



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

In this week's Torah Portion of Va'eira, we read of the onset of the ten plagues. Pharaoh, in his great cruelty and haughtiness, refuses to come to terms with his fate and the fate of his nation. All the might and array of the plagues did nothing to impact and impart upon Pharaoh a change of heart and mind. However, with the seventh plague of hail stones raining down upon Egypt, destroying all cattle, plant life, and people that remained in the field, Pharaoh has a genuine, heartfelt moment of contrition and recognition of G-d. The verse in Chapter 9:27 states "This time I [Pharaoh] have sinned, G-d is the Righteous One and I and my people are the wicked ones." What a wondrous statement by Pharaoh, encompassing not only his own guilt, but G-d's justice and mercy. How are we to understand this change of heart amidst the utter destruction of all life in the field?

The great commentator, the Riva, explains that it lies in the fact that G-d had forewarned Pharaoh and his people to take in all their possessions from the field in advance of the. (Chapter 9:19) G-d had given the Egyptians an opportunity to protect themselves before the seventh plague and as a result, Pharaoh was moved in a very special way. Not by might, but by kindness. All the might of G-d did not move Pharaoh. Self-preservation did not achieve its objective. However, G-d's kindness, given to this ruler of consummate cruelty, was totally disarming.

We learn such a powerful and important lesson. We are far better served in reaching and influencing people with kindness than intimidation or other devices. If the stone heart of Pharaoh could be pierced by benevolence, how much more so ordinary people will be touched by kindness and good will.

**Wishing you a Good Shabbos!**

## SPONSOR

**This week's Shabbos Delights is sponsored l'iluy nishmas Yaakov ben Eliezer a"h (Poppa Jack), father of Dr. Leonard Ruchelman. His Yahrzeit will be on the 1st of Shevat.**

## Point to Ponder

## TABLE TALK

## Parsha Riddle

**The seven-day period ended after Hashem struck the river. (7, 25)**

The plagues lasted a quarter of a month. The other three quarters of the month, Moshe would forewarn and caution the Egyptians. (Rashi)

It seems from Rashi that all the plagues afflicted the Egyptians for seven days. However, it seems from the verses otherwise. The Plague of Pestilence (Dever) lasted only one day, as the verse says, "...the next day all the livestock of Mitzrayim (Egypt) perished." (9, 6) In addition, the Plague of the Death of the Firstborns lasted only for a moment - midnight.

**Why is the fifth cup of wine at the Seder called Kos Shel Eliyahu?**

Please see next week's issue for the answer.

Last week's riddle:

**"An Egyptian man saved us..." (2:19) How did this statement affect Moshe's burial?**

**Answer:** Since when referred to as an "Egyptian man," Moshe did not admit that he was an "Ivri" – originating from the Land of Israel, he did not merit to be buried there. (Devarim Rabba 2:8)

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vaeira* (6:23), the Torah relates that "Aharon took Elisheva daughter of Amminadav, sister of Nachshon, as a wife." The Talmud (*Bava Basra* 110a) comments:

**Rava says: One who marries a woman needs to first examine her brothers** so that he will know in advance what character his children will have, **as it is stated: "Aharon took Elisheva daughter of Amminadav, sister of Nachshon." By inference from that which is stated: "The daughter of Amminadav," do I not know that she is the sister of Nachshon,** as Nachshon was the son of Amminadav? **What is the meaning when the verse states: "The sister of Nachshon"? From here one learns that one who marries a woman needs to examine her brothers.** The reason is as the Sages taught: **Most sons resemble the mother's brothers.**

The Rosh was asked about a man ("Reuven") who betrothed his daughter to the son of another man ("Shimon"), and the two men entered into an engagement contract with a financial penalty for breach. During the engagement period, another daughter of Reuven apostatized, and Shimon refused to proceed with the wedding due to the stain on the family (*pegam*). Reuven sued for the payment of the penalty for breach, and Shimon responded that he should not be liable for the penalty, since his commitment never anticipated his son marrying the sister of an apostate.

In a seminal ruling, the Rosh accepted Shimon's argument and ruled in his favor (*Shut. Ha-Rosh* 34:1). This ruling is generally accepted by later authorities, although many note the novelty of the ruling and accordingly limit its holding to at least some extent:

- The Bach maintains that only apostasy, which is infrequent and thus unanticipated, constitutes valid grounds for breach even absent a stipulation to that effect, as opposed to promiscuity, which is "very common" and thus requires explicit stipulation to be considered valid grounds for breach (*Shut. Ha-Bach yeshanos* 8).
- The Taz (*EH* 50 s.k. 8) does extend the holding of the Rosh to promiscuous activities, at least to the cases of a married woman who commits adultery and a woman who conceives a child out of wedlock (but seemingly not to that of a single woman who commits fornication – *Pis'chei Teshuvah* *ibid.* s.k. 5), but he limits the holding to cases of transgressions of a sister of the fiancée herself, as opposed to those of a sister of her mother.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not for beavers.
2. Don't confuse me with money.
3. I am life.
4. I killed the fish.

#### #2 WHO AM I?

1. I was one yet many.
2. We were baked in a pie.
3. I caused hitting.
4. It was hopping.

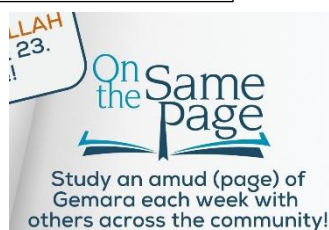
#### Last Week's Answers

**#1 Burning Bush** (I defied the laws of nature, Matan Torah and I have something in common, I was a thorny situation, Don't confuse me with a president or two.)

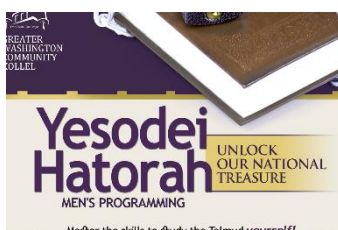
**#2 Removing shoe/s** (I was for the burning bush, I am for the Bais HaMikdash, I am for chalitzah, In Rus I am for acquisition.)

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### Thursdays with GWCK



8:15pm at YISE (for men)



8:15pm on Zoom (for men)

### THURSDAYS



8:30pm at SEHC (for men)

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