



The Greater Washington Community Kollel

SHABBOS DELIGHTS

Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Yours Truly or Not Truly Yours

Presented by Rabbi Zechariah Schwartz, Kollel Adjunct

As Parshas Yisro reaches its climax, Hashem gives the Jewish people the *Aseres Hadibros*, the Ten Commandments. With the last of the commandments, "*lo sachmod*", we are exhorted not to be jealous of, or desire, other people's belongings. The Ibn Ezra wonders how the Torah can command us to feel, or not feel, a certain way.

The Ibn Ezra answers that while jealousy may be an emotion, it is rooted in a mistaken perspective. Jealousy, he explains, arises from the feeling that another person's possessions really could have been ours, but simply happen to be in someone else's hands. The truth, however, is that Hashem gave each person exactly what he or she is meant to have – nothing more and nothing less. If that is one's outlook, there is no place for jealousy. He compares this to a simple farmer who has no feelings of jealousy towards the prince who marries the princess. The princess is so completely "out of his league" that the farmer never even imagines he could have married her. The Torah is teaching us that we need to realize that other people's possessions are as far removed from us as the princess is from the farmer.

Our own possessions, on the other hand, are gifts from Hashem that are uniquely suited to enable us to accomplish our unique mission in life. With this understanding, we can be happy with what we have and wish others well with what is theirs.

Wishing you a Good Shabbos!

SPONSOR

**This week's Shabbos Delights is sponsored in honor of
Ed Zurndorfer on the 62nd anniversary of his Bar Mitzvah.**

Point to Ponder

TABLE TALK

Parsha Riddle

"...they shall bring every major matter to you, and every minor matter they shall judge..." (18:22)

"The difficult thing they would bring to Moshe and the minor thing they themselves would judge..." (18:26)

Yisro recommends that Moshe appoint judges to address "minor" matters. When describing how his advice was carried out, why does the Torah change the terminology from "major" to "difficult"?

"You shall not kill..." (20, 13) How does this mitzva allude to the day of the creation of man?

Please see next week's issue for the answer.

Last week's riddle:

Which 6 tzaddikim in our history are recorded as having split bodies of water?

Answer: Yaakov, Moshe Rabbeinu, Yeshoshua, Eliyahu HaNavi, Elisha and Rabbi Pinchos Ben Ya'ir.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Yisro contains the Ten Commandments, the third of which is (20:7): "You shall not take the name of the L-rd, your G-d, in vain, for the L-rd will not hold blameless anyone who takes His name in vain." Our tradition contains a number of interpretations of "taking the L-rd's name in vain":

* Taking an oath to deny something that is generally known to be true, e.g. that a stone column is made of gold, that a man is a woman, or that a woman is a man (Mishnah Shevuos 3:8).

* Taking an oath about a matter that is impossible, e.g. that one saw a camel flying through the air (*Ibid.*).

* Taking an oath to refrain from performing a *mitzvah*, e.g. to not build a *sukkah*, take a *lulav*, or don *tefillin* (*Ibid.*).

* Taking an oath to affirm something that is obviously true, e.g. that two equals two (*Yerushalmi ibid.*).

* Uttering G-d's name in vain even not in the context of an oath (*She'iltos d'Rav Achai Gaon* 53, *Ramban Shemos* 20:7).

* Reciting an unnecessary blessing (*Bavli Berachos* 33a; *Rambam Berachos* 1:15). (While some maintain this is only rabbinically prohibited and that the Talmud's invocation of our verse is a mere *asmachta* ["support," i.e., not an authoritative interpretation of the verse - *Tosafos Rosh ha-Shanah* 33a s.v. *Ha*], the *Rambam* writes explicitly that the recital of an unnecessary blessing violates "a Biblical prohibition, since he is taking the name of Heaven in vain" - *Responsa* [Blau] 1:124.) *Halachic* authorities generally agree that it is permitted to utter G-d's name in the context of prayer and supplication (even outside the formal prayers and devotions mandated by the Torah and the Sages) and Torah study, and even in other, non-sacred contexts where there is a legitimate purpose in doing so, as long as this is not done in the form of an unnecessary blessing (*Magen Avraham siman* 188 s.k. 11 and *siman* 215 s.k. 5; *Shulchan Aruch ha-Rav* OC 215:3 and 156:2; *Chavas Da'as Beis ha-Safeik* 20; *B'Tzeil ha-Chochmah* 4:52), although some authorities maintain that it is preferable to avoid uttering G-d's name when not strictly necessary (see *Shulchan Aruch ha-Rav* OC 188:12; *Aruch ha-Shulchan* OC 215:2, and cf. *Eishel Avraham* 215:3). Some have the practice of not uttering G-d's name when singing *zemiros* (*Nefesh ha-Rav* p. 160), but others actually encourage doing so (*Avnei Yashfeh* 3:OC:23:3).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I added.
2. I loved the Torah.
3. My conversion got me a letter.
4. I was an advisor.

#2 WHO AM I?

1. I am for the seventh.
2. I was the fourth.
3. One breath.
4. Sanctify and enjoy me.

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 at Krias Yam Suf (Like lead, Like stone, Like straw, We ended up on the shore.)

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4-Week
BRACHOS CHALLENGE
Begins on Tu B'Shvat/Monday, Feb. 2

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