



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The Lesson of the Tribe of Dan

Presented by Rabbi Menachem Winter, Rosh Kollel

These last few months have been a substantial challenge. The pandemic sweeping through the population has left death, illness, and economic destruction in its wake. The counter-measures we have taken in the hope of limiting contagion has left many isolated and lonely. Heavy questions linger about the future and our ability to resume the life and activities we once took for granted. We may even struggle with matters of faith.

Our Parsha provides a powerful source for inspiration, insight, and hope.

Following the plague that killed 24,000 people, G-d orders a census to once again count the populace. According to the Sages, this census is commanded in the spirit of a loving shepherd counting his flock after a wolf had attacked the sheep. So, too, G-d wanted to count each one of His children who had survived the deadly plague.

When we look at the tally from the various Tribes, we see something very striking. Binyamin, who had ten sons, tallies at 45,600. In contrast, Dan merited to have only one son, Chushim. Additionally, the Talmud tells us that Chushim was handicapped by deafness. Nevertheless, Dan's total is much greater, with a total of 64,400!

The Chofetz Chaim relates that this teaches us that even when natural laws would predict a given outcome, it is but the will of G-d that triumphs. He alone decrees and guides the world according to His wisdom.

While we cannot understand all that transpires, one thing we can be certain of: G-d is firmly in control and never forsakes His children.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And on the Shabbos day, two male lambs in their first year... (28, 9)

The custom for people to wake up early during the week, and on Shabbos to sleep until later in the morning is derived from the following: For the korban tamid during the week it says 'morning morning', implying earlier in the morning. On Shabbos, however, it only says morning once, implying later in the morning. This was handed down from Rav Hai Gaon zt'l, (Mordechai, Shabbos 398)

On Yom Tov we come later to shul and leave quickly... and on Shabbos we come quickly and leave later. (Talmud Megilla 23a)

Are we supposed to daven earlier on Shabbos or later?

Parsha Riddle

How old was Pinchas when he died?

Please see next week's issue for the answer.

Last week's riddle:

What is the famous symbol of medicine? From where does it originate?
Answer: A snake on a pole. According to many scholars, it originates from Parshas Chukas 21, 6.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pinchas begins with Hashem's commendation of Pinchas for his vigilante execution of Zimri and Cozbi. The Mishneh gives a formal halachic interpretation of Pinchas's act: "One who engages in intercourse with an Aramean [i.e., Gentile] woman, zealots strike him [and kill him]." (Sanhedrin 9:6) The Talmud takes for granted that since the act is punishable by death, it is obviously prohibited, and it includes this implicit prohibition in an array of prohibitions, some Biblical and some instituted by the Sages of various eras, against various forms of sexual contact between Jews and Gentiles:

1. The Torah commands, regarding the indigenous peoples of the Land of Israel "You shall not intermarry with them." There is a dispute as to whether the prohibition is limited to the seven enumerated nations, or applies to all Gentiles. This prohibition is limited to intercourse in the context of marriage.
2. Public (defined as in the presence of ten or more Jews) intercourse between a Jewish man and a Gentile woman, even outside the context of marriage, is also Biblically prohibited, as is evident from the narrative of Pinchas and Zimri (as above). If the man is not killed by zealots, Hashem will punish him with kareis ("excision").
3. Private intercourse between a Jewish woman and a Gentile man was prohibited by the (rabbinical) court of Shem (son of Noah).
4. Private intercourse between a Jewish man and a Gentile woman was prohibited by the (rabbinical) court of the Hasmoneans.
5. The students of Shammai and Hillel prohibited even mere seclusion with a Gentile woman. (According to Rambam's reading of the Talmudic passage, the previous decree only prohibited relationships in which a Gentile woman is committed to a Jewish man, and this decree extended the prohibition to even incidental relationships.) (Avodah Zarah 36b and Sanhedrin 82a, and cf. Yad Ha'Chazakah Hilchos Isurei Biah Ch. 12)

Some authorities rule that intermarriage between a Jewish man and a Gentile woman is Biblically prohibited according to all opinions, since the public nature of the relationship means that it is included in #2 above. (Shut. Maharam Shik EH 37 and 155; Shut. Melamed L'Ho'il 3:8)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Good day.
2. Workless.
3. Karbanos.
4. Triple.

#2 WHO AM I?

1. My father was a Kohen.
2. I was not.
3. I was given peace.
4. I was zealous.

Last Week's Answers

#1 Ananei Hakavod (Clouds of Glory) (The Sukkah is for us, The attack was after our departure, We were for Aharon, then Moshe, We protected.)

#2 Og (I was a refugee, I was a king, I reported Lot's capture, I required a high jump.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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!**

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