



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Preemptive Strike

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Our *Parsha* begins with *Hashem* praising Pinchas for his heroic act of zealotry. Many Jews had been involved in a mass wave of immorality and idol worship, culminating in the would-be relationship between Zimri, a leader of the tribe of Shimon, and Cuzbi, a Middianite princess. Ultimately, Pinchas put a stop to these sinful acts at great risk to his own life. The commentaries explain the many aspects of *Hashem's* praise of Pinchas. In the verse, *Hashem's* describes Pinchas's achieving forgiveness and atonement for the Jewish people as "he removed My anger from upon the Jewish people." The *Ohr Hachaim* explains that this wording is meant to convey that Pinchas took away *Hashem's* anger after it had already become manifest. It's one thing to stop the anger from forming, but it takes much greater effort to make the anger recede once it has already started to take effect. Therefore, it is a special praise of Pinchas that he was able to accomplish what he did.

We can learn an important lesson when it comes to our own anger. It is always better to keep our anger at bay, because once it's been brought to the fore, it is often very difficult to reel it back in. Further, we may be prone to take actions or say things in a state of anger that are difficult or impossible to undo. Instead, let us put our efforts into distancing ourselves from anger and all other negative character traits, so that we may reap the benefits of self-control, and not have to deal with the consequences later.

**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 other Parsha name is attributed to a section of Parshas Chukas?**  
Answer: Parsha Parah

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parshas Pinchas* (27:1-7), the daughters of Zelophehad petitioned Moshe to inherit their father who had died without sons; Moshe brought their claim before Hashem, who endorsed their position:

The daughters of Zelophehad speak properly. You shall surely give them a possession of inheritance among the brothers of their father, and you shall cause the inheritance of their father to pass over to them.

Our Sages have an unequivocally positive view of the daughters of Zelophehad. The Talmud states: **The daughters of Zelophehad are wise, they are interpreters of verses, and they are righteous** (*Bava Basra* 119b).

It proceeds to explain that they demonstrated their wisdom by presenting Moshe with a cogent legal argument for their claim to inherit their father (see the Talmudic passage for the details of this argument), and their ability to interpret verses by their understanding of the laws of inheritance evident in their statement to Moshe that their father "had no sons," i.e., "if our father had had a son, we would not have spoken."

The daughters of Zelophehad are thus among the earliest exemplars of women learned in Torah. Although women are not commanded to study Torah (*Kiddushin* 29b), and the *halachah* follows the opinion in the Mishnah that strongly opposes a father teaching his daughter Torah (*Sotah* 3:4, *Shulchan Aruch* YD 246:6), there is no prohibition for a woman to study Torah, as is evident from the fact that there are a number of recorded cases of women who excelled in their knowledge of Torah (and apparently incurred no opprobrium for their accomplishments), including the following:

- R. Shlomo Luria (the Maharshah) records a tradition that an ancestor of his named Rebbetzin Miriam ran a *yeshivah* for a number of years and delivered lectures in *halachah* to "outstanding young men" (*Shut. Maharshah* note to #29).
- R. Yosef Yozfa Falk relates that his mother, Rebbetzin Baila, the wife of R. Yehoshua Falk Katz (the author of the *Perishah / Derishah* and *Sema*), was well versed in *chumash* with Rashi and other commentaries, and knew the *halachos* pertinent to women, including the laws of family purity, virtually as well as a *halachic* decisor (Introduction to the *Perishah / Derishah*).

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 Ananei Hakavod (Clouds of Glory)** (The Sukkah is for us, The attack came upon our departure, We were for Aharon, We were then for Moshe.)

**#2 Balak ben Tzipor** (My father did not fly, I ruled a nation I did not belong to, I am not a block, I feared B'nei Yisrael.)

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# Parsha Explorations

An in-depth weekly exploration of a theme associated with the coming week's parshah.

Presented by Rabbi Yitzhak Grossman  
Sunday Evenings 7:00pm  
at Kemp Mill Synagogue (KMS) and  
on Zoom. Zoom link at  
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