



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

*It is an honor to present this week's Torah Minute from our archives.  
The following was penned by our founder, Rabbi Kalman Winter ZT" L, in 2010.*

This week's Torah portion of Bo opens with the eighth plague to come upon the Egyptians - the plague of Locust. Chapter 10 verse 14 reads, "And the locust ascended over the entire land of Egypt and rested in the entire border of Egypt." The Hebrew word for "and rested" is וַיָּנַח-vayanach. This word of "vayanach" is found in only two places in the entire Torah: here in our verse, and later in chapter 20 verse 11 in the Ten Commandments. The Torah there records "vayanach," "and (G-d) rested on the seventh day; therefore did G-d bless the Sabbath day and sanctify it."

The great commentator Baal ha-Turim comments: since the same word "and rested" is used by the locust and the Sabbath, this teaches us that the ravenous appetite and destructive behavior of the locust ceased on the Sabbath. As G-d rested on the Sabbath, so did the locust rest on that Sabbath in Egypt.

What a masterful insight! Even the locust, a lowly creature sent on a mission from Above, had the instinct that the glory of G-d fills the universe and His holy Sabbath was to be respected and observed. What does this say about our own sensibilities and sensitivities about the Sabbath? Surely we, the Chosen People, recipients of Torah - how much more so we are to understand, cherish, and abide by the Covenant of the Sabbath, to heed and sanctify it in all its requirements and dimensions. The locust of Egypt is a challenge and inspiration for all.

*Have a wonderful Shabbos,  
Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

**There was a thick darkness throughout the land of Egypt for a three day period... (10:22)**

Darkness that they could not see each other for three days, and another three days that they could not move from their positions. Why did Hashem bring this plague on the Egyptians? Since there were Jewish sinners who did not want to leave Mitzrayim, so Hashem made them die during those days, so that the Egyptians would not see the death of those Jews.... (Rashi)

There were eight plagues (makkos) until now, and Rashi was not bothered to ask why Hashem sent each plague (makka). Why specifically here was Rashi bothered to ask this question?

### PARSHA RIDDLE

**Which halacha is derived because of the addition of the letter "hay" in this week's parsha?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Which two plagues were not completed in Mitzrayim?**

**Answer: Barad (hail) was completed at the Yam Suf, and choshech (darkness) is being saved for Mashiach**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *Parshas Bo*, Hashem instructs Moshe and Aharon that "This month [of the Exodus] shall be unto you the beginning of months: it shall be the first month of the year to you" (*Shemos* 12:1-2). The Ramban understands that we are hereby instructed to number the months from (what we today call) Nissan, as a remembrance of the Exodus, and he similarly maintains that we are enjoined to refer to the days of the week by their ordinal numbers relative to Shabbos, and not, as the Gentiles do, by assigned names.

Many *halachic* authorities have taken these exhortations as normative (Introduction to *Sefer Notrikon, Shut. Birkas Chaim* #8), and some add the additional injunction to number the years from the Creation, and in particular to avoid utilizing the "Christian" system that numbers them from the "birth of the Christian Messiah" (*Toras Moshe ibid., Get Pashut siman* 127 end of os 30. See, however, the dissenting view of the *Kol Bo [Aveilus]* Vol. 1 p. 381 and Vol. 2 p. 147).

*Halachic* authorities do generally agree, however, that where one has no choice, such as when interacting with non-Jewish commercial society or government, the utilization of conventional dating is acceptable, although they disagree over whether it is preferable to write out the name of the non-Jewish month (e.g. "August 8") or to refer to it by number ("8/8"). Some argue for the former, as the latter flouts the injunction to number the months from Nissan (*Lechem Ha'Panim* to *Kitzur Shulchan Aruch siman* 62, *Shut. Yabia Omer* Vol. 3 *Yoreh De'ah* #9), whereas others argue that on the contrary, the latter is preferable, as the non-Jewish month names are derived from the names of idols (*Shut. Tzitz Eliezer* 8:8).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I was a G-dly act.
2. Blood saved yours.
3. I make some fast.
4. I was for the first, yet I was the last.

#### #2 WHO AM I?

1. I was for movement.
2. I was for sight.
3. Was I created?
4. It was warm yet frozen.

#### Last Week's Answers:

**#1 The Frogs** (One large or millions small; control your anger; we are baked; we were second.)

**#2 Dam/Blood** (I am one of the seven; I was for the doorposts; I was the first of ten; I am not dumb.)

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

*Win a Casio Mini Keyboard!*



*The next raffle is February 16<sup>th</sup>.*

*Congratulations to Bashah Chaya and Liora Ness Seeman and others for answering last week's questions correctly!*

**Visit gwckollel.org to submit your answers.**

Answer as many as you can - each correct answer will entitle you to another raffle ticket and increase your chances of winning.

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**February 5<sup>th</sup> - 6<sup>th</sup> ~ Shabbos Parshas Mishpatim.**

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