



# Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### *The Right Man for the Job*

Presented by Rabbi Yonatan Zakem

*Kollel Scholar and Director of Community Outreach*

As we begin the second book of the Torah, Sefer Shemos, we are introduced to the leader who will eventually lead the Jews out of Egypt – Moshe. After having been forced to flee Egypt where his brethren are enslaved, Moshe settles in the land of Midian, where he is a shepherd for his father-in-law, Yisro. The time for redemption, however, arrives, and Hashem appears to Moshe to appoint him as the agent to take His people out of Egypt. Hashem tells Moshe that He has heard the outcry of His children, and instructs Moshe to confront Paroh and demand the release of the Jewish people. Moshe demurs, questioning whether he is qualified to stand up to the king of Egypt. Hashem responds, “For I shall be with you – and this is your sign that I have sent you; When you take the people out of Egypt, you will serve G-d on this mountain” (3:12).

Hashem’s response to Moshe is difficult to understand. How can an event in the future, serving Hashem after the Exodus, assuage Moshe’s current fears that he is not qualified? If Moshe doubts that he will be able to fulfill this mission, how can the promise of what will take place afterwards serve as a sign that he is appropriate now?

The Ohr HaChaim HaKadosh understands this exchange very differently. Hashem’s sign to Moshe was *not* that the Jewish people will eventually serve Hashem at Mount Sinai. The verse, rather, should be punctuated to yield an entirely different meaning: “For I shall be with you. And this is your sign – that I have sent you.” The fact that I have selected you for this mission, and that I am entrusting you with this critical assignment, is *itself* the sign that I will be with you, that you are the appropriate emissary, and that you can succeed. If Hashem has selected Moshe for this task, then that selection itself reveals that he is the right man for the job.

We are all in this world with a mission. Sometimes we become overwhelmed and feel that there is no way we can make a difference in the world. But if we are still here, if Hashem has chosen to give us another day to be His agents, then there is no greater testament to our ability to succeed.

***Have a wonderful Shabbos!***

## TABLE TALK

### POINT TO PONDER

#### **And he (Amram) took the daughter of Levi... (2:1)**

He took her through marriage. This is the source for what they say that in Mitzrayim they were commanded in the mitzva of marriage and divorce (Midrash, quoted by Torah Shleima).

Eliezer recited the beracha of kiddushin when he brought Rifka to Yitzchak for a wife (Tosfos Kesubos 7b).

If Eliezer performed kiddushin for Yitzchak, how could the mitzva of kiddushin be a new mitzva in Mitzrayim?

### PARSHA RIDDLE

Why do we say in Kiddush on Friday night 'remembering our exodus from Mitzrayim'? What is the connection between Shabbos and our redemption from Mitzrayim?

Please see next week's issue for the answer.

#### **Last week's riddle:**

How can one transgress the prohibition of 'upsetting your friend' (Behar 25:17) without performing an action?

**Answer:** If a person looks at his friend with an unfriendly face (Yereim).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemos* (2:15), the Torah relates that "Pharaoh heard" of Moshe's vigilante execution of the Egyptian, and subsequently sought to execute him, forcing him to flee the country. Rashi explains that Dasan and Aviram had informed upon Moshe. A verse earlier, Rashi (citing *midrash*) describes Moshe's reaction of profound dismay to the realization that Dasan and Aviram were guilty of slandering him: "There is *lashon ha'ra* among them - how will they be worthy of redemption?!"

The special case of *lashon ha'ra* that endangers Jewish persons or property by informing upon them to the ruthless (whether governments or brigands) is termed *mesirah* ("giving over"), and is considered one of the most heinous of sins (*Rosh Hashanah* 17a) (at least in the context of the barbaric governments of yore - see *Pischei Choshen hilchos Nezikin* beginning of Ch. 4).

On the other hand, the Talmud (*Bava Metzia* 83b-84a) relates that a couple of distinguished figures of its era accepted governmental employment as criminal investigators, in which capacity they brought about the execution of Jewish thieves, despite the absence of *halachic* due process and adherence to the Torah's rules of evidence, and despite the fact that execution is far more draconian a punishment than the Torah prescribes for thieves! Many *halachic* authorities infer from this that the maintenance of law and order is within the purview of the sovereign government, and it is not required in the course of such maintenance to adhere to *halachic* jurisprudence. Accordingly, Jewish collaboration in this endeavor is permissible, if not necessarily the most admirable conduct, particularly where Jewish lives are at stake (*Shut. Maharam Shik choshen mishpat* #50; *Shut. Shevet Halevi* 2:58:1, but see also *Shut. Chasam Sofer likutim* #14). Some authorities limit this dispensation to agents of the government, and rule that it does not apply to ordinary citizens (*Shut. Igros Moshe OC* 5:9:11), but others apparently extend it to anyone (R. Osher Weiss, in *Yeshurun* #15 p. 658, and see *Maharim Shik ibid.*).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

All children  
13 and under  
who answer a  
"Who Am I?"  
correctly will  
be entered  
into a raffle to

win



JUMBO

Answer as  
Many as you can.  
Each correct  
answer will entitle  
you to another  
raffle ticket and  
increase your  
chances of winning!

#### **#1 WHO AM I ?**

1. I am the explicit one.
2. I caused His honor to be blessed.
3. I kill.
4. You don't know me.

#### **#2 WHO AM I ?**

1. I was spots.
2. For me was a 'sticky' snake.
3. I will be that will be.
4. Show them.

#### **Last Week's Answers:**

**#1 Geula /the redemption** (I was hidden from being revealed; my concealment caused concern; my response was Shema; Wait for me!)

**#2 Blessings for the Shevatim** (I finished the first book; I finished the last book; there are 12 of me; even though you did not sneeze I ...)

NEXT RAFFLE:  
JANUARY 25<sup>TH</sup>!

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

## KOLLEL BULLETIN BOARD

In conjunction with Young Israel Shomrai Emunah, Greater Washington Community Kollel invites men and women of the community to join us for a lecture by Rabbi Moshe Hauer:

### **Pidyon Sh'vuyim and Prisoner Exchanges**

This Jewish Ethics Lecture takes place Sunday, Jan. 29<sup>th</sup>,  
at **10:30am** at Young Israel Shomrai Emunah.