



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

It's All in That Little Extra

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Beshalach, the Torah relates the dramatic finale to the saga of the Jews' enslavement by the Egyptians, with a description of Hashem's many miracles punishing the Egyptians and freeing the Jewish People. The story culminates with Hashem splitting the *Yam Suf* so that the Jewish people may pass through it and escape from the pursuing Egyptians. The Egyptians end up being caught in the middle of the *Yam Suf* and drowning when Hashem restores the waters to their original state. *Chazal* describe a number of miracles that took place at the *Yam Suf*, which are not stated explicitly in the verses of the Torah. For example, *Chazal* tell us that the sea floor rose up to meet the Jewish people so they would not have to descend all the way to the sea floor. They tell us that the earth they walked on became dry, rather than muddy, that fruit trees blossomed along the path through the sea to feed anyone who was hungry, and that fresh water gushed forth for those who were thirsty.

What was the need for all of these extra miracles? Why was it not enough simply to save the Jewish people from the Egyptians? The answer, it would seem, is that the Jews were being shown that Hashem loves them. All of the miracles to this point could have been understood as simply being a fulfillment of the promise Hashem made to Avraham that his descendants would eventually be redeemed or as merely punishing the Egyptians for their own evil. Now, however, Hashem provided seemingly unnecessary miracles just to make the Jews comfortable and provide for their needs. This could only be understood as a manifestation of Hashem's great love of the Jewish people.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

It was when Pharaoh sent out the nation... "Perhaps the nation will reconsider when they see a war, and they will return to Egypt"... So Hashem turned the nation... B'nei Yisrael were armed when they went up from Egypt (13:17 - 18).

Why does the Torah first refer to those who left as the "nation" and then change and refer to them as "B'nei Yisrael?"

Parsha Riddle

How many months have something special on the fifteenth of the month? What are they?

Please see next week's issue for the answer.

Last week's riddle:

Pharaoh said to Moshe and Aharon, "Who and who are going?" Moshe said, "With our youngsters and our elders shall we go" (10:8-9).

What was being prophetically hinted to here?

Answer: "Who and Who" refers to the two individuals who merited going into Eretz Yisrael – Yehoshua and Calev. "Our elders and youngsters" refers to the fact that only those above 60 and those below 20 at the time of the spies entered Eretz Yisrael. (Baal Haturim)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parshas Beshalach* (16:31), the Torah describes the bread that fell from Heaven: "The House of Israel called it manna. It was like coriander seed (*ke-zera gad*) ..." The simple translation of *gad* is coriander, but the Talmud (*Yoma 75a*) cites a couple of other *midrashic* interpretations, one of which is:

Why is it called **gad**? Because it told [*maggid*] the Jewish people the answer to issues of uncertainty, such as the paternity of a baby. If a woman remarries within two months after her divorce or the death of her husband and gives birth seven months after her remarriage, it is unclear if the baby gestated for seven months and is the son of the second husband or for nine months and is the son of the first husband. The manna would tell them **if** the baby was born after **nine** months and belongs to the **first** husband, **or if** the baby was born after **seven** months and belongs to the **second** husband. Since the manna was collected by each family based on the number of its biological members, the manna established the baby's paternity.

R. Moshe ibn Habib (*ibid.*) is puzzled by this: how can we resolve the paternity of a child – a question with major *halachic* ramifications – by appealing to the manna, since there is a rule that "the Torah is not in Heaven" and *halachic* questions can be resolved only by human wisdom, and not by prophecy or other supernatural means? R. Tzvi Hirsch Chajes (*ibid.*) resolves this by distinguishing between questions of law and questions of fact: only the former cannot be resolved by supernatural means, whereas the latter can be.

Similarly, when the mishnah (*Yevamos 16:6*) states that "the court **may allow** a woman **to marry based on** the statement of a **disembodied voice** (*bas kol*) proclaiming that her husband died," R. Yom-Tov Lipmann Heller, who apparently assumes that even questions of fact cannot be resolved via supernatural means, explains that *bas kol* here cannot have its usual meaning of "Heavenly voice," but merely denotes that the source of the voice could not be found, although it is presumed to have been human, whereas R. Tzvi Hirsch Berlin explains that we may indeed rely upon a Heavenly voice to establish the husband's death, since this is a question of fact and not of law.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was unknown.
2. I was a test.
3. I am remembered with Challah.
4. Don't keep me around.

#2 WHO AM I?

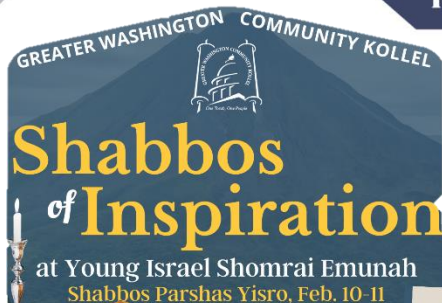
1. I am said daily.
2. I indicate resurrection.
3. My prophecy was greater than the Prophets.
4. I appear as a wall.

Last Week's Answers

#1 Arbeh/Locusts (I am number eight, not four, I was in a pickle, We finished the leftovers, I defined the borders.)

#2 Makas Bechoros/Plague of the Firstborn (Time sensitive, I cause fasting, I cause redemption, I was deadly.)

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Greater Washington Community Kollel invites the entire community to a
SHABBOS of INSPIRATION
at Young Israel Shomrai Emanah.
Shabbos Parshas Yisro - Feb 10-11

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www.thegreaterwashingtoncommunitykollel.com/shabbaton