



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.

In preparation for the tenth and greatest plague, the killing of the first born of Egypt, each Jew was enjoined to set aside a lamb for sacrifice. The blood of the lamb, known as the paschal lamb, was mingled with the blood of circumcision that the Jews performed just prior to their exodus from Egypt. These bloods were then placed on the doorpost of each and every Jewish home. When G-d observed the blood, He leaped over the Jewish homes and killed the first born of the Egyptians. Hence, the name of our holiday, Pesach, literally means "pass over." The significance of the bloods on the doorposts expressed the personal sacrifice of the Jewish Nation. The lamb was the deity of the Egyptians, and with perfect faith, our people took their very lives in hand and defied the Egyptians by slaughtering their god. The blood of circumcision was a test of courage to endure the rigors of the physical consequence of such a dangerous procedure. Distinct in nature, these two tests of faith formed the foundation upon which our people would merit their redemption.

Each year, as we relive the exodus from Egypt, declaring in a firm voice "in every generation we are obligated to see ourselves going forth from Egypt," we personalize and immortalize that moment with pride and gratitude to G-d. However, for this moment to truly have meaning and purpose, it must be accompanied with resolve and commitment to sacrifice, as our forefathers did. Ours is not a religion of convenience. Only through the meticulous observance of Torah and mitzvos can we forge a truly meaningful relationship and bond with our Creator as did our ancestors in Egypt. This is the message we deliver to our children and children's children this special night of Pesach. Let not this night *pass over* without new resolve and impetus to observe our Torah with ever greater devotion and dedication.

***Have a wonderful Shabbos,
Rabbi Menachem Winter***

TABLE TALK

POINTS TO PONDER

In early times our ancestors were idol-worshippers, but now Hashem has brought us near to worship Him (Haggada Shel Pesach).

Why do we begin the story of our Exodus from Mitzrayim with the history of our forefathers' idolatrous ways?

In addition, why do we interject into the story of our ancestors serving other gods that Hashem brought us close to Him and His service?

PARSHA RIDDLE

Why is it preferable to use red wine for the four cups of wine?

Please see next week's issue for the answer.

Last week's riddle:

What do the Seder and the house with tzara'as have in common?

Answer: Both are governed by the halacha of the time to eat a pras.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the *haftarah* of the first day of Passover, we are told that "all the people that were born in the wilderness by the way as they came forth out of Egypt" had not been circumcised (*Yehoshua* 5:5). The Talmud (*Yevamos* 72a-b) justifies this apparent dereliction by explaining that due to the particular circumstances of the sojourn in the desert, circumcision would have been dangerous. The Ramban in his commentary to this Talmudic passage takes for granted that the general rule that a father's failure to circumcise his son disqualifies the father from participating in the Paschal offering (*korban Pesach*) applied to this situation of the Jews in the wilderness, and he therefore assumes that the derelict fathers of that period did not offer the *korban Pesach*.

The *Avnei Nezer* (*Yoreh De'ah* #323) finds this baffling, since the nonperformance of circumcision due to danger is not generally disqualifying. He resolves this by the proposal that a mere "suspicion" (*chashash*) of danger is insufficient grounds for neglecting the performance of the commandment of circumcision. After all, circumcision always entails *some* level of risk, and the Torah nevertheless demands it! He therefore concludes that the Jews in the desert had actually acted improperly by not circumcising their sons, and he notes that we are in fact told that the tribe of Levi did practice circumcision in the desert.

The *Beis Yitzchok* (*Yoreh De'ah* 2:90), on the other hand, assumes that the Jews were within their rights to refrain from circumcision due to the danger, but that the members of the tribe of Levi were also within theirs to volunteer to brave the danger and circumcise their children. He infers from this that the *mitzvah* of circumcision legitimizes the voluntary risking of not only one's own life, but even that of one's child (but cf. *Avnei Nezer ibid.* and #326).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I can mean 'hard work'.
2. Less than an olive
3. Wash for me.
4. Don't confuse me with your salary.

#2 WHO AM I?

1. For some I am white.
2. I can also be green.
3. Dip me.
4. Try not to cry.

Last Week's Answers:

#1 Shabbos Hagadol (I am big, not really; I precede the spring holiday; say 'telling'; sheepish celebration.)

#2 Pesach - pe sach - the mouth talks (I am a mitzvah of Pesach; I can cause tzara'as; I am the namesake of the Yom Tov; I do not mean to jump over.)

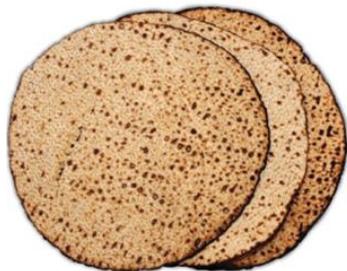
All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to



The next raffle is June 21st.

Congratulations to Rabbi Biberfeld's 4th grade boys 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.

KOLLEL BULLETIN BOARD



The Kollel wishes all of its supporters, participants, and the entire community a wonderful and joyous Pesach!

For meaningful and inspiring Pesach messages from our Kollel Scholars, view the videos at www.gwckollel.org/PesachVideos.php.