

## PARSHA INSIGHTS

***It was on the way in the lodging, that Hashem encountered Moshe and sought to kill him. (4, 24)***

*Rav Yose taught: G-d forbid for a person to say that Moshe did not care about Bris Milah. He was faced with a dilemma. Should he perform the bris before he went to Mitzrayim and take the child with him and expose him to danger during the first three days after the bris? Or should he perform the bris and delay the mission Hashem had commanded him to complete for three days? Nevertheless, he was held accountable because upon arriving at an inn he began making arrangements for his lodging, instead of performing the bris without delay. (Rashi)*

*One who is involved in the performance of a mitzva is exempt from performing another mitzva even while he is resting. (Rashi Suka 25a)*

Moshe was resting at an inn on his way to performing the command of Hashem to descend to Mitzrayim. According to Rashi, even while one is resting during a trip, he is also exempt from doing an oncoming mitzva. If so, why was he obligated to perform the mitzva of circumcising his son? (Aruch LaNeir)

When Rashi (Suka 25a) writes that one is exempt from a new mitzva, it does not mean that mere resting is permitted. The definition of “even while resting” is that the person is still mentally preoccupied and worried about how he will achieve that mitzva. (Rashi Suka 26a)

It seems that Rashi maintains that one must be mentally occupied only with the forthcoming mitzva and not any other issue. Since Chazal say that Moshe was involved in lodging matters, it is obvious that his mind was not solely occupied with thinking about his mission. Therefore, he became obligated to immediately make a bris on his son.

*The King of Mitzrayim said to the Hebrew midwives, of whom the name of the first was Shifra and the name of the second was Puah. (1, 15)*

Shifra’s true name is Yocheved, however she was called Shifra because she beautified the babies. Puah’s real name is Miriam, however she was called Puah because she cooed to the babies in the manner that women soothe a crying baby. (Rashi)

Yocheved and Miriam were prophets (Megilla 14a). If so, why did the Torah call them by their nicknames, which do not describe their exalted spiritual level?

Rav Shmuel Rozovsky zt”l answered that neither a high spiritual level nor a high position in society is grounds for a woman to receive praise and accolades. The true barometer for extolling a woman’s virtues is if she takes care of her family properly. The names of Shifrah and Puah were written in the Torah to identify Yocheved and Miriam as women who fulfilled their primary task in life – taking care of their family - in the most honorable fashion.

When Eliezer was seeking a wife for Yitzchok, he saw Rifka and ran towards her. Rashi (Chayei Sorah 24, 17) explains that he ran because he saw that the water in the well rose up towards her.

Isn’t the miracle of water rising towards her sufficient evidence that she is a worthy match for Yitzchok? Why did he have to test her level of kindness to determine if she was the right shidduch for Yitzchok?

Miracles occurring to a person are not true indicators of their greatness. Only extensive kindness to close family members is the measurement by which to identify a person’s righteousness. Therefore, it was necessary for Eliezer to evaluate Rivka on that front and she passed the test.

## TABLE TALK

### PARSHA DILEMMA

***On the way to their lodging place, Hashem encountered Moshe and sought to kill him. (4, 24)***

*Rav Yose taught, “G-d forbid to say that Moshe did not care about Bris Milah. He was faced with a dilemma. Should he perform the bris before he went to Mitzrayim and then take the child with him? – But the infant would be in danger for the first three days after the Bris... (Rashi)*

*The halocho that danger to a life exempts a person from performing a mitzva (Yoma 85b) was only given at Matan Torah.*

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**IN MEMORY OF HIS PARENTS**

**RABBI TZVI MORDECHAI BEN YEHOSHUA HESCHEL Z”L**

**ESTHER CHEYENNA BAS MORDECHAI Z”L**

If so, why would Moshe think that he would be exempt because of danger? (R'eim)

Granted, that without the special posuk, one would be obligated to sacrifice his life to perform a mitzva. However, how can one be obligated to perform a mitzva at the expense of another person's life?

### WHO AM I?

1. I pushed
2. I swallowed
3. I was copper
4. I was a sign

**Last week's clues:** Lice, Rolling, Avoda Zorah, Techiyas Hameisim.

**Answer:** Reasons why Yakov did not want to be buried in Mitzrayim

**Congratulations to:** Yehudah Soffer

### WHO AM I?

1. I don't shine
2. To the river
3. I am not a short Binyomin
4. I could be a savior

**Last week's clues:** I was for the funeral, I was for encampment, I was flagged, Surround the center.

**Answer:** The setup of Bnai Yisroel when they took Yakov to be buried and when they camped in the desert.

### TORAH RIDDLE

Where do we find that wood ate something?

**Last week's riddle and answer:** How old was Esav when he died?

**Answer:** 147.

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed.

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### A GLIMPSE OF GREATNESS

*...but the midwives feared Hashem, and they did not do as the King of Mitzrayim commanded them... (1, 17)*

When Rav Yosef Chaim Sonnenfeld zt'l did not arrive home at his usual time, his daughter was sent to see what happened with him. She was shocked to find her father standing at a well, drawing water and pouring it into buckets for two little children.

"What are you doing?" Rav Yosef Chaim's daughter asked him. Rav Yosef Chaim answered, "On my way home, I saw two little children leaning over a well, drawing water for their sick father and mother who had just given birth. I feared for their safety, so I decided to draw the water for them"

"This is not befitting for the Chief Rabbi of Yerushalayim. What will people think when they see the Rov drawing water from a well?" his daughter asked him.

"Who cares what people think," Rav Yosef Chaim responded. "I only care what they think and say about me in Heaven. Imagine what they would say if I would go home, while these children are exposed to danger."

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