



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

At times, our desire to live a Torah-inspired life comes into direct conflict with the messages and values that we receive from society. The expectation to live our lives governed by contemporary mores or zeitgeist, contrary to what we hold near and dear, can pose a significant challenge. Remaining true to our own ethical code might subject us to derision or scorn, leaving us deflated and disheartened.

How do we fortify ourselves to remain resolute?

In Parshas Pinchas, we learn about the episode of B'nos Tzelophchad - the five daughters of Tzelophchad: Machlah, Noah, Chaglah Milcah, and Tirzah. Tzelophchad was from the generation of the Exodus and was therefore entitled to a portion in the Land of Israel. He perished in the desert, however, leaving only daughters. Because the laws of inheritance were not yet fully transmitted, there was uncertainty as to the daughters' right to inherit their father's portion. Motivated by their great love for the Land of Israel, and confident in the righteousness of their claim, they came forward and presented their case to Moshe. Moshe brought the matter to G-d, who agreed with the claim presented by B'nos Tzelophchad and instructed Moshe to convey this law of inheritance to the entire nation for all time.

The greatness of B'nos Tzelophchad is self-evident, demonstrated by their love of the Land of Israel and their courage to present their claim. But the Medrash Yalkut Shimoni provides us insight into an additional dimension of their greatness. The Yalkut teaches us that every righteous individual who stands up for what is right and just in the face of opposing societal values merits the reward for what was otherwise destined for that entire generation. For example, Avraham stood firm against the idolatry of his time. Similarly, Noach rose above the wickedness of his generation, and Lot resisted the cruel ways of Sodom. As a result, all of these luminaries merited the reward intended for their respective generations. So too, the Medrash continues, the B'nos Tzelophchad were entitled to such a grand reward for their conduct. B'nos Tzelophchad exhibited incredible love for the Land of Israel and were willing to present their claim to the leader of the Jewish people in order to vindicate that love. Even more remarkable, though, was the fact that they were willing to stand firm against a society that was rejecting the Land of Israel and rebelliously demanding "Give us a leader so that we may return to Egypt!" In contrast to the rest of the nation's demonstration of a lack of faith in G-d and appreciation for the Land of Israel, B'nos Tzelophchad resisted the influences that surrounded them and took a stand in support of that which was sacred. Accordingly, they merited the reward that was otherwise earmarked for the whole generation.

While peer pressure and social expectations to conform indeed form an imposing challenge, we should remember that the immense reward and love that we elicit from Above are commensurate with the difficulty of the circumstances. Recognizing and appreciating these situations as a wonderful opportunity to emulate our noble predecessors and draw close to G-d will provide us with the strength and courage to persevere.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

May Hashem, G-d of spirits of all flesh, appoint a man over the Assembly. (27, 16)

When Moshe heard that Hashem ruled that Tzelofchad's daughters should inherit him, Moshe said, "It is time that I should ask for my needs, that my sons should inherit my position of leadership." Hashem told him, "That is not what I intended; Yehoshua should inherit the position as a reward. (Rashi)

One should prepare himself to study Torah because it does not come as an inheritance. Where is the source? When Moshe saw his sons did not learn enough Torah and weren't qualified to inherit his position... (Avos D'Rav Nosson 17)

According to the Avos D'Rav Nosson that implies that Moshe knew that his sons were not worthy of the position, why did he ask that they should inherit it?

Parsha Riddle

What was the name of Levi's wife?

Please see next week's issue for the answer.

Last week's riddle:

What was Zimri's real name?

Answer: Shlumiel Ben Tzurishadai, Shaul Ben HaC'nanis (Sanhedrin 82b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In Parashas Pinchas, Tzelophechad's daughters petition Moshe to inherit their father's estate. Many interpretations of the narrative introduce an element of conflict of interest on the part of Moshe, either potential, suspected, or actual:

- Some commentators explain that the daughters' disclaimer that their father "was not among the assembly that was gathering against Hashem in the assembly of Korach" was motivated by the belief that Moshe harbored an extreme hatred for the members of Korach's assembly, since they had opposed him and challenged all his actions, and a consequent concern that this hatred would impel Moshe to vindictiveness against their heirs (Ramban, Moshav Zekeinim).
- The Zohar explains that despite the fact that Tzelophechad had not been of Korach's party, he had been a vocal critic of Moshe, due to his resentment over having been passed over for the leadership [of his tribe], and his daughters suspected Moshe of harboring a grudge and were skeptical of his impartiality. They failed to realize that their concerns were groundless since "the man Moshe was exceedingly humble, more than any person on the face of the earth" (12:3). But since they did suspect Moshe, he recused himself to avoid suspicion and "brought their claim before Hashem". This is a lesson for all judges to recuse themselves in the face of even unjustified suspicions of partiality (Shelah Rosh Hashanah Amud Ha'din Shel Matah; Shut. Mishkenos Yaakov HM:7).
- This idea is turned on its head by the Chasam Sofer, who notes that the daughters' claim was ultimately correct, so had Moshe issued a ruling on his own, it would have been in their favor and they would have had no suspicion of any bias against them. Rather, the opposing claimants to the estate would have suspected Moshe of tendentiousness toward the daughters, motivated by a desire to appear beyond reproach! (Toras Moshe)
- Some commentators explain that Moshe's recusal was due to the daughters' propitiation of him by assuring him that their father had not been of Korach's party; this constituted "non-financial bribery" (Midrash Lekah Tov; R. Chaim Halberstam of Tzanz, cited in Shut. Beis Avi 5:142:10, and cf. R. Bachya b. Asher; Abarbanel).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My opposite caused me.
2. I am for peace.
3. I am not for day eight.
4. I am for Pinchas.

#2 WHO AM I?

1. I come monthly.
2. I am special for women.
3. I am not a head.
4. I can be 17, 18, 19, 20 or 21 times per year.

Last Week's Answers

#1 Balak (I only needed a second, I couldn't see the messenger, Moshe's equal, I was not for profit, yet for prophet.)

#2 Pinchas (I come from Kohen, I was zealous, I didn't spare the spear, I lived long.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Boxer Interactive Robot!**



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
Sept 24.

KOLLEL BULLETIN BOARD

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GWCK invites boys entering 5th and 6th grade to learning and pizza at Ben Yehuda!

Sunday, July 28 - 10:15-11:15am at Ben Yehuda Pizza.

No Cost - Please RSVP to info@gwckollel.org.

