



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 2011.***

In this week's Torah portion of Beshalach, we arrive at one of the most dramatic moments in all of the Bible and for that matter in all of world history - the splitting of the sea. The catalyst is described in chapter 14, verse 21: "Moshe stretched out his hand over the sea, and Hashem moved the sea with a strong east wind all the night..." The verse presents two operating factors: Moshe's outstretched hand and a strong, easterly wind. Which one was the cause for the sea to split? Nachmanides comments: the outstretched hand of Moshe caused the sea to split. What, however, possessed the Egyptians to continue headlong into the tunnel of standing waters? Had not G-d repeatedly shown His uncontested might? Nachmanides explains that G-d had given the Egyptians a moment of pause for self-deception. Observing that strong, easterly wind, the Egyptians deceived themselves into believing that it was not the Almighty that split the sea, but rather a freak force of nature. A tsunami in the making! G-d did not push the Egyptians into the sea - the Egyptians pushed themselves into the sea. Rather than accepting that it was the hand of G-d, the Egyptians chose the irrational to accommodate their stubborn denial of One G-d.

How aware and introspective we must be at all times. This capacity to deceive oneself and rationalize all manner of behavior and belief to serve momentary and other self-serving purposes is universal. There is a little Egyptian in each of us.

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

But they did not obey Moshe and people left over until morning... (16:20)

Every day the man that fell down for Bnei Yisrael made a pile sixty amos high, the width of three paras. (Approximately twelve and a half thousand tons of man - 5.5 pounds per person multiplied by the approximately six million people) (Yoma 76b).

How did Dasan and Aviram think that with their portions of five and a half pounds of food they will make Bnei Yisrael think that Hashem sent man on Shabbos? They could not pretend their few pounds were tons of man!

PARSHA RIDDLE

Which two pesukim in the Torah contain all the letters of the "Aleph Bais"?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: The extra "hay" in yadcha teaches that tefillin are worn on the yad kayho / weaker hand

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Be'Shalach relates that Moshe Rabbeinu sang the Song of the Sea with the children of Israel, followed by his sister Miriam who apparently "answered" at least its first verse with the women (*Shemos* 15:20-21). How can Miriam's singing be reconciled with the prohibition against men listening to women sing (*kol be'ishah ervah*), and the consequent prohibition against women singing in the presence of men?

• Some explain that the women did not actually sing, but merely danced and played instrumental music. Miriam's "answering" of "Sing ye to Hashem ..." was actually addressed to the young men who had come to watch the women's (non-vocal) celebration - she was adjuring them to leave the women and join the men, whose role it was to sing! (see *Shelah* to *Parshas Be'Shalach*)

• The *Chida* suggests that where the Divine Presence is manifest, it engenders awe, and there is therefore no concern for potential lascivious thoughts (*Nachal Kedumimi*).

• The *Yalkut Me'Am Loez* suggests that it was precisely to avoid the problem of *kol be'ishah ervah* that the women - unlike the men - utilized timbrels, in order to prevent their voices from being heard.

• Some suggest (although not specifically with regard to Miriam) that the rule of *kol be'ishah ervah* is a rabbinic institution, and did not yet exist in Biblical times (*Sefer Ha'Mikneh* 70a, *Shut. Avnei Yashfei* 2:5:4).

A similar, and even more acute question, arises with regard to the *haftarah*, which relates that Devorah and Barak apparently sang together (*Shoftim* 5:1). The *Be'er Sheva* (*Be'er Mayim Chaim* #3) proposes that this was an exceptional, Divinely mandated dispensation. The *Mateh Efraim* (*Dinei Kadish Yasom, Elef La'Mateh* 4:8) suggests that she merely composed her poem, but did not actually sing it. R. Yechiel Yaakov Weinberg (*Shut. Seridei Eish* 2:8) suggests that sacred songs may be permitted, as they do not cause lascivious thoughts.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. A wall without a structure
2. Bricks without mortar
3. One of ten
4. I am now and later.

#2 WHO AM I?

1. Remember me.
2. Forget me.
3. I was for Purim.
4. I am for doubt.

Last Week's Answers:

#1 The Plague of the Firstborn (I was a G-dly act; blood saved yours; I make some fast; I was for the first, yet I was the last.)

#2 Choshech (I was for movement; I was for sight; it was warm yet frozen; was I created?)

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 16th.

Congratulations to Liam Ratner 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

Now is an excellent opportunity to join Rabbi Shaps' Jewish Mysticism class as they begin the Perakim of Nefesh Hachaim!

Thursday evenings, 8:15 - 9:00 pm, at the Kollel