



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"ל

Moving Experiences

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

And he said, "Please do not leave us inasmuch as you know our encampment in the desert." (10:31)

The Jewish people have been encamped at the foot of Mount Sinai for almost an entire year, learning about the Torah and its commandments. As they prepare to depart, Moshe now turns to his father-in-law, Yisro, and asks him to join the Jewish people. Yisro replies that he is not going to go with them because he wants to return to his birthplace. Moshe implores him not to leave and asks, "Please do not leave us inasmuch as you know our encampment in the desert." What did Moshe mean by that?

Rav Dovid Feinstein explains Moshe's declaration as follows: Yisro had witnessed the great wonders Hashem had performed for the Jewish people. He saw the miraculous manna fall from the heavens, the water flow from the rock that followed them in their travels, and, according to some, he was present at the giving of the Torah. If those wonders wouldn't inspire Yisro to greatness and to join the Jewish nation, then his witnessing those miracles would have been for naught. The Talmud (Berachos 17b), in fact, berates those who were exposed to the beauty of the Torah but failed to convert to Judaism.

The purpose of living through wondrous times is to inspire one to improve and grow in their observance. Moshe, therefore, argued that Yisro should not squander those opportunities to enhance his spiritual stature.

We, too, must learn a lesson from this. We must learn and grow from every event that we live through. Let us always use every opportunity to enhance our lives with true and long-lasting spiritual growth.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

In the second month, on the fourteenth day, in the afternoon, they shall make it; with matzos and bitter herbs they shall eat it. (9, 11)

Chazal say that Hillel would wrap matzo and maror together and eat them together, to fulfill the verse, "With matzos and bitter herbs they shall eat it." (Pesochim 115a)

Why would Hillel bring a source for his custom in regard to the Korban Pesach sacrificed in Nisan from a verse that refers to the Korban Pesach which is brought on Pesach Sheni in Iyar?

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Beha'aloscha (9:9-12) contains the law of *Pesach Sheini*: if someone is unable to bring the Paschal offering on its ideal date, the fourteenth of Nissan, due to having been "contaminated through a human corpse or on a distant road," he is to bring it instead "[i]n the second month [Iyar], on the fourteenth day, in the afternoon." In the absence of the Temple and the sacrificial order, this law is not practiced today, and one of the only remaining references to the day's special status in the classic halachic literature is the widespread custom not to recite *tachanun* on the fourteenth of Iyar. Some omit *tachanun* during *minchah* of the previous day as well, and there is a dispute over whether it is recited on the fifteenth (*Nitei Gavriel Hilchos Pesach* 3 pp. 325-26).

Some have the custom to eat *matzah* on *Pesach Sheini*. While this practice is largely unmentioned in the classic halachic literature, it is mentioned in a variety of relatively recent chassidic sources (see *Nitei Gavriel ibid.* pp. 329-30). The custom has become somewhat common today, particularly in chassidic circles, but less so in litvish ones (*Shut. Rivivos Efraim* 2 pp. 246-47 and R. Yisrael Yaakov Ferber and R. Yehudah Leib Shtissel, *Pesach Sheini*).

Some adherents of this custom eat *matzah* on the night following the fourteenth day of Iyar (i.e. the night of the fifteenth), since that is when the Paschal offering, along with its accompanying *matzah* and *maror*, were eaten during the Temple era. Others eat *matzah* on the day of the fourteenth itself, which is somewhat puzzling since as above, that is not when it was eaten during the Temple era, and on the contrary, eating *matzah* was actually prohibited on the fourteenth of Iyar to those who offered the sacrifice on that day (just as it is generally prohibited on the fourteenth of Nissan)! Some eat *matzah* on both the fourteenth and fifteenth of Iyar, some eat *maror* as well, and some even conduct an entire Seder, including *matzah*, *maror*, and four cups of wine (*ibid.* and Rabbis Ferber and Shtissel)!

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

Parsha Riddle

Where is the source that fish do not require Shechita?

Please see next week's issue for the answer.

Last week's riddle:

Speak to Aharon and his sons saying, "So shall you bless Bnei Yisrael..." (6, 23)

How do these words impact the way we give blessings to our children Friday night?

Answer: According to some opinions, one should not use two hands when blessing their children so as not to bless them in the way that is stipulated specifically for Kohanim.

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I have two chances.
2. I was first in Egypt.
3. I caused circumcision.
4. I need you to be designated.

#2 WHO AM I ?

1. I was from one.
2. I had seven.
3. Flowery.
4. I am a bright idea.

Last Week's Answers

#1 The Nesium's offerings (I'm for inauguration, Duplicates, In lieu of donations, I am for Chanuka.)

#2 Birkas Kohanim/Duchaning (I'm called for my platform, Take cover, With love, I am three.)

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Halachos of the Daf

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