



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Blessings and Peace

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

In Parshas Nasso, G-d commands Moshe: "Speak to Aharon and his sons and tell them: So shall you bless the Nation of Israel, saying: 'May G-d bless you and safeguard you. May G-d cause His countenance to shine to you and favor you. May G-d raise His countenance toward you and grant you peace.' " (7:23-26)

G-d instructs the priests to bless the nation with this threefold blessing, which was to be administered daily – exclusively by the priests.

Why was the task of blessing the nation the sole responsibility and privilege of the priests? In addition, why does the Torah employ the singular form of the word "you" in this national blessing, rather than the seemingly more appropriate plural usage?

The Sages teach us that the only proper "receptacle" for a blessing is peace. Blessing, with its attendant abundance, only takes hold and flourishes where peace is found (Mishna Uksin 3:12). With this insight, we may answer our previous questions.

The Mishna in Avos [Ethics of the Fathers] describes the hallmark of Aharon the High Priest and, by extension, his family: "Hillel said: 'Be of the disciples of Aharon, loving peace and pursuing peace, loving people and drawing them near to Torah.' " (Avos 1:12) The priests truly embodied the great characteristic of *shalom*, peace. They were engaged in promoting concord between people and fostering harmony in society. It is therefore fitting that they should be the conduit for G-d to bless His nation.

The singular form of the word "you" employed in the blessings symbolizes the unified Jewish nation, united as one people and as one family. It is only when the people join forces in peace and harmony that they merit blessing and prosperity. It is therefore natural that the blessing should reflect the singular format.

It is not always easy to put aside our differences and live together in peace and comity. The promised bounty of blessings and prosperity makes the effort well worthwhile.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Points to Ponder

So shall you bless Bnai Yisroel... (6, 23)

How do we know that a kohen may not add more blessings than are written in the parsha of Birkas Kohanim? ...The Torah wrote (Devorim 4, 2), "Do not add on the matter." (Rosh Hashana 28a)

After the kohanim turn their face from Bnai Yisroel, what do they say? ...Master of the world... "Look down from Your holy place in Heaven and bless Bnai Yisroel." (Ki Savo 26, 15) (Midrash)

Why is the extra blessing from Ki Savo not considered an additional blessing to what is written in Birkas Kohanim?

Parsha Riddle

This week's parsha has 176 verses. What other 'holy work' has the same amount of verses? What other 'holy work' has 176 of something?

Please see next week's issue for the answer.

Last week's riddle:

Why weren't men under the age of twenty recruited into the army of Bnai Yisroel?

Answer: After one reaches the age of twenty, he has matured in his Torah study and fear of Heaven. Only upon maturing in these areas is one able to enter war, since these are the most powerful tools in fighting an enemy. (Ramban, Toras Ha'Olah)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Naso contains the *sotah* ritual, performed to resolve an unproven accusation of adultery, which includes the erasure into water of a Biblical passage containing Hashem's name (5:23). The Talmud remarks (*Chullin* 141a, and cf. *Sukah* 53b): "Great is peace between husband and wife, for the Torah has said that the Name of the Holy One, blessed be He, shall be erased onto the water". The Talmud similarly reports (*Nedarim* 66b) an incident of the sage R. Judah acting in a way that was apparently degrading to himself in order to reconcile a husband and wife. He justified his conduct by arguing that if Hashem was willing to allow His Name, written in holiness, to be erased, even where the facts of the case are uncertain (as in the case of the *sotah*), *a fortiori* should he, R. Judah, be willing to degrade himself to bring peace between husband and wife!

Elsewhere (*Yevamos* 65b), the Talmud cites an alternate derivation for the principle that "Great is peace", from the Biblical account of Hashem's distortion of our matriarch Sarah's statement that "my master [Abraham] is old" to "I am old" [i.e., to forestall Abraham being hurt or offended by his wife's remark]. Earlier in that Talmudic passage, two normative opinions are cited regarding prevarication in order to preserve peace: one that it is permitted, and one that it is actually a *mitzvah*.

A remarkable application / extension of the dispensation to lie for the sake of peace is proposed in the work *Torah Lishmah* (#371). The author allows in principle the telling of a lie in order to prevent a violation of Torah law, since it is permitted to prevaricate for the sake of peace, and all the more so in order to "raise the banner of the Torah, and there is no peace greater than this". He does, however, warn that caution is required before actually doing this, in order to forestall the desecration of Hashem's name should the deception be discovered.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a
Ripstik!



THE NEXT
RAFFLE WILL
BE July 31st.

#1 WHO AM I?

1. I am not a soft drink.
2. "Sin" or a "Samach"
3. I bring animal food.
4. Become wineless.

#2 WHO AM I?

5. I was a dozen of one.
6. We were identical, yet unique.
7. Princely gifts.
8. We make the Parsha long.

Last Week's Answers

#1 *Leviim* (We did not serve, Therefore we did serve, Five Shekel replacement, Now we wash the blessers.)

#2 *Shavuos* (I am weeks, Remain awake, I am the fiftieth, I make it flowery.)

Visit gwckollel.org to submit your answers.

**Answer as many as you can.
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

KOLLEL BULLETIN BOARD

Join the GWCK Sunday Kollel Brunch and Learn at YISE!

Sundays – 9:30am

4 Great Classes to Choose From!

Men's
Programming

On the Same Page: Amud-a-week – Rabbi Winter

Sage Advice: Pirkei Avos – Rabbi Sadwin

Parsha Discourses – Rabbi Grossman

Unraveling the Navi: Sefer Shmuel – Rabbi Shaps