



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Stop and Smell the Roses

Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni

One of the primary commandments we fulfill during the Passover *Seder* is the obligation to drink four cups of wine while reclining comfortably at the table. This is not just an act commemorating the freedom from bondage and oppression that we experienced long ago, but demonstrates the fact that we relive our emancipation each and every year during the holiday of Passover. The Rambam (*Hilchos Chametz U'Matzah Ch. 6*) codifies this halacha, "In every generation we are obligated to feel as if we are currently leaving the slavery in Egypt...therefore we demonstrate that freedom and drink four cups of wine." But what is the connection between our freedom from Egypt and the mitzvah to drink four separate cups?

Our sages teach us that each of the four cups corresponds to one of four expressions of redemption found in the verses of the exodus. "*Vhotzaisi- And I will take you out, Vhitzalti-And I will save you, Vgaalti- And I will redeem you, Vlakachti-And I will take you.*" The Netziv (*Ha'amek Davar Veira 6:6*) explains that these descriptors are not merely four synonyms that each describe the same thing. On the contrary, there were actually four distinct and significant stages to the redemption, each requiring contemplation and appreciation. Simply bundling them all together under one "redemption umbrella" reduces their individual significance and fails to fully capture the magnitude of the experience. *Vhotzaisi* refers to actual cessation of physical labor that occurred after the plague of wild beasts, while *Vhitzalti* refers to a slightly more esteemed status, which they achieved after the plague of hail. *Vgaalti* refers to the fact that the Jews obtained their full freedom after the plague of the death of the first born; finally, *Vlakachti* refers to the ultimate divine revelation at Sinai. In addition to the extrication from physical bondage, the nation achieved a final spiritual freedom that enabled them to serve Hashem freely, marking the true completion of the redemption.

The Netziv's perspective requires us to treasure each aspect of the redemption, to uncover its unique meaning and explore how it impacts the Jewish people forever. This is why our sages teach us that anyone who extends the telling of the story of the exodus on Passover night is praiseworthy. It is not simply because he or she has a lengthy seder, but rather because one is constantly discovering new facets and aspects of the redemption to savor for which we are eternally grateful. This feeling of gratitude leads to an overwhelming sense of joy and happiness- the ultimate *simchas Yom tov*.

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 Bnai Yisroel entered Eretz Yisroel they did not have grain that had the omer brought from it to the Mishkan. Therefore, they were unable to eat matza on Pesach. Why is this so? Why shouldn't the positive command to eat matza override the prohibition of eating new grains before the omer is brought from them? Shouldn't the principle apply that when a positive command clashes with a negative prohibition, one must adhere to the positive command? (Talmud Yerushalmi)

The Yerushalmi's question that the positive command to eat matza should override the negative prohibition of eating grain before the omer is brought is problematic for the following reason. To apply the principle that a positive mitzva overrides a negative prohibition, he must fulfill the positive mitzva first or simultaneously with the negative prohibition. In regard to the case of matza, the fulfillment of eating matza is only accomplished after eating a k'zayis, while the prohibition of eating the new grain is transgressed with merely eating a half of a k'zayis (Yoma 74a)?

Parsha Riddle

**When did Bnai Yisroel sing 'Az Yoshir'?
(Two answers)**

Please see next week's issue for the answer.

Last week's riddle:

What food will be muktza next Shabbos?

Answer: Chametz

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the Biblical and Mishnaic eras, a central component of the observance of Passover was the offering and consumption of the Paschal sacrifice (korban Pesach). This sacrifice had at least two unique aspects:

- *It is the only sacrificial mandate (and one of only two positive commandments in general) whose deliberate neglect is punishable by "excision" (kareis).*
- *Korbanos are generally either "national" offerings (korbanos tzibur), brought by the nation as a whole and purchased with communal funds, or "individual" offerings (korbanos yachid), brought by individuals and purchased with their personal funds. The korban Pesach is a sort of hybrid: it is brought by individuals (or small groups), but it shares certain special dispensations of korbanos tzibur: portions of its ritual override the Sabbath prohibitions, and it may be offered and consumed in a state of ritual impurity (tumah) when most of the nation is in that state (see Pesachim 65b-66a; Tosefta Temurah 1:7; Tosafos Yoma 6b s.v. amar Rav Tachalifa and Gevuras Ari ibid. beginning with s.v. u've'shmaatsin).*

The unique character of the Paschal offering, particularly its hybrid national-individual nature, featured prominently in the great nineteenth century debate over the reintroduction of the sacrificial order in contemporary times. Reliance on the principle of "tumah is permitted in the public" was crucial to the reintroduction program, since we are all tamei today, which implies that only korbanos tzibur can be contemplated. On the other hand, korbanos tzibur must be brought from communal funds, the raising of which poses a formidable ("virtually impossible", according to some) logistical challenge given the dispersed and fragmented state of contemporary Diaspora Jewry. The korban Pesach, therefore, is an ideal candidate for contemporary reintroduction, since it is purchased with private funds but nevertheless has the public tumah dispensation (see Derishas Tzion from p. 49, and see also the letter of R. Yisrael Yehoshua of Kutno on the first page; Shut. Chasam Sofer YD #236).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

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

Win a Roller Coaster Challenge Game!



#1 WHO AM I?

1. My half is almost complete.
2. I'm at evening service for some.
3. I am split in the Order.
4. Don't confuse me with the sleeper on the rood.

#2 WHO AM I?

1. I am talking mouth.
2. I jumped.
3. I could be your brother.
4. I am not opening.

Last Week's Answers

#1 Fast/Siyum Bechoros (Fast for salvation, I make you finish, See yum – Go eat! I am for the first and dad.)

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

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 7.

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, May 5.

