



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

Everyone can agree that we live in a world that is far from utopian. Even on a more granular level, we see much work needed right at home, in our communities. With so much to do, where do we even begin? Let us take a look at the life of the greatest of saviors – Moshe. As G-d's agent, he rescued an entire nation from slavery and oppression, split the mighty sea, and provided for them in a hostile desert environment for forty years. How did he begin his "career?"

When Moshe first ventures forth from the palace of Paroh, where he was raised, he encounters an Egyptian guard mercilessly beating a fellow Jew. Coming to the defense of the innocent victim, Moshe slays the guard and hides his body in the sand. The next day, Moshe witnesses two Jews quarreling with one another. As one of them lifts his hand to strike his antagonist, Moshe intercedes and admonishes him. In response, the chastised Jew asks Moshe sarcastically if he intends to kill him, just as he had killed the Egyptian guard. Fearing that the incident with the guard would become known and come to Paroh's attention, Moshe flees to sanctuary in the country of Midian. There he chances at a scene at a well, where seven girls are shepherding the family's flock. The local shepherds persecute the girls, and drive them away from the well, precluding them from watering their thirsty flock. Seeing this injustice, Moshe steps forward and defends the girls against the aggressors. He then goes on to personally water the sheep.

Remarkably, all three stories above are narrated in the first seven verses of our being introduced to Moshe! In all these instances, we see Moshe bravely and courageously taking up the cause of the oppressed - a stranger - at great risk to his own safety. Indeed, Sforno tells us that the meaning of the name Moshe, given to him by the daughter of Paroh, foreshadowed a life's mission of saving and rescuing others.

Perhaps the lesson learned from Moshe is that the real secret to saving the world is to be concerned with the plight of the individual in one's own vicinity, whether friend or stranger, and be ready to come to his aid even at one's own peril. When we act with care and compassion to those around us, and interest ourselves in their welfare, the world will truly be a better place.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And it happened during those many days, and the King of Mitzrayim died, and Bnai Yisroel moaned from the work... (2, 23)

Isn't the king's death a reason for Bnai Yisroel to rejoice since their enslavement might end? Why did they now moan from their work?

Furthermore, what is the meaning of the King died during "those many days?" Doesn't a person die on one day?

Parsha Riddle

What is hinted to in the first verse of the parsha?

Please see next week's issue for the answer.

Last week's riddle:

Why are Jews called Yehudim? Why not Shimonim etc..?

Answer: Since Yehuda admitted to the story with Tamar he merited that Jews be called in his name.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Shemos, Hashem gives Moses three signs to prove the authenticity of his mission, explaining: "It shall be that if they do not believe you and do not heed the voice of the first sign, they will believe the voice of the latter sign. And it shall be that if they do not believe even these two signs and do not heed your voice, then you shall [perform the third sign]". (4:8-9) Why would the performance of additional signs increase Moses's credibility? Ralbag apparently understands that there was nothing qualitatively different between the various signs. He interprets the performance of the signs as a demonstration of Moses's prophetic ability to predict these supernatural phenomena prior to their occurrence, and he explains that the multiplicity of successful predictions eliminates the possibility of explaining them away as mere guesswork (mikreh). (Biur divrei ha'parashah, and toles #17, but cf. Rashi to v. 8)

This is essentially an invocation of the classic Talmudic principle of chazakah: an event that occurs once or twice might be attributable to mere chance, but one that occurs two or three times demonstrates a pattern, which we interpret as a manifestation of an underlying tendency and thus establishes a presumption that such occurrences will continue. [The question of whether two or three incidents are required to establish a chazakah is a dispute between Rabbi [i.e., R. Judah ha'Nasi] and Rabban Simeon b. Gamliel respectively; in certain contexts, the former view is adopted, and in others, the latter. (Yevamos 64b)]

Examples of chazakah include:

- When two brothers (sharing a mother) die as a consequence of circumcision, the circumcision of the third is delayed until he grows up and becomes stronger. (Shulchan Aruch YD 263:2)
- A woman's menstrual periods which have demonstrated, over the course of three or four cycles, certain types of patterns (vestos), will presumably continue to follow these patterns, and the woman must therefore avoid intimacy with her husband on the days that the pattern suggests she may experience her period. (Ibid. siman 189)
- An animal that has caused injury on three separate occasions, where the owner was warned subsequent to each incident, is considered mu'ad (warned), and the liability of the owner for any further injury is subsequently increased. (Yad Ha'Chazakah Nizkei Mamon 1:4 and Ch. 6)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused swallowing.
2. At ninety nine for the first.
3. I am at eight.
4. I was missed in the desert.

#2 WHO AM I?

1. I am not Hashem's daughter.
2. I reached far.
3. My conversion caused salvation.
4. I went to the river.

Last Week's Answers

#1 Hamalach Hagoel (I am for "all the youth," I am for your bed, Some sing me, I am a little fishy.)

#2 Ephraim and Menashe (We are the blessing, We were swapped, We are two of twelve, We had wicked offspring.)

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