



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Onward!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The Midrash relates that as the Jewish people were trapped between the Egyptian army and the Red Sea, a heavenly tribunal was taking place, in order to determine whether the Jews should be saved. The prosecuting angel came before Hashem and declared "The Jews served idols in Egypt just like the Egyptians – why should they be saved?" Unfortunately, the angel's claim was true, and Hashem conceded that the Jews could not justly be favored over the Egyptians. But Hashem said to Moshe, "Tell the Jews to just keep moving into the sea, that will be the secret to their salvation." And so it was, when Nachshon ben Aminadav went forward into the sea, it split, allowing the Jews to walk through to safety.

What was it about marching into the sea that caused the prosecuting angel's accusation to be overridden? I once heard the following explanation from Rabbi Fischel Schachter. When a human being who experiences fear, worry, and uncertainty can push past all of this and put his or her trust in Hashem, no angel can prosecute against him or her. The reason is because angels can't relate to such challenges and what it takes to overcome them.

Whether it be in regards to our own personal lives or the world at large, there is never a shortage of things to worry about. Let us, however, take the opportunity of Pesach to remind ourselves of how much Hashem cares for us and how close we are to Him, and may we move ahead towards fulfilling our mission and goals, knowing that we are in His hands.

Wishing you a Good Shabbos and a Good Yomtov!

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TABLE TALK

Point to Ponder

You shall not eat bread or roasted kernels... until this very day, until you bring the offering of your G-d... (Parshas Emor 23, 14)

The first year that Bnei Yisrael entered Eretz Yisrael, all grain was forbidden as chodosh (new grain) since they had not brought the Korban Omer. Therefore, they were unable to eat matzah on Pesach. Why is this so? The positive command to eat matzah should override the prohibition of eating Chodosh, as a positive command overpowers a negative prohibition? (Yerushalmi)

How would the positive command to eat matzah overpower the negative prohibition. When one fulfills a positive mitzva in face of a negative prohibition he must fulfill the positive mitzva before or as he transgresses the negative prohibition. In regard to the case of matzah, the fulfillment of eating matza is only fulfilled after eating a k'zayis, while the prohibition of eating the new grain is transgressed with merely a half of a k'zayis (see Yoma 74a).

Parsha Riddle

**When did Bnei Yisrael sing 'Az Yoshir'?
(Two answers)**

Please see next week's issue for the answer.

Last week's riddle:

**What does eating Matzah have in common with a house with tzara'as?
Answer: The amount of time one must be inside of a house with tzara'as in order to contract tumah is the amount of time it takes to eat a "pras", which is the same amount of time one has to eat the proper shiur of matzo at the seder.**

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The *haftarah* for the eighth day of Passover in the Diaspora, from the book of Isaiah, discusses the eventual coming of the Moshiach and the great redeemer's character, including the following depiction (11:3):

He will be imbued with a spirit (*va-haricho*) of fear for Hashem; and will not need to judge by what his eyes see nor decide by what his ears hear.

The word *va-haricho* is difficult to translate, and the commentaries offer a variety of different interpretations (the above, by ArtScroll, follows R. Isaiah di Trani the Elder). Furthermore, the precise meaning of the second half of the verse and its connection to the first half are also not entirely clear.

The Talmud (Sanhedrin 93b) offers two explanations of the word *va-haricho*, including the remarkable idea that the Moshiach will "smell and judge" (*morach ve-da'in*), i.e., he will resolve disputes via his sense of smell, and thus "will not need to judge by what his eyes see nor decide by what his ears hear." The Talmud proceeds to relate that when Bar Koziva (Bar Kochba) claimed to be the Moshiach, the Sages tested whether he was able to "smell and judge," and when they saw that he could not, "they killed him."

Rambam (*Melachim* 11:3), however, apparently denies that Bar Koziva was challenged to "smell and judge" and rejects the idea that the Jews ever abandoned their belief in his Messianic character during his lifetime, and certainly the claim that they turned on him and executed him:

[R. Akiva] and all the Sages of his generation considered [Bar Koziva] to be the Messianic king until he was killed because of sins. Once he was killed, they realized that he was not the Moshiach. The Sages did not ask him for any signs or wonders.

Raavad indeed objects that Rambam's account conflicts with the Talmudic one. Rambam's defenders offer a variety of justifications for his rejection of the Talmudic account, including the fact that the Talmud itself contains an alternate interpretation of the word *va-haricho*; the existence of a conflicting Midrashic account of Bar Koziva's demise (*Eichah Rabbah* 2:4); and Rambam's acceptance of the (disputed) Talmudic doctrine that "The only difference between this world and the messianic era is subjugation of the exiles" (but the laws of nature will continue to govern the world – *Shabbas* 63a) (*Kesef Mishneh, Lechem Mishneh, Radvaz*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My half is almost whole.
2. At night I am for some.
3. I am split in the Order.
4. Don't confuse me with sleeping on the roof.

#2 WHO AM I?

1. I am a talking mouth.
2. I jumped.
3. I could be a korban.
4. I could be your brother.

Last Week's Answers

#1 Tzara'as (I could make you homeless, I could destroy your house, I could get you shaved, I could ruin your clothes.)

#2 Bedikas Chametz (I start the burning, I am a check, but can't be cashed, No torches allowed, I am a night activity.)

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The Kollel's classes will resume Sunday, May 1.

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