



DVAR TORAH PARSHAS SHEMOS



By: Rabbi Chaim
Yeshaya Freeman

Walking in Someone Else's Shoes

This week's parsha introduces Moshe Rabbeinu, the future leader of the Jewish people. What qualified Moshe for such an enormous responsibility? Was it charisma or the ability to move a nation with powerful words? The Torah tells us the opposite. Moshe himself had a speech impediment. So what made him worthy?

The Torah introduces Moshe with a defining moment. "Moshe grew up and went out to his brothers and saw their pain" (Shemos 2:11). Before Moshe performs miracles or speaks in the name of Hashem, the Torah reveals his heart. He did not look away. He went out, he noticed, and he felt. Sensitivity to the suffering of others was the foundation of his leadership.

This trait follows Moshe throughout his life. He risks everything to save a Jew from an Egyptian and is forced to flee to Midyan. There, as a shepherd, he learns responsibility and care for each individual sheep. It is in that setting that Hashem appears to Moshe at the burning bush. As Moshe approaches, Hashem commands him, "Do not come closer. Remove your shoes from upon your feet" (Shemos 3:5).

The Olalos Ephraim explains that shoes separate a person from the ground beneath them. Without shoes, every step is felt. Hashem was teaching Moshe that leadership of Klal Yisroel requires removing barriers. A leader cannot remain distant. He must feel the pain, the discomfort, and the struggles of the people he leads.

This idea is echoed in a Midrash cited by Rashi (Shemos 5:4), which notes that the tribe of Levi was not included in the Egyptian bondage. Why was Levi exempt? Rav Yonason Eibshutz explains (Tiferes Yonasan) that the Egyptians understood that the future leader of Klal Yisroel would emerge from the tribe of Levi. They therefore deliberately excluded them from the suffering, calculating that one who does not share in the pain of his brothers will not be moved to rise up and redeem them.

But they misunderstood Klal Yisroel. We are one nation. Even when we do not suffer in the same way, we carry each other's pain. Moshe Rabbeinu did not need to endure slavery to feel its weight. He had already learned how to remove his shoes and step into the suffering of others.

That is what made Moshe Rabbeinu the leader of Klal Yisroel. You do not need great words to lead. You need a heart that feels the pain of others.

HALACHA CORNER

By: Rabbi
Chaim Yeshaya
Freeman



WHAT'S IN A NAME? HALACHA AND MINHAG IN NAMING A CHILD

Is there an obligation to name a baby girl in shul?

Must one make a kiddush?

Is there a problem of chukas haGoyim in giving a child an English name?

When a couple has their first child, who has the right to choose the name?

Naming a Baby Girl in Shul and Making a Kiddush

There is no halachic obligation to name a baby girl specifically in shul. However, the Veyikarei Shemo BeYisrael¹ writes that the common custom is to announce the name when the father receives an aliyah, thereby publicizing it.

Customs regarding timing vary: some wait until Shabbos, when more people are present; others choose the first Torah reading after the birth. The Belz custom is to wait five days, while the Lelov custom waits until the second Shabbos.

Regarding a kiddush, Rav Yaakov Kamenetzky zt"l writes that it is preferable to make a kiddush at the time of the naming. While not obligatory, it adds joy and publicly celebrates the occasion.

English Names and Chukas HaGoyim

The Maharam Shick² rules that giving a non-Jewish name is prohibited, viewing it as adopting gentile practices. The Tzafnas Paneach³ clarifies that if the English name is based on, or is a translation of, a Hebrew name, it is permitted. Unrelated non-Jewish names, however, remain problematic according to this view.

Rav Moshe Feinstein zt"l is more lenient. In Igros Moshe he rules that there is no prohibition of chukas haGoyim in giving or using an English name, especially when the child also has a Jewish name used for Torah or religious matters. This lenient view reflects widespread contemporary practice.

Who Chooses the Name of the First Child?


There is no strict halacha determining who chooses the name of the first child; this is a matter of custom.

The Ziv HaSheimos⁵ citing the Leket Yosher, writes that the father has first rights. However, later⁶ the same sefer brings the opinions of the Chida, the Chasam Sofer, and the Belzer Rebbe, all of whom rule that the mother has first rights. The Veyikarei Shemo BeYisrael notes that customs differ by community: among Sephardim, the father generally has first rights; among Ashkenazim, the mother generally does.

Naming a child is guided more by minhag than strict halacha.

Customs differ regarding where and when a name is announced, which names are used, and who chooses the name.


1. 6:10
2. Y.D 169
3. 275
4. O.C 4:66,5:10
5. 1:5
6. 1:11


כולל אברכים
KOLLEL AVREICHIM
 HOLLYWOOD
 THE ANDREW & RACHEL SARA KOLLEL

is honored to present a special shiur by

***Derecheha
Darchei Noam***

Proper Conduct in Beis Din
*Clarity, Integrity, and Yiras
Shamayim in Monetary Disputes*



HaRav Zev Cohen, shlit'a
 — Rav of Adas Yeshurun, Chicago —

This Sunday — January 11
 Breakfast at 10 followed by shiur at 10:15
 4200 N 66th Ave, Hollywood, FL 33024
 Sponsored by Naftali Zimmerman
 kollelhollywood.org


כולל אברכים
KOLLEL AVREICHIM
 HOLLYWOOD
 THE ANDREW & RACHEL SARA KOLLEL

Mens Taharas HaMishpacha Refresher

Throughout the 6 Weeks of Shovavim,
Rabbi Noach Peled will review the primary
topics in Hilchos Taharas HaMishpacha

SHOVAVIM

The group will meet
Thursday Nights 9:00-9:45

*A great opportunity to
learn/sharpen your knowledge
of these vital topics*

Starts Jan 8

**New Kinyan Chabura
in West Hollywood**

Join the global movement to not just just
finish masechtos, but to *own* masechtos



Rosh Chabura - Rabbi Eli May

Monday-Wednesday
from 8:20 - 9:00 PM

For more details call
Rabbi Chaim Freeman
404-985-7363

Starting
Maseches
Megilla

For
sponsorship
opportunities,
please visit
our website
kollelhollywood.org