



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

In the Blink of an Eye

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After years of suffering at the hands of the Egyptians, the Jewish people experienced salvation with the splitting of the sea and the drowning of their captors. They witnessed countless open miracles and expressed their deep appreciation to Hashem in an outpouring of song led by Moshe.

It was not long, however, before they encountered the difficult journey in the desert, and the inspiration they had recently gained began to fade. After a mere three days in the wilderness they complained to Moshe that they had no water to drink. According to most commentaries, Hashem performed another miracle for the Jewish people, and the bitter waters of *Marah* became sweet. At the conclusion of the episode, the last verse states that they encamped in *Eilim* where there were twelve springs of water and seventy date trees. Why does the Torah bother to describe this seemingly insignificant detail of the springs and date trees in *Eilim*?

The Chofetz Chaim answers that the Torah is teaching us the concept of "*Yeshuas Hashem K'heref Ayin - Hashem's salvation is like the blink of an eye.*" Hashem had known full well that His precious nation would need sustenance in the desert. In fact, the *Medrash* relates that these springs and date trees were prepared from the time of creation for the very purpose of providing relief to the Jewish people during their travels. Hashem's salvation was just around the corner, ready to provide the Jewish people with their every need. The challenge in the desert was for the Jewish people to live with this constant awareness and faith that Hashem would take care of them, no matter how dire the circumstances seemed.

This concept is especially relevant in today's times, on both an individual and communal level. As individuals, we experience personal trials and tribulations in our lives. Nevertheless, we must be ever cognizant that Hashem has the ability to change our situation in an instant and bring us the salvation we seek. As a nation that has experienced a long and difficult exile, we live with the awareness and fervent prayer that Hashem will redeem us speedily in our days - "*Bimheira Beyamaynu*" - and return us once again to our glorious homeland with the coming of the *Mashiach*.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

Moshe took the bones of Yosef with him because Yosef had made Bnei Yisrael swear, "Hashem will surely remember you and you shall bring my bones up from here with you" (13:19).

Some say that Moshe retrieved Yosef's coffin from the Nile by writing Hashem's name on a piece of clay and throwing it into the river. Yosef's coffin immediately floated to the top (Yalkut 227).

David dug on Har Habayis and dislodged the Shittin rock. The waters from the depths rose and threatened to flood the world. David asked, "Is there anyone who knows if it is permissible to write the Name of Hashem on a piece of clay and throw it into the water to stop the water? Achitofel answered, "If to make peace between a husband and wife (sotah), Hashem allowed His Name to be erased, for sure Hashem will allow His Name to be erased for the sake of peace for the entire world. (Sukkah 53b).

Achitofel only permitted to erase Hashem's name because it would be achieving peace for the entire world. If so, how was Moshe permitted to throw clay with Hashem's name into the river, when it was not for the sake of peace for the entire world?

PARSHA RIDDLE

Who else witnessed *krias yam suf*, other than Bnei Yisrael?

Please see next week's issue for the answer.

Last week's riddle:

What did the plague of blood have in common with the plague of darkness?

Answer: During Dam, when a Jew and an Egyptian drank out of the same cup, the Egyptian would taste blood and the Jew would taste water. Similarly, when a Jew and an Egyptian would sit in the same room during choshech, the Jew had light, while the Egyptian couldn't see.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The Song of the Sea contains the phrase "*zeh keili, ve'anveihu*." One interpretation of the word "*ve'anveihu*" offered by the Talmud is "be beautiful [*hisnaeh*] before Him with *mitzvos*: make before Him a beautiful *sukkah*, and a beautiful *lulav*, and a beautiful *shofar*, beautiful *tzitzis*, a beautiful Torah scroll ..." (Shabbas 133b). This is the imperative of *hidur mitzvah*.

Various authorities insist that the most critical form of *hidur mitzvah* is ensuring that one has definitely fulfilled the *mitzvah* properly. Thus, it is preferable to utilize an *esrog* with a reliable tradition of authenticity rather than one that is aesthetically more appealing but of doubtful provenance (Shut. Avnei Nezer OC #484:14).

If one plans to take both of these *esrogim*, to guarantee that will fulfill the basic *mitzvah* and perhaps also fulfill the imperative of *hidur mitzvah* if it turns out that the dubious *esrog* is actually legitimate, which one should be taken first? R. Chaim Soloveitchik is reported to have maintained that the dubious one should be taken first: if it is actually legitimate, he has fulfilled *hidur mitzvah*, and if it is not, he still fulfills the basic *mitzvah* with the subsequent taking of the other one. Were he to take the definitely legitimate one first, however, he will have certainly fulfilled the *mitzvah* with that one, and it will then be impossible to fulfill *hidur mitzvah* since he has already satisfied his obligation and any further taking of an *esrog* has no *halachic* significance (Ishim Ve'Shitas (5767) p. 50).

Others note, however, that the general question of whether it is possible to fulfill *hidur mitzvah* after one has already satisfied his basic obligation is apparently the subject of dispute between earlier authorities (Shut. Binyan Shlomo 2:OC:3:5-8; Siach Ha'Sadeh, Shaar Birchas Hashem siman 5), and that with regard to the *mitzvah* of *esrog* in particular, it is possible that all the earlier authorities may actually agree that it is still possible to fulfill *hidur mitzvah* with a second taking of an *esrog* even after he has satisfied his basic obligation (Mikraei Kodesh Succos 2:9).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I will be then.
2. I teach revival.
3. I'm a tenth.
4. I was miraculously caused.

#2 WHO AM I?

1. I was not a Morah rather ...
2. I gave you three.
3. Throw the tree.
4. Bitter-sweet

Last Week's Answers:

#1 The plague of locusts (We finished the remainder; we made it dark; "Where are my pickles?"; "Gone with the wind".

#2 Makas Bechoros/The plague of the firstborn (I was punctual; I am called 'plague'; I did not include Pharaoh; I make some fast.)

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



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