



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

Our Parsha begins with the story of Yisro, Moshe's father-in-law, joining the Jewish nation in the desert. Upon hearing the wondrous reports of G-d's miraculous intervention to save the Jews from Egypt and split the Red Sea, Yisro, a former idolatrous high-priest, is inspired to leave his homeland in Midian and join the Jewish people. This weekly Torah portion is referred to eponymously as Yisro.

In the Talmud (Zevachim 116a) there is a disagreement whether the above narrative occurred before Matan Torah - the giving of the Torah at Sinai - consistent with how the Torah relates it, or whether it actually transpired after Matan Torah but was recorded earlier.

Rabbi Shlomo Wolbe zt"l asks: Why is this Parsha, which includes the momentous event of the giving of the Torah, named for Yisro, a newly-minted convert? Should it not be named for Moshe, who ascended to the Heavens to bring down the Torah? Furthermore, according to the opinion that Yisro's narrative happened only later, why would the Torah relate it earlier?

Rabbi Wolbe answers: The lesson we learn from Yisro is a cardinal prerequisite for accepting the Torah. Many thousands throughout the ancient world heard of the unprecedented miracles G-d wrought on behalf of His people, and were appropriately awed. Kings and princes trembled at the reports of G-d's manifest might. Whole nations were astonished at the news of the Jews' salvation from a powerful foe. Only Yisro, however, took the report to heart and was moved to transform his belief system, uproot himself from his home, and join a people camped in the desert. Only Yisro drew the necessary conclusions from what he heard and readily implemented them. The lesson of a relentless search for truth, irrespective of where it may lead, which is personified by Yisro, is a true and necessary precursor to accepting the Torah. This lesson is eternalized for all time when we reference the Parsha in Yisro's name.

Messages about the sacredness of life, our obligations to man and G-d, and our special responsibilities as G-d's children abound – from our teachers, global affairs, and everyday events. To hear these messages, we must open not only our eyes and ears, but our hearts and minds as well.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yisro (18, 1)

Yisro was called by seven names - 1) Reuel 2) Yeser 3) Yisro 4) Hobab 5) Chever... (Rashi)

Moshe was called by ten names - 1) Yered 2) Chever... (Vayikra Rabba 1, 3)

A person should not marry a woman whose father has the same name as he has. (Rav Yehuda HaChasid 23)

If it is improper to marry the daughter of a man who has the same name as he does, how was Moshe able to marry Chever's (Yisro) daughter?

Parsha Riddle

Which letters on the Luchos stood miraculously, and in which words do they appear?

Please see next week's issue for the answer.

Last week's riddle:

What is the similarity between a wall and this week's Parsha?

Answer: "Az Yashir" is shaped like bricks on a wall.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Yisro*, after giving the Ten Commandments, Hashem commands (20:20): "You shall not make [images of] what is with Me; gods of silver and gods of gold shall you not make for yourselves." This translation (by ArtScroll) follows the Talmudic interpretation of the verse as constituting not simply another prohibition against idolatrous images, but a much broader one against a whole class of images even when produced for innocent purposes, such as decoration. (*Rosh Hashanah* 24a-b)

One subclass of prohibited images consists of "My attendants that serve before me, for example, the sun, the moon, the stars, and the constellations." This portion of the prohibition includes not just three-dimensional models, but even two-dimensional representations (i.e. images - *Shulchan Aruch* YD 141:4). While some modern *halachic* authorities are uncertain as to whether photographing the sun or moon is prohibited (*Shut. Shevet Halevi* 7:134:5-7), many assume that it is. (*Shut. Minchas Yitzchak* 10:72; *Chut Shani*. This is also apparently the opinion of *Shut. Divrei Malkiel* 3:58, who is strongly opposed to the photographing of humans (under another branch of the prohibition we are discussing), and only grudgingly allows it in case of significant need and where other lenient considerations apply. Many subsequent authorities reject his stringent view with respect to humans, but this is primarily due to other considerations that do not apply to the celestial bodies).

It is not entirely clear how strongly representational an image must be to be prohibited. Some maintain that a mere circle is not prohibited (even if intended as a representation of the sun), unless it has additional features (such as extending rays) that make it "recognizable to all" as a sun. (*Shut. Mahariatz* [Schusberg] YD #83; *Shut. Tzitz Eliezer* 9:44:9) R. Moshe Feinstein (*Shut. Igros Moshe* OC 5:9:6) rules that the images of suns and moons made by children are generally technically permitted, since the prohibition only applies to images that have a "real resemblance" to those bodies, something that "most children cannot possibly do," but he nevertheless recommends against teaching children to draw the sun and moon, since the goal is for them to eventually learn to make images that do have a "real resemblance" to those bodies, which is prohibited.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were in the middle.
2. We are at the end.
3. We stood by miracles.
4. Menatzpach.

#2 WHO AM I?

1. I am for a minyan.
2. I was tests.
3. I am "devarim".
4. I am sefiros.

Last Week's Answers

#1 Moshe's hands during the battle with Amalek (I was "Nesiyas Kapayim," I was not for Kohanim, I was a hold up, I directed attention.)

#2 Egyptians drowning (Like lead, Like stone, Like straw, We ended up on the shore.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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!

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