



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

G-d tells Moshe that His promise to the Patriarchs will soon be fulfilled and His nation would soon be free. Moshe relates the message, but the Jews are too demoralized and dispirited to take the message to heart. Moshe wonders aloud how he could effectively communicate the message to Paroh if his own tribesmen won't listen to him. Additionally, Moshe worries that his speech impediment would interfere with his ability to convey G-d's message to Paroh. G-d assures Moshe that after enduring the plagues, Paroh would send the nation to freedom. To assuage Moshe's concern over his speech, G-d appoints Aharon as a spokesman. The Torah goes on to delineate the genealogy of Moshe and Aharon and concludes the account with the verse "This is Aharon and Moshe to whom Hashem said 'Take out the Israelites from the land of Egypt, according to their legions'" (6:26).

The sages note that at times, like in our verse, Aharon precedes Moshe, whereas in other verses Moshe precedes Aharon. The Midrash tells us that this is to teach that Moshe and Aharon were equal. Rabbi Moshe Feinstein comments that it is startling to claim that Moshe and Aharon were of equal stature. The Torah itself declares that Moshe was the greatest prophet (Devarim 34:10) and it was through Moshe, who ascended to the heavens, that the Torah was given to Israel. Rabbi Feinstein suggests two approaches to understand this equality of Moshe and Aharon. First, Aharon is described as an equal because of his crucial role in assisting Moshe in securing the nation's freedom. True, Moshe was greater. Nevertheless, the exodus was brought about only with Aharon's partnership, thus giving him equal merit.

A second approach offered by Rabbi Feinstein is that Aharon, just like Moshe, fulfilled his maximum potential. Although Moshe was gifted with greater potential, G-d only expects from us according to our capabilities.

As we take stock of our past successes and look to the future for opportunities to serve our fellowman, we should allow these two powerful ideas to serve as a guide and inspiration. We do not need to erect towering edifices singlehandedly to attain greatness. When we make ourselves part of a team, we are wholly credited with its success. In addition, we need not concern ourselves with whether we measure up to the perceived accomplishments of those around us. Rather, we must only make certain that we are fulfilling our own personal mission.

Have a wonderful Shabbos!

Rabbi Menachem Winter

TABLE TALK

POINT TO PONDER

Hashem spoke to Moshe and said to him, "I am Hashem. I appeared to Avraham, to Yitzchak, and to Yaakov..." (6:2 – 3)

I appeared to the forefathers (Rashi).

We know that Avraham, Yitzchak, and Yaakov are our forefathers. Why does Rashi feel compelled to inform us of that and what is he telling us by adding the word "forefathers?"

PARSHA RIDDLE

What is the similarity between the first three of the ten plagues, and the first two of the Aseres Hadibros?

Please see next week's issue for the answer.

Last issue's riddle:

"Shall I go summon a Jewish wet nurse?" (2:7)

The baby refused to nurse from a non-Jewish woman, because Hashem said, "Shall the mouth that will converse with the Divine Presence drink impure milk?" (Rashi)

Which halacha is derived from this?

Answer: That a Jewish child should not nurse from a non-Jewish woman.

TIMELESS WISDOM

Hashem said to Moshe, say to Aaron, "Take your staff and stretch out your hand over the waters of Mitzrayim... and they shall become blood" (7:19).

Why did Hashem choose turning the water supply to blood as the first plague to hit the Egyptian nation? The Egyptians had a "cultured" society; it was a society of laws. Such a society was referred to as 'fresh water' because it was a refreshing change, compared to the uncultured society that was prevalent at the time. Therefore, Hashem purposely turned their water into blood, as a sign that even their so called cultured society was really bloody. Legalities do not define a cultured society. Laws can sometimes corrupt people's character. A true cultured society has to focus beyond the law, on the character of the law, while following the law as well (Rav Moshe Feinstein zt"l).

Years ago, a person used one of the public telephones in Israel. Instead of allowing him to make the call, though, the phone "ate up" his money without ever placing the phone call. The company was called but they were unhelpful. One day this person found a public telephone that was malfunctioning and was allowing calls to be made without inserting a coin. The person thought to himself, "Under normal circumstances I could not use this phone as it would constitute theft, but I can use it and in this way I will be paid back for the coin that the company stole from me." Before doing so, however, he went to ask the pre-eminent sage of the time, The Steipler. The Steipler told him, "You are correct, legally you should be allowed to use the phone. But the gemara (Berachos 5b) tells us that to steal your money back from a thief is improper because it trains the person to steal. One must check beyond the law to ensure that he is not corrupting his character."

KIDS KORNER

WHO AM I?

#1 WHO AM I ?

1. I was proof of Hashem.
2. I was from a finger.
3. I am tiny.
4. I came from the sand.

#2 WHO AM I ?

1. I defied nature.
2. I made them go inside.
3. I was suspended.
4. I am waiting for Gog and Magog.

LAST ISSUE'S ANSWERS

#1 The Nile (I saved the savior; I am a god of Egypt; Moshe wouldn't strike me; sons were thrown to me.)

#2 Tzoraas (I was a sign and could get you locked up; I could remind you of snow; I am for Lashon Harah.)

CONGRATULATIONS TO:

Betzalel Komarow

To see the complete list of those who answered correctly, visit the Kollel website.

Please see next week's issue for the answers to this week's questions.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

*Win a
\$50 LEGO
GIFT CARD!*

Please visit www.gwckollel.org to submit your answers.

The next raffle will be January 21st

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chance of winning!

KOLLEL BULLETIN BOARD

Girls Night Out is

Motzei Shabbos Parshas Bo!

Join a discussion about topics

that are relevant to YOUR life!

January 4th, 8:30-10:00 PM at the home of the Kuglers (11602 Fillmore Dr.)

Join the Jewish Mysticism class as they begin the second section of Nefesh Hachaim!

Learn the classic work of Rav Chaim of Volozhin with Rabbi Brotsky on Thursday evenings, 8:15 – 9:00 PM at the Kollel.