

PARSHAH INSIGHTS

His sister (Miriam) said, "Shall I go and summon a wet nurse from the Hebrew women who will nurse the boy for you?" (2, 7)

The baby refused to nurse from the Egyptian women because in the future he would converse with the Divine Presence. (Rashi)

The milk of a non-Jewish woman is kosher. Even so, it is preferable that a non-Jewish woman should not nurse a Jewish child because it will inhibit his spiritual growth. (Rema Yore Deah 81, 7)

The Vilna Gaon (ibid) cites the Rashba who says that the source for this halocho is Moshe's refusal to be nursed by Egyptian women.

Rav Yakov Kaminetsky zt'l asked on the Rashba's proof as follows. Although we can understand that it is preferable for Moshe not to be nursed by a non-Jew because he was destined to converse directly with Hashem, however, how does this reason apply to other Jewish children?

Rav Yakov answered his question as follows. We see from the Rashba that it is not sufficient to raise a child to become an observant Jew. Every child must be raised with the goal of conversing with the Shechina. Therefore, all Jewish children should be nursed only by Jewish women.

This lesson is clear from the Rambam (Dayos 3, 3), as well. "One should hope that he will bear a son who will be the wisest and greatest among the Jewish people."



***He (Moshe) said to the wicked one, "Why would you strike your fellow"?* (2, 13)**

Even though he had not hit him, he was called a rasha (wicked one) because he lifted his hand to hit. (Rashi)

Is one who lifts his hand to strike a fellow Jew invalid to testify in Bais Din?

The Rema (Choshen Mishpat 34, 4) rules that a person who hits another Jew is disqualified from testifying. The Gra (ibid 5) points out that the Rema's halacha is only Rabbinical. Although he is a rasha, the Torah does not cancel him to testify because he is not punished with malkos for hitting another Jew. On the other hand, the MaHaritz (25) rules that the Torah does not accept the

testimony of a person who struck a fellow Jew.

In order to understand the argument of the Rema and MaHaritz, we must explain what invalidates a person to testify. To become invalid to testify, a person must transgress a prohibition that carries with it the punishment of malkos. Is the invalidation because 1) he is a rasha (a person who received malkos is considered a rasha) or 2) he was punished with malkos.

The Rema maintains that in order to be invalid to testify one must receive malkos. Since a person who hits his friend is not punished with malkos, he is not invalid to testify m'dOraisa. However, the MaHaritz is of the opinion that malkos is only a vehicle with which to be identified as a rasha. Since one who strikes a fellow Jew is called a rasha even though he isn't punished with malkos, he is invalid to testify m'dOraisa.

TABLE TALK

PARSHA DILEMMA

And he (Amram) took the daughter of Levi... (2, 1)

He took her through marriage. This is the source for what they say that Mitzrayim was the venue where they were commanded in the mitzva of marriage and divorce. (Midrash, quoted in Torah Shleima)

Eliezer recited the brocha of kidushin when he brought Rifka to Yitzchok for a wife. (Tosfos Kesubos 7b)

If Eliezer performed kidushin for Yitzchok, how could the mitzva of kidushin be a new mitzva in Mitzrayim?

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

Last week's clues: I was hidden, My concealment caused concern, I bring joy, Wait for me!

Answer: *Geula*, the redemption

Congratulations to: Ronen Lowenthal, Dr. Ricky Prizant and Gretchen Shapiro,

WHO AM I?

- 1 I was spotting
- 2 For me was a 'sticky' snake
- 3 I will that will
- 4 Show them

Last week's clues: I finish the first, I finish the last, There are twelve of me, Even though you did not sneeze I ...

Answer: Blessings for the Shevotim.

Congratulations to: Lowenthal Family, Dr. Ricky Prizant,

TORAH RIDDLE

Why do we recite in Kiddush on Friday night "remembering our exodus from Mitzrayim"? What is the connection between Shabbos and our redemption from Mitzrayim?

Last week's riddle and answer:

How can one transgress the prohibition of "bothering your friend" without performing an action?

Answer: If a person looks at his friend with an unfriendly face (Yereim)

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed. The answers will IY" appear in next week's issue

A GLIMPSE OF GREATNESS

(Gedolim's conduct in their affairs teach us how to conduct ourselves)

At the outbreak of World War I, many Jews living near the Polish border escaped over the border into Slutsk, Russia. Most of the refugees quartered in the shul which lacked basic necessities. Both seasons were quite difficult, as the lack of proper clothing and heat brought critical living conditions.

Rav Isser Zalman Meltzer zt'l took personal charge of the situation by arranging accommodations for the refugees and carried the financial burden of the community. With finances in the household of Rav Isser Zalman low, the Rebitzen baked rolls to sell to the local militia. In addition, one room in their tiny apartment was rented out to defray expenses.

Even with these tactics, Rav Isser Zalman couldn't stay afloat financially. When the community leaders got wind of the situation, they decided to discuss a raise for the Rov. Excited at a brighter financial future for the Rov, the shamas rushed to tell the Rov about the upcoming meeting. The Rov thanked the shamas for the good news and wrote down the date of the tentative meeting.

When the meeting convened, the Rov joined. After the president presented the dire economic situation of the Rov and the proposed solution, the Rov asked to say a few words.

Rav Isser Zalman got up and said, "First, I would like to thank you for thinking about my family. Yet, I have one small request. Please remove the discussion of my salary from the table. There are numerous refugees who are living in much worse conditions than I and my family. If you raise my salary, money we could

allocate for the refugees will be limited. Let us try to raise money to solve their situation."

With the adamant position of the Rov, the community was forced to focus their attention on the refugees. Due to the self-sacrifice of the Rov, solutions to the problems of the refugees were reached and their plight improved.

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FRIDAY NIGHT LEARNING AT THE KOLLEL

NO PIRCHEI THIS WEEK

Motza'ai Shabbos Avos u'bonim

7:15

Heights Jewish Center followed by Grand Melavah
Malka

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