



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

The great commentator Rashi addresses the juxtaposition of our parsha, Beha'aloscha, which begins with the mitzvah of lighting the Temple Menorah, to last week's parsha, Nasso, which concludes with the tribe leaders bringing offerings to dedicate the Tabernacle. Citing the Midrash, Rashi tells us that Aharon the Kohen was disheartened that he and his tribe, Levi, were not included in bringing the offerings of dedication. To this, G-d tells him not to be disheartened and that his portion is greater than theirs. G-d then communicated the mitzvah to light the Temple Menorah, which was given exclusively to the Kohanim.

Aharon HaKohen's sentiments of loss at not being included in the offerings seem hard to comprehend. Aharon, along with Moshe, was a national leader, privy to special and unique communications with G-d himself. He was the Kohen Gadol, charged with the most sacred Temple service. It was only Aharon of all people who would be allowed to enter the Holy of Holies on that awesome day of Yom Kippur. Why then should Aharon Hakohen have these feelings? Didn't he have enough? Shouldn't he have been satisfied with his lot?

This episode gives us great insight and instruction. A true tzadik, like Aharon HaKohen, as it pertains to spiritual matters and mitzvos, is never satisfied with his spiritual accomplishments. He always strives for more - more Torah, more mitzvos, greater closeness to G-d. Seeing this opportunity for offerings, which he was not included in, caused Aharon anguish, an opportunity to come closer to G-d not being realized. It is in our material endeavors that we should feel satisfied with our lot - our wealth, rank, and prestige.

This pursuit of mitzvos is again demonstrated in our parsha by those that were unable to bring the Pascal lamb on account of being ritually impure. Rather than merely- accepting that they were ineligible and content that they were not obligated, they appealed to Moshe and pleaded to be included, demonstrating the intense desire not to miss this special occasion and mitzvah. Indeed, the Midrash teaches us that the mitzvah of Pesach Sheni (the second Pesach) which would allow them to bring the Korban a month later in purity, was communicated to the nation of Israel in their honor, in reward for their demonstration of love for G-d's mitzvos.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

#### We remember the fish that nochal / we ate in Egypt for free... (11:5)

The word "nochal" is the future tense of the word "ochal" / to eat. If B'nei Yisrael were referring to the food they ate in Egypt, the verse should have used the past tense "ochalnu." Why does the Torah use the word "nochal," which implies we will eat in the future?

### Parsha Riddle

#### What connection is there between our Parsha and Shlomo Hamelech's throne?

Please see next week's issue for the answer.

Last week's riddle:

Where are Noah and his descendants hinted to in this parsha?  
Answer: "One silver basin - מִזְרֵק אֶחָד כֶּסֶף" (7:19) The gematria of this phrase is 520, referring to Noah who began having children at this age (Rashi).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Beha'aloscha* (12:1), the Torah relates that "Miriam and Aharon spoke against Moshe regarding the Cushite woman he had married, for he had married a Cushite woman."

Rashi explains that the "speaking against" was a criticism of Moshe for having separated from his wife Zipporah: And whence did Miriam know that Moshe had separated himself from his wife? R. Nasan answered: "Miriam was beside Zipporah when it was told to Moshe, 'Eldad and Medad are prophesying in the camp' (11:27). When Zipporah heard this, she exclaimed, 'Woe to the wives of these if they have anything to do with prophecy, for they will separate from their wives just as my husband has separated from me!'" It was from this that Miriam knew about it, and she told it to Aharon.

Moshe had separated from Zipporah out of piety, due to his unique level of prophecy and relationship with Hashem, but Zipporah apparently had not made her peace with the separation. The general question of whether a husband may unilaterally decrease the frequency of intimacy with his wife based on pious and spiritual considerations is discussed in various contexts in our tradition:

\* A husband's minimum required frequency of intimacy with his wife varies based on his profession. While a wife may generally object to her husband's switching professions from one that entails more frequent intimacy to one that entails less, she may not object to his becoming a Torah scholar, even where this will entail less frequent intimacy (*Shulchan Aruch EH 76:5*).

\* The above notwithstanding, R. Yonasan Eybeschutz maintains that an ordinary Torah scholar must secure his wife's consent before accepting an appointment as the head of a *yeshivah*, since the required frequency of intimacy for one in such a position is substantially less than that of an ordinary Torah scholar, to avoid disruption of the study of the *yeshivah* (*Ya'aros Devash 2 p. 62a*).

\* The Chasam Sofer rules that a husband may unilaterally adopt stringencies beyond the letter of the law in the area of family purity, despite the fact that this will reduce the frequency of his intimacy with his wife (*YD 149*). R. Avraham Yitzchak ha-Cohen Kook, however, disagrees and maintains that a wife has the right to object to this insofar as the stringency in question is a matter of mere piety and not based on any actual *halachic* doubt (*Techumin 1 pp. 9-10*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was a riddle.
2. I caused complaining.
3. I was bottled.
4. I revealed your piety.

#### #2 WHO AM I?

1. We were tilted.
2. We were all day.
3. Step up for me.
4. We caused a holiday.

#### Last Week's Answers

#1 *Sotah* (I am not a soft drink, "Sin" or a "Samach," I bring animal food, Become wineless.)

#2 *Offerings of the Nesi'im* (I was a dozen of one, We were identical, yet unique, Princely gifts, We make the Parsha long.)

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