequence of "you will serve your enemies" does not result from a deficiency in the service, but from worshipping G-d without joy. When a Jew is happy, G-d is happy, as it were, and even the harshest decrees are annulled - analogous to an earthly king granting amnesty to his prisoners when he is in a cheerful mood. (Chasidic teachings)

*Reprinted from the Parshat Ki Savo 5762/2002 edition of L’Chaim*

**Rav Avigdor Miller on**

**Chodesh Elul in America**



**QUESTION:** Why is it that in Europe, in the yeshivos and even among the balabatim, there was a real sensation of eimas ha’din, the fear of the upcoming judgement during Elul, while here in America we don’t see that type of feeling? Aren’t we frum just like they were in Europe?

**ANSWER:** Let me explain something to you. In the ancient times – and by ancient, I mean a hundred years ago  – when they bentched Rosh Chodesh Elul there was a trembling, a *tziternish*. Yes; as soon as they mentioned Elul there was a *tziternish*. And that’s because in those days people lived with emunah. Today, even though we have very frum people, you have to know that we are saturated with the apikorsis of the outside world.  So many people, Orthodox Jews, frum Jews, are really apikorsim right underneath the skin.

Our minds are full of the atmosphere that comes in from the street. And one has to work very hard to fight this influence. You really have to work on it. Once upon a time, a hundred years ago, did they have any significant  contact with the goyim? No, nothing at all. They did business with the goyim. They bought and sold. But did they read goyishe things? Never.

But here we are facing a *gezeirah*. Our children in school must read English books. English books, even if they are not full of apikorsis, they are still goyishe books you have to know. And the best goyishe books are a harmful influence. I know what I’m talking about. The best goyishe books are a harmful influence. They get into the heads of our children. And into our heads, as well.

That’s why we say, “Ribono Shel Olam, *kabtzeinu v’hatzileinu min hagoyim*.” Hashem, please gather us together and make us free from the goyim. We want to be able to come together once again, and live the way Jews are supposed to live, without any influence at all from the outside.

And therefore, what’s even the question?! We’re very far away from how they used to approach Elul because we’re very far away from emunah. Like the Mashgiach, Rav Yeruchem, once said. He said this about eighty years ago. He said, “We cannot even understand the greatness of our great-grandmothers.” Not our great-grandfathers; our great-grandmothers! They had such yiras shamayim that even Rav Yeruchem himself couldn’t feel it. The outside world had begun to seep in. It was gradual, but it began to make its way in. And that’s how the Jewish world began to spoil.

And although today, boruch Hashem, there is a big movement for teshuva, we have to also make a very big movement for *teshuva pnimis*. To create a pure Torah mind requires work. A very great movement is needed! We have to work very hard in order to regain just part of the attitude that our great-grandmothers and great-grandfathers once had. The Jewish street was *mamish* saturated with yiras Hashem. You have no idea – no idea at all – what it was like to walk in the Jewish street.

*Reprinted from a recent email of Torah Avigdor. (September 20000)*

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*Blessed will you be in the city, and blessed will you be in the field (Deut. 28:3)*

A city has certain advantages over rural life, among them the pleasure of others' company and the availability of places of Torah and learning. Rural life also has its advantages, such as a more relaxed life-style, fresher air, and warmer relationships between neighbors. G-d's blessing is that we should be equally blessed in both locales. (Chatam Sofer)

*And you shall go to the place which the L-rd your G-d will choose to place His name there (Deut. 26:2)*

A Jew does not travel the face of the earth of his own volition; Divine Providence leads him from place to place for the sole purpose of "placing His name there" - sanctifying the name of G-d in that particular place. (Hayom Yom)

*Reprinted from the Parshat Ki Savo 5762/2002 edition of L’Chaim*

**The Seeming Contradiction of The Commandment of Bikurim (the First Fruits}**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



This week's Torah portion, Ki Tavo, opens with the commandment of bikurim - first fruits. "You shall put it in a basket... and the priest will take the basket out of your hand."

Closer study of the Torah's laws of bikurim reveals that the presentation of the basket (usually made out of wicker) to the kohen (priest) was an integral part of the commandment itself.

Interestingly, while the fruits that were brought were only the choicest, and only selected from the seven varieties with which the land of Israel is praised, the basket that was used for them was made of a common material.

This seeming contradiction in the commandment of bikurim contains an allusion to the descent of the soul from the higher spheres and its incarnation in a physical body down below.

The fruits of the bikurim are symbolic of the soul; the basket is the corporeal body. Handing the basket to the priest represents the purpose for which the soul made this drastic descent.

In general, the first fruits are symbolic of the Jewish people; more specifically, of the G-dly soul as it exists Above, completely transcendent of the physical world.

G-d's plan, however, is for this rarefied soul to become enclothed in a body, a coarse and lowly "vessel" which contains it, as it were.

This vessel makes it difficult for the soul to express its connection with G-d, even to the point of obscuring its true mission in the world. Again, just as in the commandment of bikurim, the holy and superior "fruit" is contained and even constrained within the confines of a simple and unpretentious "basket."

Chasidut provides the reason for this, explaining that the descent of the soul into a physical body is a "descent for the purpose of ascent": It is precisely through its sojourn on the physical plane, having to confront the difficulties of this world and overcome them, that the essence of the soul is revealed and a higher level of spirituality attained - much higher than could ever be reached without experiencing this descent in the first place.

In principle, "fruits" alone are not enough; the objective of the soul's descent is "fruits within a basket."

The soul's growth is accomplished through the performance of practical commandments, which can only be done with the help of the "vessel" - the physical body. For in truth, the soul was already filled with love and awe of G-d before it came down into the material world; the only change it experiences upon finding itself in a body is that it can now do physical commandments, something that was previously impossible. Thus, the soul is rendered capable of elevating the physical world and turning it into holiness - the intent of all of creation.

*Reprinted from the Parshat Ki Savo 5762/2002 edition of L’Chaim Adapted from Likutei Sichot of the Lubavitcher Rebbe, Volume 29.*

**Believing that Hashem**

**is Not Limited in His**

**Ability to Help Us**

**By Daniel Keren**

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**Rabbi Yosef Viener**

One of the featured speakers at a recent Hakhel Yarchei Kallah Event in Flatbush was Rabbi Yosef Viener, mora d’asra of Khal Shaar Hashomayim in Monsey. The topic of his lecture was “Creating 36 Trillian Dollars, Searching for the Moon, and Discovering Ourselves.”

Rabbi Viener began his lecture by noting that $36 Trillion Dollars was recently the national debt in the United States. Apparently there are some economists and politicians who believe that the government can simply continue to borrow money without fearing any serious consequences.

One who is financially conservative will buy U.S. Treasury bills or bonds that are backed by the confidence or bitachon (trust) of others in the U.S. government.

The nimshal (comparison) is that the above is similar to what is happening in the spiritual realms. Hashem also has the unlimited ability to give us as much as He wants to give us. He has no limitations like governments on earth that have to pay interest on loans they take to pay their bills. All Hashem wants is that we should utilize His gifts and brochas (blessing) to us in a proper manner and not abuse what bountiful gifts He bestows upon us.

Rabbi Viener recalled recently that this past Nissan it was difficult to perform the mitzvah of Kiddush Levana, the blessing the New Moon. The last opportunity was the first Seder night and his request to his grandchildren to find the moon so he could make the precious brocha was not achieving results, until he offered an incentive of $50 to any grandchild who could find the moon. After that offer, the grandchildren began leaving the room of the seder every 10 to 15 minutes to try and discover that moon and earn their $50 reward.

That Rabbi Viener said was an important opportunity to teach the children the lesson that amalus, our efforts to do a mitzvah is important. We learn in the recent parsha of the Chumash that in the days when the Yovel (Jubilee) was observed in the days of the Beis Hamikdosh (the Holy Temple in Jerusalem) that one must be careful to not take advantage of the other partner in the transaction when selling land that must return to the seller with the coming of the next Yovel year.

The concept behind the halacha to not cheat another person or to make a joke or to humiliate another person is to have Emunah (trust) in Hashem and to behave properly. You need not take advantage of others to become wealthy. If you have Emunah in Hashem you can confidently place your trust in Hashem and have less Emunah in others. It is better to rely on Hashem and place your hopes in Him.

There were two great wealthy people in the history of mankind – Korach among the Jews and Haman among the umos, the nations of the non-Jewish world. Sadly, their incredible wealth led to their destruction as it caused them to become arrogant. Their desire for greatness led to their painful downfall.

The Bnei Gad and the Bnei Reuven asked Moshe to be allowed to settle in the lands the Bnei Yisroel conquered from the Amorite kings - Og and Sichon and not take their share of the land in the Seven Canaanite nations that Hashem had promised to give the Jewish nation in fulfillment of his promise to the Avos – Avrohom, Yitzchak and Yaakov. They promised that they would not settle in the conquered kingdoms of Og and Sichon until they helped their brethren conquer the Seven Canaanite nations.

Everything on paper was OK but the members of the Shevatim (tribes) of Gad and Reuven made a mistake in giving up the opportunity to live in the greater kedusha (holiness) of the Land of the Seven Canaanite nations (the future Eretz Yisroel [Land of Isra]. This, for example, resulted in tribes of Gad and Reuven being the first of the 12 Shevatim to be captured and sent into exile.

Rabbi Viener also discussed the difference between Rus (Ruth) and Orpah. They both originally intended to accompany Naomi, their mother-in-law back to Eretz Yisroel after the deaths of their husbands. Their mother-in-law tried to discourage them, telling Rus and Orpah to back to the wealthy homes of their parents. Rus remained with Naomi, while Orpah gave up and felt she wasn’t up to the task of making a new life in Eretz Yisroel.

Had Orpah simply had the Emunah that Hashem would be able to give her siyata d’shmaya, in abundance and simultaneously bless her with material wealth, she would not have left Naomi and suffered her terrible spiritual downfall and loss of a share in Olam Habah (the World to Come.) This is a potent lesson for all of us Jews today despite the many difficulties that seemingly threaten us at all times.

*Reprinted from the Parshat Ki Seitzei 5785 edition of The Jewish Connection.*



On October 7th, Ilan Weiss gave his life defending his community. He was killed by Hamas terrorists and his body was taken into Gaza.

His wife Shiri and daughter Noga were also taken by Hamas terrorists that morning. They were released after fifty days in captivity.

Ilan was a husband, a father, and a man loved for his humor, his dedication, and his constant willingness to help.

On August 29th, Israel has received him back with both heartbreak and honor.

*Reprinted from the website of Aish.com*

**The Jewish View on**

**Hunting for Sport**

**By Rabbi** [**Baruch S. Davidson**](https://www.chabad.org/search/keyword_cdo/kid/12148/jewish/Davidson-Baruch-S.htm)



There is no verse in the [Ten Commandments](https://www.chabad.org/library/article_cdo/aid/2896/jewish/The-Ten-Commandments.htm) that reads, “Thou shall not hunt for sport.” Nor, for that matter, does that verse appear in any other part of [the Bible](https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm).

So, what’s so un-Jewish about hunting?

Of the billions of people who have read the Bible, more will remember its stories than its commandments. And it’s quite obvious that, as a book in which every letter is calculated, the stories that the Bible chooses to tell are there for a specific reason. For starters, there are the messages they convey to us through the depiction of their heroes. Even a child can pick up lessons about hospitality from [Abraham](https://www.chabad.org/library/article_cdo/aid/112356/jewish/Abraham-Our-Father.htm), or lessons in leadership from [Moses](https://www.chabad.org/library/article_cdo/aid/73398/jewish/Moses.htm).

Then there are the lessons we learn from the bad guys: what not to do and who not to be. Two ignoble characters who appear early on in the Bible are [Nimrod](https://www.chabad.org/library/article_cdo/aid/112333/jewish/Nimrod-and-Abraham.htm) and [Esau](https://www.chabad.org/library/article_cdo/aid/112039/jewish/Jacob-And-Esau.htm).

Nimrod’s name means “rebellion,”[1](javascript:doFootnote('1a1589324');) referring to the fact that it was he who led his generation to [build the Tower of Babel](https://www.chabad.org/library/article_cdo/aid/246611/jewish/The-Tower-Of-Babel.htm) as a revolt against G‑d.[2](javascript:doFootnote('2a1589324');) Nimrod is also the king who threw Abraham into a fiery furnace.[3](javascript:doFootnote('3a1589324');) He is also identified by the Talmud as Amrafel, the king against whom Abraham waged war in order to save his nephew, Lot.[4](javascript:doFootnote('4a1589324');)

Then we have Esau, who, as the archetype of evil, mocks the important status that [G‑d](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm) gives to the firstborn, [sells it to his brother Jacob](https://www.chabad.org/library/article_cdo/aid/112039/jewish/Jacob-And-Esau.htm) and then seeks to kill him. According to the [Talmud](https://www.chabad.org/library/article_cdo/aid/2537389/jewish/Talmud.htm), he was an adulterer, a heretic and a murderer, too (one of his first victims being our friend, Nimrod).[5](javascript:doFootnote('5a1589324');)

Interestingly enough, there are two people in the entire Bible who are described as hunters. You guessed it: Nimrod and Esau.

Nimrod is described in [Genesis 10:9](https://www.chabad.org/library/bible_cdo/aid/8174/jewish/Chapter-10.htm#v9):

He was a mighty hunter before the L‑rd; therefore, it is said, “Like Nimrod, a mighty hunter before the L‑rd.”

Esau is contrasted to his brother Jacob in [Genesis 25:27](https://www.chabad.org/library/bible_cdo/aid/8220/jewish/Chapter-25.htm#v27):

And the youths grew up, and Esau was a man who understood hunting, a man of the field, whereas Jacob was an innocent man, dwelling in tents.

What does that tell you about the Jewish attitude toward the sport of hunting?[6](javascript:doFootnote('6a1589324');)

Of course, Jewish law does permit the slaughter of animals for food, clothing or any other purposeful need (read [Judaism and Vegetarianism](https://www.chabad.org/library/article_cdo/aid/858870/jewish/Judaism-and-Vegetarianism.htm)).[7](javascript:doFootnote('7a1589324');) But this too should not be done with an *attitude* of cruelty, as is illustrated in the following Talmudic story:

A calf was being taken to the slaughter, when it broke away, it hid it’s head under the robes of Rabbi [Judah the Prince](https://www.chabad.org/library/article_cdo/aid/112279/jewish/Rabbi-Judah-the-Prince.htm) ([Yehudah Hanassi](https://www.chabad.org/library/article_cdo/aid/112279/jewish/Rabbi-Judah-the-Prince.htm), referred to throughout the Talmud simply as “Rabbi”), and cried. “Go,” said Rabbi, “for this you were created.” Thereupon they said [in Heaven], “Since he has no pity, let us bring suffering upon him.” [He subsequently suffered from physical pain for thirteen years.]

And [the suffering] departed likewise. How so? One day, Rabbi’s maidservant was sweeping the house; [seeing] some young weasels lying there, she began to sweep them away. “Let them be,” said Rabbi to her; “It is written ([Psalms 145:9)](https://www.chabad.org/library/bible_cdo/aid/16366/jewish/Chapter-145.htm#v9), ‘His mercies extend to all His creatures.’” Said they [in Heaven], “Since he is compassionate, let us be compassionate to him.”[At which point his physical pain dissipated.][8](javascript:doFootnote('8a1589324');)

Beyond that, [Jewish law](https://www.chabad.org/library/article_cdo/aid/325184/jewish/Jewish-Practice.htm) prohibits causing any unnecessary pain to animals. This is derived from the injunction in [Deuteronomy (22:4)](https://www.chabad.org/library/bible_cdo/aid/9986/jewish/Chapter-22.htm#v4),[9](javascript:doFootnote('9a1589324');) “You shall not see your brother’s donkey or his ox fallen [under its load] on the road, and ignore them.”[10](javascript:doFootnote('10a1589324');) Here, the Torah requires a Jew to help unload an overburdened pack animal as quickly as possible, even if the animal belongs to a wicked person.[11](javascript:doFootnote('11a1589324');) Similarly, [kosher slaughter](https://www.chabad.org/library/article_cdo/aid/222239/jewish/About-Shechita.htm) is done in a way that causes the animal the [least amount of pain](https://www.chabad.org/library/article_cdo/aid/222248/jewish/Is-Shechita-Humane.htm).[12](javascript:doFootnote('12a1589324');)

If one hunts and leaves the game writhing in pain, or maimed for the rest of its life, one clearly transgresses this moral code.[13](javascript:doFootnote('13a1589324');) One could argue, however, that the above rule does not apply in a case where one kills the animal and swiftly takes it out of its pain.[14](javascript:doFootnote('14a1589324');)

There is another Jewish value to which this sport would run contrary: the [laws of conservation](https://www.chabad.org/library/article_cdo/aid/938181/jewish/Wastefulness.htm).[15](javascript:doFootnote('15a1589324');) Everything in this world has a “soul,” a spark of Divine purpose, or that which animates it until it reaches the goal for which it was created. If a human being has a need for this other creation, then the animal and vegetative kingdom are contributing to the human’s mission in this world, which is ultimately the soul of every creation’s existence (see [The Development](https://www.chabad.org/library/article_cdo/aid/1101/jewish/The-Development.htm)).

If one is hunting to utilize the hides of animals for things that are justifiably beneficial for the human, this purpose is achieved. Similarly, if the animal is being used for medical research, this can be justified. But if one is killing animals for sport, he is cruelly depriving the animal from realizing its ultimate potential.

The [Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson](https://www.chabad.org/theRebbe/default_cdo/jewish/The-Rebbe.htm), of righteous memory, referred to the cruelty of hunting in his talk of January 31, 1972.[16](javascript:doFootnote('16a1589324');) He recounted the story of his predecessor, the sixth Chabad Rebbe, [Rabbi Joseph Isaac Schneersohn](https://www.chabad.org/library/article_cdo/aid/110174/jewish/Rabbi-Yosef-Yitzchak-Schneersohn.htm), where he was rebuked by his father when he mindlessly tore a leaf off a tree (see “[The Leaf](https://www.chabad.org/library/article_cdo/aid/66990/jewish/The-Leaf.htm)“), illustrating that this idea applies to carelessly ruining the plant kingdom as well.

This aversion to hunting is expressed in another teaching of the Talmud. The book of Psalms opens with the verse, “The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners, nor sit in the company of scorners.”

The Talmud states that “‘neither did he stand in the way of sinners’ refers to one who does not attend *kenigyon*.”[17](javascript:doFootnote('17a1589324');) [Rabbi Shlomo Yitzchaki](https://www.chabad.org/library/article_cdo/aid/111831/jewish/Rashi.htm), the foremost commentator of the Talmud (known as Rashi), explains that *kenigyon* means “hunting animals, using dogs, and their entire intent is for play and fun.”[18](javascript:doFootnote('18a1589324');)

Accordingly, it is ruled in the Code of Jewish Law that “it is forbidden to hunt with dogs, because this constitutes ‘the company of scorners.’”[19](javascript:doFootnote('19a1589324');)

Whether because there is an actual prohibition involved, or because it runs contrary to the morals and values taught by the [Torah](https://www.chabad.org/library/article_cdo/aid/1426382/jewish/Torah.htm), hunting is not a good sport for a nice Jewish boy or girl. Try basketball.

Footnotes

**[1.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef1a1589324)** Talmud, [Pesachim 94b](https://www.chabad.org/torah-texts/5445539/The-Talmud/Pesachim/Chapter-9/94b" \o "Pesachim 94b). [**2.**](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm#footnoteRef2a1589324) Talmud, [Chullin 89a](https://www.chabad.org/torah-texts/5462981/The-Talmud/Chullin/Chapter-6/89a" \o "Chullin 89a): “I bestowed greatness upon Nimrod, and he said: Come, let us build us a city” ([Genesis 11:4)](https://www.chabad.org/library/bible_cdo/aid/8175/jewish/Chapter-11.htm#v4).

**[3.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef3a1589324)** Talmud, [Eruvin 53a](https://www.chabad.org/torah-texts/5444308/The-Talmud/Eruvin/Chapter-5/53a" \o "Eruvin 53a). [**4**.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm#footnoteRef4a1589324) Ibid. [**5**.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm#footnoteRef5a1589324) Talmud, [Bava Batra 16a](https://www.chabad.org/torah-texts/5456451/The-Talmud/Bava-Batra/Chapter-1/16a).

**[6](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef6a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef6a1589324) This reasoning was given by the Rabbi Yechezkel Landau (1713–1793), Chief Rabbi of Prague, in his volume on Talmud and Jewish law, the *Noda B’Yehudah* (Mahadura Tinyana, Yoreh De’ah 10).

**[7.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef7a1589324)** “If any man, whether of the family of Israel or a proselyte who joins them, traps a quarry of wild animal or bird that may be eaten, and spills its blood, he must cover [the blood] with earth“ ([Leviticus 17:13)](https://www.chabad.org/library/bible_cdo/aid/9918/jewish/Chapter-17.htm#v13). The law here refers to catching an animal in order to kill it through kosher ritual slaughter.

**[8](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef8a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef8a1589324) Talmud, [Bava Metzia 85a](https://www.chabad.org/torah-texts/5456023/The-Talmud/Bava-Metzia/Chapter-7/85a).

**[9.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef9a1589324)** This obligation is also mentioned in [Exodus 23:5](https://www.chabad.org/library/bible_cdo/aid/9884/jewish/Chapter-23.htm#v5).

**[10.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef10a1589324)** There is a Talmudic debate ([Bava Metzia 32b)](https://www.chabad.org/torah-texts/5455561/The-Talmud/Bava-Metzia/Chapter-2/32b) if the broader prohibition of not causing pain to animals is actually a Biblical prohibition, or a Rabbinic prohibition based on this. The majority of authorities on Jewish law are of the former opinion.

**[11](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef11a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef11a1589324) See Talmud Bava Metzia ibid., and [Maimonides](https://www.chabad.org/library/article_cdo/aid/889836/jewish/Maimonides.htm) in his Code of Jewish Law, the [Mishneh Torah](https://www.chabad.org/library/article_cdo/aid/682956/jewish/Mishneh-Torah.htm), Laws Regarding the Murderer and the Preservation of Life, ch. 13. [**12.**](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm#footnoteRef12a1589324) See Sefer HaChinuch, mitzvah 451. See also ibid. 186, where he points to the Torah’s expression “he has spilled blood” used regarding the purposeless killing of animals, which is reminiscent of the expression used for killing humans (see [Judaism and Vegetarianism](https://www.chabad.org/library/article_cdo/aid/858870/jewish/Judaism-and-Vegetarianism.htm)).

**[13](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef13a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef13a1589324) See [Rashi](https://www.chabad.org/library/article_cdo/aid/111831/jewish/Rashi.htm) to Talmud, [Avodah Zarah 11a](https://www.chabad.org/torah-texts/5459439/The-Talmud/Avodah-Zarah/Chapter-1/11a), where he says that it is forbidden to cause a kosher animal to become *treifah*, fatally injured. See, however, [Tosafot](https://www.chabad.org/library/article_cdo/aid/112332/jewish/The-Tosafists.htm) ad loc. Responsa Shemesh Tzedakah (late seventeenth century) cites this as another issue posed by hunting.

**[14](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef14a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef14a1589324) This is deduced from the dialogue recorded in the Talmud, [Chullin 7b](https://www.chabad.org/torah-texts/5462290/The-Talmud/Chullin/Chapter-1/7b" \o "Chullin 7b), where Rabbi Judah the Prince sought to eliminate the danger of being kicked by a wild mule. When he suggested maiming them—“I shall hamstring them”—the reply he received was, “You would be causing suffering to the animals.” When he suggested just killing them, the reply was, “There is the prohibition against wanton destruction.” It is implied that killing them would not be considered causing suffering to animals. See, however, R. Bezalel Ashkenazi, in his volume Shitah Mekubetzet on the Talmud, [Bava Batra 20a](https://www.chabad.org/torah-texts/5456488/The-Talmud/Bava-Batra/Chapter-2/20a), in the name of [Rabbi Joseph ben Meir ibn Migash](https://www.chabad.org/library/article_cdo/aid/112051/jewish/Rabbi-Joseph-Ben-Meir-Ibn-Migash.htm), where he says that there is a prohibition of causing pain even if the animal died immediately, which is waived only in the face of actual benefit to a human.

**[15](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef15a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef15a1589324) The source of this law, known as *[bal tashchit](https://www.chabad.org/library/article_cdo/aid/938181/jewish/Wastefulness.htm)*, is Deuteronomy 20:19, where the Torah prohibits the cutting down of a fruit tree in the course of war. Jewish law interprets this as a prohibition against all wanton destruction. One who breaks vessels, tears clothes, demolishes a building, stops up a spring or disposes of food unnecessarily, transgresses the prohibition of *bal tashchit*. (See Maimonides, Mishneh Torah, Laws of [Kings 6:10)](https://www.chabad.org/library/bible_cdo/aid/15890/jewish/Chapter-6.htm#v10).

**[16.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef16a1589324)** Corresponding to the 15th day of the Jewish month of Shevat.

**[17](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef17a1589324)**[.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef17a1589324) Talmud, [Avodah Zarah 18b](https://www.chabad.org/torah-texts/5459504/The-Talmud/Avodah-Zarah/Chapter-1/18b).

**[18.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef18a1589324)** The Midrash (Vayikra Rabbah 13:3) takes this a step further and says that one who does not participate in the *kenigyon* in this world will merit to see the “Celebration of the Leviathan” in the World to Come.

**[19.](https://www.chabad.org/library/article_cdo/aid/1589324/jewish/The-Jewish-View-on-Hunting-for-Sport.htm" \l "footnoteRef19a1589324)** See [Rabbi Moshe Isserles (the Rema)](https://www.chabad.org/library/article_cdo/aid/111847/jewish/Rabbi-Moshe-Isserles-The-Remo.htm) and commentaries to Shulchan Aruch, Orach Chaim 316:2; [Rabbi Shneur Zalman of Liadi](https://www.chabad.org/library/article_cdo/aid/77049/jewish/Rabbi-Schneur-Zalman-of-Liadi.htm), Shulchan Aruch HaRav, ibid. 316:3.

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