



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Getting Everyone Engaged

Presented by Rabbi Hillel Shaps

Kollel Scholar and Director of Special Projects

As for the son who does not know how to ask – you must open (the conversation) for him, as it is stated: "And you shall relate to your child on that day, saying: 'It is because of this that HaShem acted for me when I came forth out of Egypt.'" (Pesach Haggadah)

The section of the Haggadah that discusses the Four Sons examines four places in the Torah where a father is instructed to teach his children about the exodus from Egypt. Three of these places are preceded by a question posed by the child. The fourth is not. It is from here that we derive the obligation to recount the story of the exodus on the night of Pesach. One night a year, even if our children have not asked us anything, we must recount the story of our salvation.

We see, however, that it is insufficient to just talk about the exodus. When there is a son who does not know how to ask, the Haggadah instructs the father to "open for him" – in other words, the father must stimulate the son to ask his own questions. The Haggadah is telling us that we can't simply stand up and teach; we have to encourage a desire to learn.

The Malbim Haggadah suggests that this methodology is subtly referenced in the same verse that speaks of our obligation to recount the exodus. "And you shall relate to your child on that day, saying..." What is the word "saying" coming to add? The Malbim Haggadah proposes reading the verse as follows: *And you shall relate to your child on that day something that will inspire him to question, so that you will need to respond saying: It is..."*

The mitzvah of recounting the exodus falls on every one of us. Part and parcel of that mitzvah is to ask questions, to get involved, to become engaged. If we can successfully connect to this special mitzvah, the lessons that we can walk away with have the potential to define the entire year ahead of us.

Wishing you a Good Shabbos and a Good Yom Tov!

TABLE TALK

POINT TO PONDER

On the fourteenth day of the month in the evening you shall eat matzos... (Shemos 12:18)

And you shall afflict yourselves; on the ninth of the month in the evening

Do we fast on the ninth? We fast on the tenth?! Rather it's to teach you that whoever eats or drinks on the ninth is considered as if they fasted on the ninth and the tenth. (Talmud Brachos 8b)

We don't eat matzah on the fourteenth, rather on the fifteenth. Why doesn't the Gemara have a similar drasha (teaching) with regards to matzah as well?

PARSHA RIDDLE

How many times does Moshe Rabbeinu's name appear in the Haggadah?

Please see next week's issue for the answer.

Last week's riddle:

Why is Shabbos HaGadol called Shabbos HaGadol?

Answer: 1) To commemorate the big miracle of the Egyptians not harming Bnai Yisroel who had taken their God (the sheep) into their homes. 2) It was customary to bake a big bread for Shabbos before Pesach, in order to use up all the chometz flour.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Despite the fact that the Torah twice commands "for a seven-day period shall you eat matzos" (Shemos 12:15) and "for seven days you shall eat matzos" (Devarim 16:3), the Talmud explains that only on the first night is the eating of matzah actually obligatory ("chovah"), but on the rest of Passover, it is merely optional ("reshus" - i.e., "if you wish to eat, you shall eat matzah, and not chametz" - Sukkah 27a, as explained by Rashi).

The simple reading of this Talmudic passage is that the eating of matzah throughout Passover is a religiously neutral act. Indeed, the nearly universal custom is to recite the blessing "who has sanctified us with his commandments and has commanded us regarding the eating of matzah" only on the first night of Passover, since there is no commandment to eat matzah on the rest of the holiday (see *Sedei Chemed* Vol. 7 p. 405). Some maintain, however, that while eating matzah the rest of Passover is not mandatory, it is still a mitzvah. This is the position of the Gaon of Vilna, who apparently understands this to be the plain meaning of the Biblical directive to eat matzos for seven days (*Maaseh Rav* #185). The *acharonim* [later scholars] have found support for this view in the comments of various *rishonim* [early scholars], including R. Zerachiah Halevi, who raises the question of why no blessing is recited upon eating matzah throughout Passover (*Ha'Maor Ha'Katan, Pesachim* 78a in Rif pagination), seemingly implying that eating matzah throughout Passover is a mitzvah (*Shut. Avnei Nezer OC* 377:4).

A truly remarkable stance is that of R. Rachamim Nissim Yitzhak Palagi (*Yafeh La'Lev OC* end of #475 and *Kuntres Acharon ibid.*), who understands R. Avraham Ibn Ezra to maintain that there is an actual obligation to eat matzah all seven days of Passover. R. Palagi concludes that despite the fact that this contradicts the Talmud's assertion that eating matzah all seven days is a "reshus", one should nevertheless follow Ibn Ezra, since the sages of the Talmud did not forbid the eating of matzah, but left it up to the individual, so one who fears G-d should eat matzah and thus fulfill both opinions!

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

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

#2 WHO AM I?

1. I am white for some.
2. I am green for others.
3. I am dipped.
4. I might make you cry.

Last Week's Answers:

#1 *Pesach* (Mouth speak, Jump over, I am the first, I create Order)

#2 *Shabbos Hagadol* (I am the big one, I precede the Spring holiday, Listen to the Rabbi, Sheepish celebration)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to
*Win a
ETTG Tempo
Remote
Control Speed
Boat*



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
May 15th.

KOLLEL BULLETIN BOARD

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



Kollel Classes resume Sunday, April 15

