



## An Irresistible Suggestion

This week at the kollel ↗

This is what that Hashem commands the daughters of Tzelafchad, saying: Let them get married to whomever they think best; however, they should marry into the family of their father's tribe. (36:6)

Rav Yehuda said, in the name of Rav Shmuel, "The daughters of Tzelafchad were allowed to be married to any tribe, as [the Torah] says, 'Let them get married to whomever they think best.' So how, then, do I fulfill [the next part of that verse], 'however, they should marry into the family of their father's tribe?' [Hashem] was merely giving them good advice—they should only get married to people appropriate for them." (Talmud, Bava Basra 120a)

THIS SOUNDS KIND OF WISHY-WASHY. WHAT was Hashem telling them to do? Should they or shouldn't they stay within their tribe? Was Hashem just "giving out advice?" Getting "good advice" from Hashem is akin to being "advised" by a police officer not to speed, while he has his radar trained on you. Are you not going to listen to his advice? Only an idiot wouldn't take such "advice" seriously!

Furthermore, our Sages teach that, as a rule, someone who is commanded to do something, and does it, will be rewarded more than someone who isn't commanded to do so, but does it anyway.

At first this may seem counterintuitive, but if we are attuned to the way our *yetzer hara*—evil inclination—works, we see that this does, in fact, make sense. The *yetzer hara* is always trying to seduce

us to rebel. When we are commanded to do something, the stubborn side of us perks up and digs in. On the other hand, if someone is not obligated to do something, he will be motivated to make sure that he receives "extra credit" for volunteering!

Having established that, why would Hashem deprive the daughters of Tzafchad of an opportunity to maximize their reward? After all, commanding them to marry within their own tribe would apply merely a hairsbreadth more pressure on them than Hashem would exert by offering them advice. They would listen to Hashem, either way! Hashem might as well set them up to maximize their reward for what they would eventually do, anyway!

— CONTINUES ON NEXT PAGE →

HEARD FROM RABBI YOSEF (FATHER OF R' CHAIM) HEINEMANN

## Not a "Man"

If a man (*eesh*) takes a vow to Hashem, or he swears an oath to make a prohibition upon himself, he may not desecrate his word. (30:3)

THE ODD THING IS, THE REST OF THE TORAH portion discusses the means by which one may rescind that vow! How is he allowed to do that? It would seem, from this verse, that once a person makes a vow, it is as forbidden to violate his

word as it would be to violate any other prohibition!

In the Torah's discussion of vows and oaths, there is one instance where it refers to the person making the oath as *adam*, instead of *eesh* (both of which mean "a man"):

Or if a person swears... anything that a man (*adam*) will pronounce as an oath, and it becomes hidden from him... (Vayikra 5:4)

The usual means by which a vow is rescinded is that an expert confirms that the vow was made because of a mistaken assumption. Based on a passage in the Talmud (Shavu'os 26a), one can argue that the term *adam* refers to someone who should be aware of all the future consequences of an oath. When asking for a dispensation, a person who has made an oath admits that he did not think through the consequences beforehand; hence, he was not an *adam* when he swore! As such, he cannot be held liable to uphold his oath, because a crucial ingredient was missing—namely, that of being an *adam*! 🍷

THE KOLLEL'S  
2015/5775  
ANNUAL EVENT

# Twentieth Anniversary Celebration

AUGUST 23, 2015  
INFO AT  
CINCYNOLLEL.ORG



# At the Kollel

**KEY:** 🖐️ Beginners 🖐️ Intermediate 🖐️ Advanced 🚺 for men and women

**Looking for a chavrusa?** See Coordinator Rabbi Chaim Heinemann!  
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

## Sunday *Free brunch!*

🖐️🖐️ **America Runs on Torah**  
(Jewish Law & Parasha)  
Rabbis Dani Schon  
and Yisroel Kaufman.....10 AM  
*Grand Deluxe breakfast served*

## Tuesday

🚺🖐️ **Partners in Torah  
at the Mayerson JCC**  
Rabbi Binyamin Teitelbaum.....8 PM

## Wednesday

🚺🖐️ **Torah Treasures for  
Seniors at the Mayerson JCC**  
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🖐️ **Downtown Lunch-n-Learn  
at Strauss & Troy**  
Rabbi Yitzchok Preis..... 12–1 PM

## Thursday

🖐️🖐️ **Halacha** (based on the parasha)  
Rabbi Chaim Heinemann.....9:10–10 PM  
*Homemade refreshments served.*

## Minyanim Daylight Time

**Shacharis**  
Sunday .....8:15 AM  
Monday–Friday .....7:20 AM  
Shabbos .....N/A

**Mincha**  
Sunday .....7:45 PM  
Monday–Thursday .....5:45 PM  
Shabbos .....6:30 PM

**Ma'ariv**  
In the Beis Midrash:  
Sunday–Wednesday .....9:45 PM  
Thursday .....10 PM  
Shabbos .....N/A

## Every Day

🖐️ **“Dirshu” Gemara Shiur**  
(Maseches B'choros)  
Rabbi Yitzchok Preis.....  
Sunday 7:15–8:15 AM  
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**  
(amud-a-day of Mishnah B'rurah)  
Rabbi Chaim Heinemann.....  
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**  
Live video conference!  
Rabbi Dani Schon.....  
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**  
Rabbi Meir Minster.....  
Sunday–Thursday 8–8:45 PM  
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**  
Rabbis Dani Schon  
& Binyamin Teitelbaum .....  
Monday–Thursday 9–9:45 PM

**Chavrusa Learning**  
(private & small groups).....times vary

## An Irresistible Suggestion CONTINUED

If we consider the *yetzer hara's* wily ways, we will also see that, in fact, Hashem was *maximizing* their reward. Getting advice is actually a step *above* being commanded. Even after a person works through any control issues and stubbornness, and he gives in and is ready to do whatever he was encouraged to do, he may hit another barrier—that he was never really commanded to do anything! All he was given was some advice, and he can still rationalize his way out of following it.

So when the daughters of Tzelafchad not only quashed the natural urge to rebel, but also suppressed the instinct to justify doing whatever they wanted to do, their reward was much greater than it otherwise would have been.

This resonates very clearly nowadays, when we don't have prophecy, nor is it at all clear what Hashem wants us to do;

we often can only rely on what we feel Hashem is “advising” us to do. This, of course, is a golden opportunity for the *yetzer hara* to whisper in our ear his siren song of confusion, and we might be tempted to justify not following the “fifth

*cheilek*” of the *Shulchan Aruch*.<sup>\*</sup> But, of course, if we can get past the rationalizations and justifications, and ultimately do the right thing, we will be rewarded on a much higher level than we are for doing things which are clear-cut. 🙏

This week  
at the Kollel



<sup>\*</sup> *Shulchan Aruch*, the Code of Jewish Law written by Rabbi Yosef Karo in the sixteenth century, is comprised of four *chalakim* (volumes), each dedicated to a different area of law. It is sometimes said that there is a critical, but unwritten, fifth *cheilek*: Common sense.