



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

When It Looks Impossible

Presented by Rabbi Zachariah Schwartz, Kollel Adjunct

In this week's Parsha, the story of the slavery of the Jewish people in Egypt begins. At one point, Pharaoh issues the harsh decree that all baby boys must be thrown in the river. Among those born in that time period was Moshe Rabbeinu. After three months of hiding him, Moshe's mother fears she will no longer be able to keep him a secret from the Egyptians, and she places him in a basket on the Nile River hoping that he will somehow survive. Indeed, Pharaoh's own daughter, Basya, finds Moshe while walking alongside the river, saves him and raises him as her own son. The rest, as they say, is history.

Our Sages infer from the language of the verse that when Basya saw the basket containing Moshe, it was too far away for her to be able to reach out and take it naturally. Nevertheless, she stretch out her arm and it miraculously extended far enough to reach it. Basya's actions are difficult to understand. Surely, she did not know that a miracle would be performed for her. Why then did she reach out to grab the basket when it was so far away?

Rabbi Moshe Feinstein deduces from here that even when something seems impossible and beyond our capabilities, if it is the right thing to do, one should still do everything in their power to achieve it. One never knows when they might receive Divine assistance to achieve something that initially appeared to be beyond them. Life is full of challenges. Sometimes our challenges seem too great for us to overcome. But it is not our responsibility to get to the finish line alone. In fact, success in any area is never guaranteed and is completely up to Hashem. All we can do, and must do, is try our hardest. When we truly put in our best effort, we can be certain that whether or not what we considered success is ultimately achieved, we will be 100% successful in the eyes of Hashem.

Wishing you a Good Shabbos!

SPONSOR

This week's Shabbos Delights is sponsored l'iluy nishmas Yechiel Yitzchak ben Shlomo Yaakov a"b, brother of Diana Ruchelman. His Yahrzeit will be on the 23rd of Teves.

Point to Ponder

TABLE TALK

Parsha Riddle

And it happened during those many days, and the King of Mitzrayim died, and Bnei Yisrael moaned from the work... (2, 23)

Isn't the king's death a reason for Bnei Yisrael to rejoice since their enslavement might end? Why did they now moan from their work?

Furthermore, what is the meaning of the king died during "those many days?" Doesn't a person die on one day?

Lastly, Dovid was not called, 'the king' on the day he died. (Melachim 1, 2:1) Why was Pharaoh?

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:
How old was Eisav when he died?
Answer: 147**

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemos*, when Pharaoh's daughter retrieves baby Moshe from the river, his sister (Miriam) suggests to her (2:7): "Shall I go and call for you a wet nurse from the Hebrew women, so that she shall nurse the child for you?"

The Talmud explains: **And what is different that Miriam specifically suggested "of the Hebrew women?" This teaches that prior to this, they took Moshe around to all the Egyptian wet nurses and he did not agree to nurse from any of them, as he said: Shall a mouth that in the future will speak with the Divine Presence actually nurse something impure? ...**

In *Shemos Rabbah* (1:25 [30], and cf. *Tanchuma* 7), the initial question is phrased even more acutely: Why did Miriam say "of the Hebrew women" – was it prohibited for Moshe to nurse from the milk of a non-Jew!? Did we not learn "... a gentile woman may nurse the child of a Jewish woman ..." (Mishnah Avodah Zarah 2:1)! (The answer given is similar to the Talmud's.)

Halachic authorities infer from this that on the one hand, there is no actual prohibition for a child to nurse from a non-Jew, but on the other hand, it is preferable to avoid doing so. The reasons they offer are because milk from a non-Jew will have a spiritually deleterious effect on the child due to non-Jews' consumption of non-kosher food, or because the inherent nature of the Jewish people is to be merciful and bashful (*rachmanin u'bayshanim*), milk of a Jewish mother will instill those traits. (*Rashba* and *Meiri* to *Yevamos* 114a, and cf. *Ritva* there and *Avodah Zarah* 26a). Some maintain that according to the first reason, a non-Jewish woman may nurse a child if she keeps kosher while doing so (*Beis David* YD 81), but others maintain that her previous consumption of non-kosher food would remain a problem (*Pesach Einayim Avodah Zarah ibid.*).

The Rema (YD 81:7) adds that even a Jewish woman who is nursing a (Jewish) child should not eat non-kosher food, and the Taz and Shach explain this to mean that even where a Jewish woman has a dispensation to eat non-kosher food due to danger to her life (*pikuach nefesh*), she should not nurse while doing so and the child should instead be given to a Jewish wet nurse. Some add that even when utilizing a Jewish wet nurse, an effort should be made to ensure that the woman has good character traits (see *Darchei Teshuvah ibid.* 90).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the explicit one.
2. I cause His honor to be blessed.
3. I kill.
4. You don't know me.

#2 WHO AM I?

1. I was spots.
2. For me was a 'sticky' snake.
3. I will be what will be.
4. Show them.

Last Week's Answers

#1 Time of Moshiach (I was hidden from being revealed, My concealment caused concern, My response was Shema, Wait for me!)

#2 Blessings (I am near the end of the first book, I am near the end of the last book, There are 12 of me, Even though you did not sneeze, I...)

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GREATER WASHINGTON
COMMUNITY KOLLEL
& YOUNG ISRAEL SHOMRAI EMUNAH
invite men and women of the community
to a lecture



WHAT DO THEY HAVE AGAINST US?

A Torah Perspective on Anti-Semitism

Rabbi Dovid Rosenbaum
Rabbi, Young Israel Shomrai Emunah



Sunday, Jan. 11 at 9:30am
at Young Israel Shomrai Emunah, 1132 Arcola Avenue

