



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

A True Leader

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Parshas Shemos introduces us to the quintessential leader of the Jewish People, Moshe Rabbeinu. The Torah, however, gives little explanation as to why Moshe was chosen for this pivotal role. Of course, as the story unfolds, we learn of Moshe's great qualities, but up to the point when he is chosen, we know surprisingly little about him.

In reality, though, the Torah tells us all that we need to know to understand why Moshe is the model leader. What do we know about Moshe? We know that even before he was born, his mother defied Pharaoh's decree, and not only refused to kill the Jewish baby boys but even fed and nurtured them after they were born. We know that when he grew up, he went out to see the burden of his brothers – "*Vayar Bi'sivlosam*" – to share in their suffering. We know that when he saw an Egyptian beating a Jew, he saved the Jew at great risk to his own life. We know that when he saw two Jews fighting, he went out of his way to stop them. We know (based on the Midrash) that when Moshe was shepherding his father-in-law's sheep, he was sensitive to the needs of one little sheep that needed his help. What we see about Moshe in Parshas Shemos is that time and time again, Moshe sacrificed his own self-interest for others. This is the essential quality of a Jewish leader. The piety, the wisdom, the humility – these are all wonderful and necessary traits. But at the core, a Jewish leader is someone who cares deeply about others and is willing to sacrifice for them.

Every person is a leader in his or her way. Whether at home, at work, or in the community, we all have people that depend on us and whose lives we can uplift. Let us look for those opportunities to help others even when it is not comfortable, even when we may need to sacrifice our precious time to do so and do our best to emulate the example of our great leader Moshe.

Wishing you a Good Shabbos!

SPONSOR

This week's Shabbos Delights is sponsored l'iluy nishmas Yechiel Yitzchak ben Shlomo Yaakov a"h, brother of Diana Ruchelman. His Yahrzeit will be on the 23rd of Teves.

TABLE TALK

Point to Ponder

During those many days, it happened that the king of Egypt died, and B'nei Yisrael groaned because of the work and they cried out. (2:23)

"He died" means that he became afflicted with leprosy, and he would slaughter Jewish children and bathe in their blood to alleviate his pain. (Rashi)

If the new hardship was the murder of the children to supply Pharaoh with blood for his baths, why were B'nei Yisrael crying out because of the work? They should have been crying out for the murder of their children!

Parsha Riddle

"An Egyptian man saved us..." (2:19) How did this statement affect Moshe's burial?

Please see next week's issue for the answer.

Last week's riddle:

How did the embalment of Yaakov cause the salvation of Ninveh?

Answer: In merit of the forty days that the Egyptians were involved in the embalment of Yaakov, the city of Ninveh merited an extra forty days to repent in the Book of Yonah, since the king of Ninveh at the time was Pharaoh. (Bereishis Rabasi)

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemos* (2:21), the Torah relates: "Moshe **desired (va-yo'el Moshe)** to dwell with the man [Yisro]; and he gave his daughter Zipporah to Moshe." The above translation is the simple reading of the verse, but Rashi cites a midrashic interpretation of *va-yo'el* as "he **swore**," according to which the verse means that Moshe swore to Yisro that he would not leave Midian without his permission.

This approach is found in the Talmud, where it is invoked in the derivation of an important rule regarding the dissolution of vows and oaths (*hataras nedarim*):

It is taught in a *baraisa* (*Tosefta* 2:12): With regard to **one prohibited by a vow from deriving benefit from another, they dissolve the vow for him only in the presence** of the one who is the subject of the vow. The Gemara asks: **From where are these matters derived? Rav Nachman said: As it is written: "Hashem said to Moses in Midian, 'Go, return to Egypt, for all the people who seek your life have died."** (4:19) Rav Nachman notes that the verse specifies where Hashem spoke to Moses, and explains that Hashem **said to him: In Midian you vowed** to Jethro that you would not return to Egypt, **go and dissolve your vow in Midian**. And where does it say that Moses vowed to Jethro? **For it is written: "Moses desired (va-yo'el Moshe) to dwell with the man."** The word *va-yo'el* is related to the word *alah*, and **alah means nothing other than an oath, as it is written: "and had him take an oath (alah)"** (*Yechezkel* 17:13), and the *halachos* of dissolution of oaths are identical to those of dissolution of vows. (*Nedarim* 65a)

As the Torah relates (4:18), Yisro did indeed grant Moshe permission to leave Midian: "So Moshe went and returned to Yisro, his father-in-law, and said to him, "Let me now go back to my brethren who are in Egypt, and see if they are still alive." And Yisro said to Moshe, "Go to peace." Accordingly, some authorities maintain that a vow made for the benefit of another may only be dissolved with the latter's **consent**, and his mere **presence** is insufficient. Others, however, disagree and maintain that his presence is indeed sufficient and his consent is not required (see *Beis Yosef* and *Shulchan Aruch* YD 228:20).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I defied the laws of nature.
2. Matan Torah and I have something in common.
3. I was a thorny situation.
4. Don't confuse me with a president or two

#2 WHO AM I?

1. I was for the burning bush.
2. I am for the Bais HaMikdash.
3. I am for chalitzah.
4. In Rus I am for acquisition.

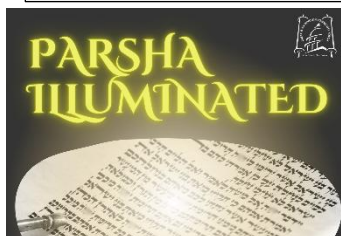
Last Week's Answers

#1 Shor/Ox (First of four damages, I am not sure, I represent the eleventh, Don't pair me with a donkey.)

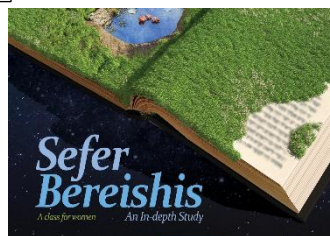
#2 17 (Yaakov in Egypt, Yosef at the time of his sale, I equal good, A year before Chupa.)

KOLLEL BULLETIN BOARD

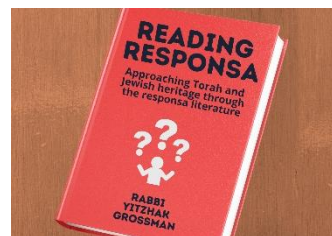
Wednesdays with GWCK



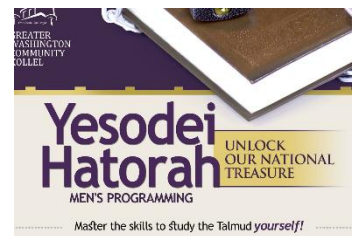
12:15pm on Zoom (for men & women)
[Resumes Jan. 29]



8:00pm at SEHC (for women)



8:15pm on Zoom (for men & women)



8:30pm at SEHC (for men)

For more info, visit gwckollel.org