



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A Shared Mission

Presented by Rabbi Hillel Shaps, Director

Hashem said to Moshe, "Take for yourself Yehoshua the son of Nun, a man of spirit, and you shall lay your hand upon him... He (Moshe) laid his hands upon him and commanded him, in accordance with what Hashem had spoken to Moshe. (27:18,23)

With the end of his life approaching, Moshe requests that Hashem identify a successor who will lead the people after Moshe's death. Hashem instructs Moshe to appoint Yehoshua as the next leader of the nation. The Gemara (Bava Basra 75a) teaches us that in light of this appointment, the elders of the generation declared that the face of Moshe is like the face of the sun, while the face of Yehoshua is like the face of the moon. What is this comparison intended to symbolize?

The Ozneyim LaTorah explains that the sun shines during the daytime and, by casting its light upon the moon, ensures that there will still be light after the sun sets. Similarly, Moshe not only lit the way for the people during his lifetime by teaching and guiding them in the ways of Torah, but also concerned himself with making sure that they would continue to receive light and guidance after his death.

Moshe wasn't satisfied, however, with simply making sure that the next leader was in place; it was essential to him that the next leader achieve the highest levels of success. After Hashem commands Moshe to lay his *hand* upon Yehoshua, the Torah describes how Moshe laid his *hands* upon Yehoshua. The commentaries explain that with this action, Moshe was imbuing Yehoshua with spiritual potential and wisdom – and even though Hashem had commanded him to place one hand upon Yehoshua, Moshe went above and beyond by placing both hands on Yehoshua, generously filling him with wisdom.

Some people view the successes of others as a diminishment of their own accomplishments. In particular, someone in a position of leadership might have hopes that their successor fails. This could either help emphasize their own successes or absolve them of fault for their own failures. A great person and a great leader, however, focuses on the mission and not on themselves. Moshe was not interested in highlighting his own greatness; he only wanted the Jewish people to achieve success in their mission as Hashem's nation.

Although at times it can be challenging, we must realize that we all share the same mission: to bring honor to Hashem. The accomplishments of another person, shul, or organization in this area are accomplishments for all of us. Like Moshe, we must set aside our own pride and offer our generous blessing for all those helping to fulfill this sacred mission.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please email info@gwckollel.org

TABLE TALK

Point to Ponder

Pinchas, son of Elazar, son of Aharon the Kohen, turned back My wrath from upon Bnei Yisrael when he zealously avenged My vengeance from them, and I did not consume Bnei Yisrael in My anger. Therefore, say: I give him the covenant of peace. (25:11-12)

A Kohen who kills somebody cannot serve as a Kohen. (Berachos 32b)

Since murder disqualifies a Kohen from serving, how did Pinchas' act of killing cause the exact opposite, and merit him to serve?

Parsha Riddle

...my covenant of peace. (25:12)

A pledge that Pinchas would not be harmed by supporters of Zimri. (Ibn Ezra)

Who else did Hashem assist so that they would not be killed for killing?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between Bilaam and Korach?

Answer: Both had a mouth created for them during Bein Hashmashos (twilight) on the Friday of creation.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Pinchas* (26:46), the Torah states: "The name of Asher's daughter: Serach." The Ramban and the Chizkuni cite a version of Targum Onkelos (not present in our text) that translates this verse as "The name of Asher's wife's daughter: Serach." The Ramban explains that the only women who are mentioned by name in this census are those who inherited a portion of the Land of Israel, such as Zelophehad's daughters, who inherited their father since had no sons. Since Asher did have sons (see v. 44-45), Serach would not have inherited had she actually been his daughter, so she must have actually been his step-daughter, i.e. his wife's daughter from another man who had no sons. (The Ramban adds that this also explains why the Torah states "The name of Asher's daughter: Serach" and not simply "Asher's daughter: Serach": her "name" was "Asher's daughter" (i.e., she was referred to that way, although she was not actually his daughter) and she was called "Serach.")

Although *halachah* does not recognize a step-parent or an adoptive parent as a legal parent, or an adopted child as a legal child (for example, in the absence of a will, an adopted child does not inherit his parents' property, and the prohibitions against marrying certain close relatives of one's parent or child do not apply to the relatives of adoptive parents or adopted children), it does recognize that people commonly refer to adoptive parents and adopted children as "father," "mother," "son," and "daughter." For example, the Maharam of Rothenburg rules that a document written by a man and his wife to the wife's son from another man that stated "give our son [certain property]" is valid, since an adopted son may be referred to as a son (*Teshuvos Maimoniyos Mishpatim* 48).

The Chasam Sofer maintains that this is not limited to where parents or children address each other this way out of affection, but applies even where they do so in communication with third parties, or when getting called up to the Torah, and he proves that such terminology is used even outside of affectionate contexts from the Torah's description of Serach as understood by Onkelos as understood by the Ramban: she is called "Asher's daughter" despite the fact that she was not actually his biological daughter (*Shut. Chasam Sofer* EH 76).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Sticks and then stones may have killed me.
2. **Boycotted.**
3. I did not join Korach.
4. Did I teach Shabbos importance?

#2 WHO AM I?

1. I have a special chair.
2. I did not die.
3. I have my own Tish.
4. I will escort Moshiach.

Last Week's Answers

#1 Ma Tovu (I was the opposite, I praised openings, You begin with me, I caused anger.)

#2 Bilaam (I was the response to Moshe, I only had one eye, I knew the moment, My words are your prayer.)

KOLLEL BULLETIN BOARD

SUNDAY BRUNCH & LEARN

Sunday Mornings
at Young Israel Shomrai Emunah, 1132 Arcola Ave.
Breakfast: 9:30am - Classes 9:45-10:30am
Men's programming - Free of charge

ILLUMINATING INQUIRIES IN HALACHA
RABBI YITZHAK MANDEL

NAVIGATING NAVI
SEFER SHOFTIM
RABBI YITZHAK GROSSMAN

JUDAISM 102:
FUNDAMENTALS FOR THE EXPERIENCED JEW
RABBI HILLEL SHAPS