



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Putting One Foot Forward

Presented by Rabbi Hillel Shaps, Director of Special Projects

With the forbidding sea in front of the Jewish people, the Egyptians bearing down on them from behind, and Moshe about to pray on the people's behalf, G-d tells Moshe, "Why do you cry out to Me? Speak to the Children of Israel and let them journey forth!" (14:15)

The Or HaChaim finds these words perplexing. Is not crying out to G-d exactly the way that a Jew should respond in a time of difficulty or danger? Furthermore, with the apparently impassable sea in front of them and the Egyptian army threatening them from behind, where exactly does G-d expect them to "journey forth?"

The Or HaChaim offers the following fascinating and novel answer: At this juncture, the Jewish people are in a situation where strict justice dictates that they should not be saved. In such a scenario, no amount of prayer can tip the scales in their favor. Instead, what they need is a meritorious act. G-d therefore advises them that prayer will not help at this time; what they must do is take a step forward. By having faith in G-d and taking that step forward, even before the sea begins to split, they can awaken G-d's mercy and catapult themselves from deserving destruction to meriting salvation.

This explanation contains a profound lesson for our personal growth. At some point in our life's journey, every one of us may feel as if we have hit a wall – in a relationship, in a job, or in our spiritual growth. It may seem to us that a raging sea blocks our way, with no possible avenue to traverse it. Sometimes, all that is necessary is for us to take that first step. If we place our trust in G-d and put one foot forward to attempt to improve the situation, we may just find that the sea will split, revealing a clear path ahead to achieving heights we never thought possible.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

Moshe took the bones of Yosef with him... (13,19)

Mitzvos were very dear to Moshe. All of Bnai Yisroel were involved in collecting money from the Egyptians and he was involved in the mitzva of taking the Yosef's bones out of Mitzrayim. (Sotah 13a)

Collecting money from the Egyptians was also a mitzva (Bo 11, 2). If so, how do we see that mitzvos were particularly dear to Moshe – all he did was switch one mitzva for another?

PARSHA RIDDLE

What bracha did they make on the mon (manna)?

Please see next week's issue for the answer.

Last week's riddle:

And I shall pass through Mitzrayim on this night, and I shall strike every firstborn in the land of Egypt... (12, 12)

I and not a messenger. (Pesach Haggadah)

What halacha is derived from this statement?

Answer: One cannot use a messenger for pidyon haben (redeeming the first born). (Rema Yoreh Deah 305, 10)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *Parashas Beshalach* (16:27-29), the Torah relates:

And it came to pass, that there went out some of the people on the seventh day to gather [the manna], and they found none. And Hashem said to Moses, How long will you refuse to keep My commandments and My laws? See, that Hashem has given you the Sabbath, therefore he gives you on the sixth day the bread of two days; let every man remain in his place, let no man go out of his place on the seventh day.

Many commentators understand that the going out on the seventh day to gather manna constituted a violation of the formal laws of the Sabbath (or would have, had the people actually succeeded in gathering some manna). They offer a variety of explanations as to exactly which law was thereby violated:

- One interpretation offered by the Talmud (*Eruvin* 17b and 51a) understands the injunctions of "let every man remain in his place, let no man go out of his place" to refer to the laws of *techumin* (the restrictions on traveling more than two thousand cubits from one's initial resting place).
- Another Talmudic interpretation understands these injunctions to prohibit carrying: "do not go out with your gear in order to gather the manna" (*ibid.* 17b., as understood by *Tosafos* s.v. *lav she'niten*, who consider this to be the *peshat* [simple reading of the text]).
- R. Ovadyah Seforno asserts that gathering manna would have constituted the prohibited activity of *toleish / oker davar mi'gidulo* (disconnecting a growing thing from the place whence it grows). [This suggestion is puzzling, since the manna fell from heaven and did not grow from the ground – see *Torah Sheleimah* Vol. 14 [*Beshalach*], appendix #18.]
- The *Torah Sheleimah* notes various other sources that imply that gathering the manna would have violated the Sabbath prohibitions against *meamer* (gathering produce), handling *muktzeh* (items that are forbidden to be handled on the Sabbath) or *nolad* (items that have come into existence on the Sabbath), or measuring (i.e., since the Torah relates that the manna was generally measured when collected).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am the opposite of raw.
2. To avoid me, they detoured.
3. I could be a mitzvah.
4. My root is bread.

#2 WHO AM I?

1. I am said daily.
2. I indicate resurrection.
3. My prophecy was greater than the Prophets.
4. I appear as a wall.

Last Week's Answers:

#1 *Tefillin* (Wrap me; to remember the exodus; one for one; four for one.)

#2 *Nisan* (I am the first; I am the sixth; I am not an Altima; hachodesh heralds me.)

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!

THE NEXT
RAFFLE WILL BE
MARCH 6th.

KOLLEL BULLETIN BOARD

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