



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Your Strengths Reveal Your Mission

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"Why have I not found favor in Your eyes that You place the burden of this entire people upon me? Did I conceive this entire people? Did I give birth to them, that You say to me, 'Carry them in your bosom as the nurse carries the suckling...?'" (11:11-12)

Overburdened by the nation's many demands and complaints, Moshe turns to Hashem and questions why he has been handed this great responsibility of shepherding the people. "Did I give birth to them," he asks, "that You say to me, 'Carry them in your bosom...?'"

Rashi asks where we find that Hashem said to Moshe to "Carry them in your bosom," and suggests two possible sources – either following the Sin of the Golden Calf, when Hashem says to Moshe, "Now, go lead the people," (Shemos 32:34) or when "He commanded them regarding the Children of Israel" (Shemos 6:13) back when they were still in Egypt.

Rav Yosef Bechor Shor elaborates that Moshe was telling Hashem that it was only because He had commanded him to lead them that he continued to do so, but if not for Hashem's command, he would abandon his position.

The Sefer Ohel Moshe cites Rav Yerucham Levovitz who suggests an alternative approach. Really in fact, Hashem never explicitly commanded Moshe to "carry them." If so, why does Moshe claim that Hashem says this to him? Rav Yerucham explains that when a person recognizes within themselves the capability to accomplish something, that itself is tantamount to a command from Hashem to act on it. If it wasn't Hashem's will that the person actualize their ability or talent for good, He would not have given it to them. Moshe recognized that his talents made him the best candidate to lead the Jewish people and take responsibility for them and therefore understood that this was his mission. At the same time, he felt that he could not bear the burden alone and asked Hashem for assistance.

We can learn from here the importance of recognizing our special abilities and talents and trying to bring them to the fore, as they can be a guiding compass for what our individual mission is in life. "Even worse than a person who doesn't recognize their deficiencies is a person who doesn't recognize their strengths."

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe cried out to HaShem, saying "Please G-d, heal her now". (12, 13)

When we beseech HaShem to heal a sick person, we use the person's mother's name. Why is this? Doesn't one's lineage follow the father, as the verse says, "...their families, to their father's household" (Naso 4, 38)?

Parsha Riddle

Who was given Manna to eat (besides the generation in the desert)?

Please see next week's issue for the answer.

Last week's riddle:

This week's parsha has 176 verses. What other 'holy work' has the same amount of verses? What other 'holy work' has 176 of something?

Answer: Tehillim Chapter 119 has 176 verses. Talmud Maseches Bava Basra has 176 blatt/folios.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Beha'aloscha (11:26-29), the Torah relates:

Two men remained behind in the camp, the name of one was Eldad and the name of the second was Medad ... and they prophesied in the camp. ... Joshua son of Nun ... spoke up and said, "My lord Moses, incarcerate them (kla'eim)!" Moses said to him, "Are you being zealous for my sake? Would that the entire people of Hashem could be prophets, if Hashem would but place His spirit upon them!"

The above translation, by ArtScroll, follows the opinion of most commentaries in translating the Hebrew word "kla'eim" as "incarcerate them," although the Talmud (Sanhedrin 17a) gives an alternate translation: **What is the meaning of: "kla'eim"?** Joshua **said to him: Place responsibility for the needs of the public upon them, so that they will be occupied like the other Elders of Israel and they will cease [kalin] prophesying, on their own.** Due to the burden of public responsibility they would not be able to be prophets.

Incarceration is not a standard punishment under Torah law; sins and crimes are punishable by execution, flogging, and financial penalties, but never by incarceration. The one halachic context in which incarceration is discussed is debtor insolvency, but even there, the consensus of medieval authorities is that an insolvent debtor may not generally be incarcerated.

Rambam rules: *If no property belonging to the debtor is found or only those items that are granted to him in consideration are found, the debtor is enabled to go free. We do not imprison him ... [this] is included in the prohibition (Exodus 22:24): "Do not act as a creditor toward him." (Malveh ve-Loveh 2:1) ...*

The Rosh rules: *It is clear that if the debtor does not have money to repay (his debt), the creditor may not seize the person of the debtor and enslave him or sell him to satisfy his debt ... and a fortiori is he not permitted to torture him until he repays him ... and if so, why should he seize him, he is not permitted to enslave him and he is not permitted to torture him. (Shut. ha-Rosh 68:10)*

The Rivash, however, rules that if a debtor is presumed to have assets that he is hiding from the creditor, then the court may incarcerate and even beat him in order to compel him to fulfill his obligation to repay his creditor (Shut. ha-Rivash 484).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused delay.
2. I am one of six.
3. I was because of a sister's words.
4. I was snowy, but not cold.

#2 WHO AM I?

1. What's this?
2. I was seed-like.
3. You surround your challah like I was.
4. Portioned for you.

Last Week's Answers

#1 Birchas Kohanim (I am recited daily, For some the priests recite me, For all on Yom Tov, I carry G-d's blessing.)

#2 Sotah (I am to turn, Some spell me with a "Samech," Some spell me with a "Sin," I may have done the above.)

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