



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Walking on Dry Land

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"The children of Israel walked on dry land in the middle of the sea" (14:29)

The climax to the already spectacular Exodus, the miraculous splitting of the sea, is described in the Torah as the Jewish people "walking on dry land in the middle of the sea." Many commentaries are puzzled why the Torah emphasizes the walking on "dry land" as opposed to simply writing that the sea split.

The Noam Elimelech offers an interesting explanation. Miraculous events are exceptions to the natural order of the world and demonstrate G-d's absolute power over the world. Natural events, on the other hand, hide G-d's intervention and can lead one to suppose that G-d is not involved in the world. The message that miracles provide is not only that G-d *can* do something whenever He wants, but that G-d is *always* involved in running the world, albeit sometimes behind the scenes.

The Jewish people, having witnessed the tremendous display of G-d's power and ability, did not just experience G-d at that miraculous time. They were able to appreciate G-d's power over the world even when His involvement in the world is not clearly seen. Therefore, the Torah describes the crossing of the sea as on "dry land" to indicate that the Jewish people had reached a realization that walking on dry land is just as miraculous and requires G-d's intervention as walking through a sea that has just split.

May we also grow in our understanding of G-d's involvement in our everyday lives and perceive His constant (albeit hidden) intervention and guidance.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

The people revered 'es' Hashem... (14, 31)

Shimon HaAmsuni expounded on the word 'es' every time it is mentioned in the Torah and said that the word was inclusive. When he reached the word 'es' in the verse "Hashem, your G-d, you shall fear" (Va'eschanan 6, 13), he said, 'Who can be included in the mitzva of fearing Hashem? He then retracted all of his teachings on the word 'es'. (Pesachim 22b)

Why didn't Shimon HaAmsuni ask the same question when he reached the above verse and ask, 'Who can be included in revering Hashem?'

Parsha Riddle

B'nei Yisrael were able to retrieve water from a dry rock while they were in the desert. There was another occasion when Hashem made water come from a dry item. For whom and from what item?

Please see next week's issue for the answer.

Last week's riddle:

What does the Gemara say is written on Hashem's tefillin?

Answer: *Mi K'amcho Yisroel...* (Who is like your nation, Israel...)
(Gemara Berachos 6a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Miriam the prophetess, the sister of Aharon, took her drum in her hand and all the women went forth after her with drums and with dances. Miriam spoke up to them, "Sing to Hashem ..." (15:20-21)

As we have previously discussed, the singing of Miriam and the women seems to be at odds with the prohibition against men listening to women sing (*kol be-ishah ervah*). A variety of resolutions have been proposed, including that of the Chida that where the Divine Presence is manifest, it engenders awe, and there is therefore no concern for potential lascivious thoughts and men and women may sing together (*Nachal Kidumim*).

Some adduce this idea of the Chida in support of allowing women and men to sing sacred songs together, insofar as their intent is "for the sake of Heaven," but others reject this and counter that the Chida is referring specifically to situations where the Divine presence was actually manifest, such as when Miriam the prophetess sang in the aftermath of the splitting of the sea (during which the entire Jewish people had experienced profound prophetic revelation), and (as recounted in the *haftarah*) when the prophetess Devorah sang her song of praise to Hashem in the aftermath of the great victory over the army of Siserah (*Shut. Tzitz Eliezer* 14:7).

The question of men and women singing Shabbas *zemiros* together has been the subject of considerable debate. The *Be'er Sheva* (*Be'er Mayim Chaim* #3) strongly forbids the practice, insisting that any "proper, G-d fearing woman, married or single" should not sing in the presence of men: "her lips should merely move, but her voice should absolutely not be heard at all." The *Seridei Eish* (2:8), however, records that the practice in Germany was for women to sing *zemiros* in the company of unrelated men, and that R. Azriel Hildesheimer and R. Samson Raphael Hirsch sanctioned this practice, based on the Talmudic rule that two voices cannot be heard simultaneously. (Indeed, *Yalkut Me'am Loez* and R. Yosef Chaim of Baghdad [*Pelaos Rabbos* #202] explain that the sound of their drums was what allowed Miriam and the women to sing, since it prevented their voices from being heard.)

The *Seridei Eish* himself is dissatisfied with this justification of the practice, and ultimately concludes that while ideally women should not sing *zemiros* together with men, this may be condoned in certain circumstances.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Wipe out.
2. Remember my deeds.
3. I cooled the bath.
4. I am your cousin.

#2 WHO AM I?

1. What is this?
2. I was just enough.
3. I melted.
4. I was per head.

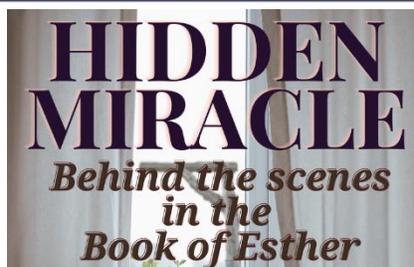
Last Week's Answers

#1 Chatzos (Midnight) (I am for the afikomen, I was determined by the harp, I was for the tenth, I am in the middle.)

#2 10 Bechor (Firstborn) (I am for a son, I am for Kosher animals, I am for a donkey, I was the target of the tenth.)

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— R' Shlomo Alkabetz (16th Century)



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