



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Setting Up For Success

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

*Parshas Matos* begins with the laws of making vows. The *Talmud* relates that one may make a vow to fulfill a *Mitzvah*. One may do so even though making vows is generally discouraged and even though such a vow is superfluous, given that we are already bound to fulfill *mitzvos* as a result of the oath we took at Mount Sinai. The *Talmud* explains that such oaths are viewed favorably because they encourage the person to follow through on his or her obligation.

Rabbi Dessler writes that we can learn from this the importance of setting oneself up for success. People generally know the right thing to do and may even have the internal conviction to act upon that knowledge. But knowledge and conviction are often not enough. Circumstances may challenge our convictions, and we may not always be successful in meeting those challenges. By taking meaningful actions to create circumstances that are conducive to doing the right thing, we are far more likely to bring our convictions to fruition.

May we take this lesson to heart and make our inspirations a reality in a way that demonstrates to *Hashem*, ourselves, and all those around us what is truly important to us, and in that merit may *Hashem* help us to succeed in this endeavor!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Whoever touched a corpse shall purify himself... you and your captive. (31, 19)**

*This does not mean that the captives become tamei before they convert. Rather, once they join the covenant they can become tamei. (Rashi)*

Rashi cannot be referring to captives who converted because after converting they are definitely bound by the same rules as all Jews. It would seem that Rashi is referring to the captives who become slaves and are termed as joining the covenant.

*A non-Jewish slave is not bound by the rules of purity and impurity. (Tosfos Nazir 61b)*

Tosfos' opinion seems to differ with Rashi's interpretation of the above posuk. Are Rashi and Tosfos arguing?

### Parsha Riddle

**When is it possible for a healthy Jewish adult to be obligated to eat on Tisha B'Av?**

Please see next week's issue for the answer.

Last week's riddle:

**How were Serach and Asher the son of Yaakov related?**

**Answer: Serach was Asher's daughter. According to some commentaries, she was his step-daughter (see Ramban and Daas Zekeinim, Bamidbar 26:46)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

At the end of *parashas Masei*, the paternal leaders of the family of Gilead, son of Machir, son of Menashe voiced the concern that if the daughters of Zelophechad, who had inherited his property, were to marry men of other tribes, then "their inheritance will be subtracted from the inheritance of our fathers and be added to the inheritance of the tribe into which they marry, and it will be subtracted from the lot of our inheritance." Hashem acknowledged this concern, and accordingly commanded that "Every daughter who inherits an inheritance from the tribes of the Children of Israel shall become the wife of someone from a family of her father's tribe."

The Talmud (*Taanis* 30b) explains that this restriction only applied to the generation of the division of the Land of Israel among the tribes, but women of future generations who inherited property were nevertheless allowed to intermarry between tribes. According to one opinion in the Talmud, the lifting of the prohibition was such a joyful event that it caused the date associated with it, the fifteenth of Av (*Tu be-Av*), to become one of the two most joyous dates on the Jewish calendar (along with *Yom Kippur*, whose joyous character derives from it being a day of (Divine) pardon and forgiveness, and the date upon which the last pair of tablets were given). The precise connection of the date of *Tu be-Av* with the lifting of the prohibition is not entirely clear; some explain that the prohibition had initially been understood to have been permanent, and was eventually reinterpreted (based on a hermeneutical inference from the Biblical text) to be limited to the original generation of the division of the Land of Israel in a meeting of the sages of Israel that took place on that date (*Levush ha-Chur* 580:2; *Rashash Bava Basra* 121a).

In Mishnaic times, the celebration of *Tu be-Av* involved women dancing in the vineyards and men selecting wives from among them. Over the centuries, this particular custom, and the superlatively joyous character of the day in general, have faded away, with only a trace of the latter remaining in the custom to refrain from reciting *tachanun* on *Tu be-Av* (*Shulchan Aruch* 131:6). In modern Israel, the holiday has seen something of a resurgence, although the extent of rabbinic support for its modern interpretation is unclear.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not seven.
2. I am binding.
3. I could cause destruction.
4. Hold the holy.

#### #2 WHO AM I?

1. For Bnei Yisrael, I was forty-two.
2. For the Sanhedrin, I was ten.
3. I am not a load.
4. Moving.

#### Last Week's Answers

**#1 Elyahu Hanavi** (I have a special chair, I have a special cup, I'll answer the questions, The birds were my waiters.)

**#2 Goral/Lots** (I was for Haman, I am for Yom Kippur, I was for the division, I am not "poor.")

## KOLLEL BULLETIN BOARD

**Mazel Tov to the members of the Semichat Chaver Program (SCP) who will be celebrating a Siyum this Sunday for completing Hilchos Shabbos: Bishul (Winter 5780), Positive Mitzvos (Summer 5780), Muktzah (Winter 5781)**

For more information about SCP, please contact Rabbi Shaps: [bshaps@gwckollel.org](mailto:bshaps@gwckollel.org) or visit [gwckollel.org/scp](http://gwckollel.org/scp)

