



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Preparing For Takeoff

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

**“From the entrance of the tent of meeting they shall not leave for seven days...” (8:33)**

I once heard that an integral part of astronaut training, and one that many fail, is the need to spend a substantial amount of time quarantined with other candidates in a room without becoming hostile towards one another. After all, a space flight would require the astronauts to spend a long time together in a confined space and work in harmony to achieve their mission. Although I cannot vouch for the authenticity of this information, the concept that it takes a lot of work to be consistently kind and loving to those with whom we spend the most time is certainly true.

Perhaps this idea is part of why in our Parsha, Aharon and his sons had to remain together in the Mishkan for seven days straight in preparation for their assuming the role of Kohanim and for the inauguration of the Mishkan. While on its surface the Mishkan may appear to have been a place of ritual worship, the purpose of the Mishkan was actually to bring together the Jewish people in service of Hashem, and to bring closeness between Hashem and the Jewish people. Therefore, perhaps, Aharon and his sons, who would facilitate these relationships, were required to set aside time to work on their own interpersonal relationships in preparation for this most important mission.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

If the fifteenth of Adar falls out on Shabbos, the cities that are walled from the days of Yehoshua read the Megilla and distribute money for the poor on Friday. However, on Shabbos, the day of Purim, they read the Torah reading for Purim and eat the Purim seudah on Sunday. (Orach Chaim 688, 6)

Why do we not recite Hallel on Purim? Rav Nachman answers that since we read the megilla on Purim, the reading is the Hallel of Purim. (Megilla 14a)

According to this reasoning, if one does not hear the megilla on Purim, he must recite Hallel. (M'eiri ibid)

When the fifteenth of Adar falls out on Shabbos, since it is the day of Purim for walled cities and they are not reading the megilla, why don't they say Hallel?

### Parsha Riddle

#### How many children did Haman have?

Please see next week's issue for the answer.

#### Last week's riddle:

**When would someone be obligated to fast Taanis Esther on the 12th of Adar?**

**Answer: If Purim falls on Sunday, Taanis Esther is on the previous Thursday, the eleventh of Adar. Someone who attends a bris on Thursday is supposed to fast on Friday, the twelfth instead.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Tzav* (7:11-15) contains the laws of the thanksgiving-offering. The Talmud (*Berachos* 54b) declares that "Four must offer thanks to G-d." Rambam (*Berachos* 10:8) understands this to refer to the thanksgiving-blessing (*birchas ha-gomel*), but Rashi (on our *parashah*) apparently understands it to refer to the thanksgiving-offering (although he presumably agrees that the Talmud is also referring to *birchas ha-gomel*, as is evident from the continuation of the passage).

One of the four who must offer thanks is "one who was ill and recovered." *Halachic* authorities have generally assumed that a woman who survives and recovers from childbirth is in this category (see, e.g., *Beis Yosef OC* 219), but on the other hand, in many communities women did not generally recite the blessing at all, on any occasion. This custom is perplexing, since it seems obvious that the obligation to recite the blessing is incumbent equally upon women as upon men. A variety of rationales for the custom have been suggested, including the following:

\* *Birchas ha-gomel* is not a mandatory but merely an elective blessing (and so women chose not to recite it – *Magen Avraham*).

\* Since *birchas ha-gomel* must be recited in the presence of ten men, it may not be incumbent upon women, since doing so is incompatible with feminine modesty (*Halachos Ketanos* 2:161, *Aruch ha-Shulchan se'if 6*, *Shut. Minchas Shlomo* 2:60:10).

\* With regard to childbirth in particular, some suggest that *birchas ha-gomel* is recited only upon surviving danger that can be understood as a consequence of sin, but not that which is part of the natural order of the world (*Shut. Har Tzvi OC* 113), or a consequence of a *mitzvah* that we are commanded to perform and that necessarily entails danger, such as bearing children (insofar as it is assumed that childbirth is inevitably dangerous - *Shut. Mateh Levi* 2:OC:8).

Additionally, some have the custom that a husband recites the blessing on his wife's behalf (*Beis Yosef, Mishneh Berurah s.k.* 17).

The above notwithstanding, however, the position of numerous authorities is that a woman should indeed recite the blessing, and do it herself, ideally in the presence of ten men, but at least in the presence of women and / or one man (see, e.g., R. Dr. Ari Zivotofsky, *What's the Truth about ... A Woman Bentsching Gomel?* Jewish Action Summer 2015).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. My name is my number.
2. I have two letters.
3. I inspire *zerizus*.
4. I contain the last week's laws.

#### #2 WHO AM I?

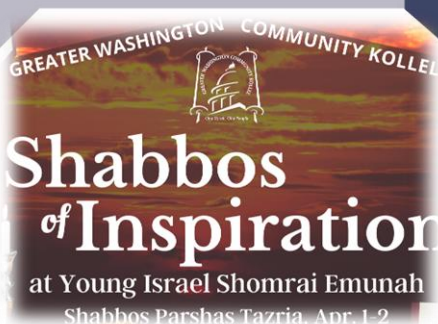
1. I can be for Pesach.
2. I am for the owner.
3. I can be for thanks.
4. I can be for peace.

#### Last Week's Answers

**#1 Amalek** (I did a cold job, My descendant was not wilderness food, Weakness gave me strength, I "am a lick.")

**#2 Kometz/Kemitzah** (I am your finger, I hold flour, Don't daven with me, I defeated Haman's money.)

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