



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Keep Your Eyes Open

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"And Hashem saw that he (Moshe) turned to look, and Hashem called to him from the bush..." (3:4)

When the *Torah* describes the encounter between *Hashem* and Moshe at the burning bush, it goes out of its way to tell us that "*Hashem saw that Moshe turned to look*" before relating that *Hashem* spoke to Moshe. *Chazal* explain that other people had passed the burning bush, but paid it no attention. Unlike these people, Moshe was unable to behold such a sight and ignore it. Instead, he looked at it, contemplated the matter, and considered what message was being conveyed. It was precisely this characteristic of Moshe that deemed him worthy of being spoken to by *Hashem*.

We may not be accustomed to seeing burning bushes, but *Hashem* sends us messages all the time. Irrespective of time, place or environment, our surroundings often provide a message to be learned or a challenge to be taken up, if our eyes and ears are open. May we always strive to be attuned to the messages *Hashem* is sending to us and never miss an opportunity for spiritual growth.

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 Egypt died, and B'nei Yisrael moaned from the work... (2:23)

If the king died, B'nei Yisrael should be happy - perhaps the evil decrees and enslavement would end. Why did they now moan from their work?

Furthermore, how did the King die during "those many days?" A person dies on one day?

Furthermore, Dovid was not called, 'the King' on the day he died (Melochim 1, 2:1). Why was Pharaoh?

Parsha Riddle

Why did Hashem specifically give Moshe the sign of a snake, and Tzoraas?

Please see next week's issue for the answer.

Last week's riddle:

From when is the affliction by the Egyptians considered to have begun?
Answer: From the time of Yaakov's death.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Shemos contains three instances of Moshe intervening on behalf of victims of aggression: he strikes down the Egyptian who was striking a Hebrew man, reproves the wicked Hebrew man for striking his fellow, and saves Yisro's daughters from the mistreatment of the Midianite shepherds.

The Talmud provides two Biblical verses mandating the saving of someone in danger:

- "From where is it derived that one who sees another drowning in a river, or being dragged away by a wild animal, or being attacked by bandits, is obligated to save him? The verse states: 'You shall not stand idly by the blood of another.'"
- "From where is it derived that one must help his neighbor who may suffer the loss of his body? The verse states: [in the context of the mitzvah to return lost property] 'And you shall restore it to him' [which can also be read as: 'And you shall restore him to him,' i.e., saving his body]." (Sanhedrin 73a)

The Chofetz Chaim proves that the prohibition against "[standing] idly by the blood of another" is not limited to someone in mortal peril, but extends even to one in danger of suffering a financial injury, from a passage in the Sifrei that applies it to require testifying on behalf of a litigant in a civil dispute. He therefore requires warning someone planning to enter into a business partnership that is expected to "certainly" entail a negative consequence of this danger (provided that a number of conditions are met - Rechilus ch. 9 Be'er Mayim Chaim #1).

Similarly, R. Yaakov Breish invokes the prohibition to require a physician to disclose to a woman the fact of her fiance's terminal cancer, despite this constituting a breach of medical confidentiality rules, and regardless of the fact that the young man was not acting in bad faith, since he himself was unaware of his diagnosis, since the marriage would entail terrible consequences for the woman: she would be left a widow shortly after her marriage, and the radiation therapy that the man would soon be required to undergo (to at least partially mitigate the acuteness of his pain) would (R. Breish asserts) entail grave risks to any child conceived then (Shut. Chelkas Yaakov EH 79).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I saved the savior.
2. I was an Egyptian god.
3. Moshe wouldn't strike me.
4. Sons were thrown to me.

#2 WHO AM I?

1. I was the Yetzer Hara.
2. I was a stick.
3. Tasteless.
4. Two tongued.

Last Week's Answers

#1 No space in the Torah between

Vayigash and Vayechi (I am not spaced out, I am for closing off, Run on, I am between last week and this week.)

#2 Goshen (I was the best land, I have Ramses, I contained a yeshiva, I was for pasture.)

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

WIN a Fort Building Kit



Visit gwckollel.org to submit your answers.

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

THE NEXT
RAFFLE WILL BE
Feb 11.

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Shabbos Parshas Beshalach – Feb 7-8



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