



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Measure for Measure

Presented by Rabbi Yonatan Zakem

Kollel Scholar and Director of Community Outreach

After the miraculous exodus from Egypt, Moshe is reunited with his family, who have been brought by his father-in-law Yisro. Moshe greets his father-in-law with honor, proceeds to relate everything that has befallen the people of Israel, and enumerates all the kindnesses that Hashem has performed for them. Rejoicing over the news of the rescue and salvation of the Jews, Yisro exclaims: "Now I know that Hashem is greater than all the gods, for in the very matter in which [the Egyptians] had conspired against them..." (18:11). As Rashi explains, Yisro had experienced every manner of idolatry and therefore could definitively declare that Hashem is greater than all other gods. After seeing the manner in which the Egyptians were punished, Yisro recognized that our G-d is greater than all others.

What exactly was it about the punishment of the Egyptians that led Yisro to this realization? As the Medrash explains, Yisro took note of the *middah k'negged middah*, the measured reciprocity of the retribution, which was precisely commensurate with and parallel to the manner in which the Egyptians had plotted against the nation of Israel. They resolved to throw the Jewish children into the water; they were themselves drowned in the water. What was it about this response that enabled Yisro to recognize the qualitative superiority of Hashem?

Yisro had dabbled in every variety of idolatry and had experience with the common nature of that worship: You give me my offering, you serve me, and I will ostensibly give you sunshine or crops or health, and so on. None of these gods cared if you were nice to your neighbor or if you had gluttonously overindulged at dinner last night. There was no relationship with such a god. Not so with Hashem, the G-d of Israel. Hashem is lovingly observing how we live our lives. He takes note of our thoughts, words and deeds, and responds to us accordingly. The *middah k'negged middah* of Hashem's response to the Egyptians revealed the care and concern that He has for His world and how it is conducted.

Yisro succeeded in appreciating, through the Divine providence of Egypt's fate, the relationship which Hashem maintains with His world. Fortunate are we to have a G-d who takes interest in our lives.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

Yisro, the minister of Midyan, the father-in-law of Moshe, heard all that Hashem did to Moshe and Bnei Yisrael... (18:1)

What did Yisro hear that impacted upon him to convert? He heard about the splitting of the Yam Suf and the war with Amalek (Rashi).

The entire world heard about the miracles that Hashem did for Bnei Yisrael and still were not influenced to convert. What motivated Yisro to convert?

In addition, why did the war with Amalek impact upon Yisro to convert? Shouldn't the victory over Amalek have been the impetus that motivated Yisro to convert?

PARSHA RIDDLE

How many of the 613 mitzvahs can we perform today?

Please see next week's issue for the answer.

Last week's riddle:

Who else witnessed krias yam suf, other than Bnei Yisrael?

Answer: Avraham, Yitzchak, Yaakov, and the twelve tribes witnessed krias yam suf (Rashi Tehillim 78).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Yisro contains the first version of the "Ten Statements," one of which is "Thou shalt not bear false witness against thy neighbor" (20:16).

It is certainly true that generally, the bearing of false witness compounds the injustice of the illegitimate deprivation of the victim's property with the crime of perjury, and conversely, truthful testimony facilitates the achievement of justice. Nevertheless, there are certain cases where the opposite is true: false testimony (or at least, testimony that would normally be proscribed due to being technically considered "false") can sometimes apparently serve the interest of justice. Is such testimony still problematic?

The Talmud forbids testifying together with another witness that one knows to be a thief (and therefore disqualified as a witness), due to the exhortation to "keep thee far from a false matter" (*Shemos 23:7, Shevuos 30b*). The *Shach* has a great deal of trouble rationalizing this *halachah* - "it is far from reason, that he knows the matter to be true and he shall not testify because the other is invalid" - and he, as well as other authorities, debate whether it should really be taken at face value (*Shach, Urim Ve'Tumim* and *Nesivos Ha'Mishpat CM* beginning of *siman 34; Shut. Chavos Yair, hashmatos*). A closely related debate concerns whether one who knows himself to be disqualified as a witness may testify where the court is unaware of his disqualification (*Chavos Yair ibid.; Urim Ve'Tumim siman 28 Urim s.k. 3; Nesivos Ha'Mishpat ibid. chidushim s.k. 2*).

The *Torah Lishmah* (#371) allows in principle the drafting of a bogus will in order to ensure that the estate of an intestate decedent will pass exclusively to his sons, whom the Torah considers his sole heirs, and not to his daughters, whom the secular law considers to also be heirs. He concedes, however, that great care must be exercised in such an affair, and such a course of action is not always appropriate, since avoiding the desecration of G-d's name is of paramount importance. [Ideally, one should forestall such problematic situations by making a will while still alive (*Shut. Mateh Levi #13*).]

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I was in law.
2. I am in the Law.
3. Fleeing was my idea.
4. Sometimes I am 'More'.

#2 WHO AM I?

1. We were the first suspension.
2. Where is the front?
3. We were see-through.
4. We caused wealth.

Last Week's Answers:

#1 *Az Yoshir* (I will be then; I teach revival; I'm a tenth; I was miraculously caused.)

#2 *Mara* (I was not a Morah rather...; I gave you three; throw the tree; bitter-sweet.)

Congratulations to Yaakov Baars and others for answering last week's questions correctly!

Answer as many as you can.

Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

Visit gwckollel.org to submit your answers.

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



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