



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

Charged with the epic mission of freeing the Jewish people from Egypt, Moshe journeys from Midian with his wife Tzipora and their two sons. Aharon, upon meeting Moshe en route to Egypt with his family, urges him to send them back to Midian and spare them the travails of the servitude. With the Exodus now completed, Yisro, Moshe's father-in-law, takes Tzipora and her two sons and sets out to join the Jews in the desert and reunite the family. The Torah proceeds to give us the names of the two sons. Moshe named his firstborn "Gershom" after the fact that he had been "a stranger in a foreign land." His second son he named "Eliezer" because he was "saved from the sword of Pharaoh."

Naming Eliezer as he did is quite understandable — Moshe was immensely grateful to G-d for interceding and saving him from Pharaoh's wrath. But what was he commemorating with the name Gershom? The fact that Moshe resided as a stranger in Midian hardly seems like something to memorialize.

Rabbi Moshe Feinstein answers that while living in Midian Moshe was afforded the opportunity not only to be absorbed and successful in the local society, but to be a leader, commensurate with his prodigious talents. Moshe, however, steeled himself against the allure of assimilation and conducted himself as a "stranger," allowing him to maintain his allegiance to his people and traditions. Moshe publicly demonstrated his gratitude to G-d for helping him to attain the necessary strength of character and named his first son Gershom — "I have lived in a foreign land, but I remained a stranger."

We have much to be thankful for the wonderful country in which we live and the freedoms that it affords. We know only too well not to take that for granted. Yet, at the same time we must be certain to carry on the spirit of Moshe and realize that we are part of something wondrous and eternal, transcending all borders.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe ascended to Elokim and Hashem (YKVK) called to him... (19:3)

When Moshe is ascending the mountain, the verse refers to Hashem as Elokim, and once Moshe reaches the top, and Hashem begins to speak to him, Hashem is referred to by the four-letter Name, YKVK. Why is the Name referring to Hashem changed?

Parsha Riddle

For which mitzvos does the Torah explicitly tell us the reward for their fulfillment?

Please see next week's issue for the answer.

Last week's riddle:

**Which mitzvah in this parsha was fulfilled in Parshas Ki Seitzei?
Answer: To write down the command to destroy Amalek.**

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parshas Yisro* (18:17-26), the Torah relates:

The father-in-law of Moshe said to him ... And you shall discern from among the entire people, (1) men of accomplishment, (2) G-d-fearing people, (3) men of truth, (4) people who despise money, and you shall appoint them (as judges) ... Moshe heeded the voice of his father-in-law, and did everything that he had said. Moshe chose men of accomplishment from among all Israel and appointed them (as judges) ...

The commentaries note that of the four qualities mentioned in Yisro's advice, Moshe is described as choosing only "men of accomplishment." While the Ramban understands that Moshe did indeed find men with all the qualities recommended by Yisro, the Sforno understands that he was actually unable to do so:

Moshe chose men of accomplishment - after he had looked in vain to find men with all the qualifications Yisro had suggested. These men were experienced in ferreting out the truth so that they could bring litigation to a speedy conclusion. Men of this caliber were more important in such positions than men who could truthfully be described as **G-d-fearing**, but naive and inexperienced in the ways of the world.

The idea that Moshe was unable to find candidates possessing all the desired qualities appears already in the Talmud and the Sifrei, in the context of the alternate account of Moshe's selection and appointment of judges (in which Yisro's involvement is not mentioned) that appears in *parshas Devarim* (1:9-15):

I [Moshe] said to you [the Children of Israel] ... "I cannot carry you alone ... Provide for yourself distinguished men, who are wise, understanding, and well known to your tribes, and I shall appoint them as your heads." ... So I took the heads of your tribes, distinguished men, who were wise and well known, and I appointed them as heads over you ...

The Talmud (*Eruvin* 100b) notes that while Moshe's initial proposal included the quality of "understanding," the men he ultimately appointed are not so described, and it assumes that he was unable to find "understanding" men. The Sifrei (*Devarim ibid.*) declares that of the seven qualities recommended by Yisro (the four in *Yisro* and three additional ones in *Devarim*), Moshe was able to find only three. Various authorities infer from this that although judges should ideally possess all seven qualities, this is not an absolute requirement (*Lechem Mishneh Sanhedrin* 2:7).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. See what is heard.
2. Hear what is seen.
3. Under the mountain.
4. Death and Reviving.

#2 WHO AM I?

1. I was a priest.
2. My name is extra.
3. I advised Pharaoh.
4. I advised Moshe.

Last Week's Answers

#1 Mon/Manna (A question is my name, I was Heaven sent, I came in dew time, I had a melt down.)

#2 Shira/Song (I am one of ten, As of now there are nine of me, This week I am a wall, My last will be male.)

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GWCK Annual Shabbaton at YISÉ
Shabbos Parshas Ki Sisa - March 1-2
Details coming soon.