



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Peace of Bread

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

**"May G-d show you favor and grant you peace." (6:26)**

The third and final verse of the Birchas Kohanim (Priest's Blessing) asks that G-d show favor to the recipient of the blessing. The Talmud (Berachos 20b) notes an apparent contradiction between here and a verse in Devarim (10:17) where the Torah states that G-d "does not favor." The Talmud answers that when it comes to the Jewish people, G-d says, "How can I not show them favor? In my Torah I wrote that they should recite a blessing (Bircas Hamazon) after they are *satiated* and they recite a blessing after having only consumed an olive's worth or an egg's worth (of bread)." What is the connection between these two ideas? Why does the Jewish people's stringency when it comes to the blessing after meals cause G-d to show them favor?

The Kli Yakar explains that the connection is twofold. First, when we bless G-d for our food beyond what is normally required, G-d responds in turn and blesses us, showing us favor beyond what is normal. Additionally, the actual blessing through which G-d shows His favor is directly correlated to our actions. By thanking G-d for our food even when we are not satiated, we are acting as if we are satiated. Accordingly, G-d blesses us that we should be satiated even when we consume a small portion that ordinarily would not satiate. This is what is being referred to in the end of the verse when it says that G-d should "grant you peace." This refers to the peacefulness of having our needs satisfied – an inner peace brought on by a feeling of completeness.

In today's society we are inundated with messages and advertisements suggesting that all we need is a little more money or the latest gadget to be happy. Here, the Torah reminds us otherwise. If we appreciate what we already have and thank G-d for it, G-d will bless us with the feeling of satisfaction and inner peace.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**On the seventh day he shall shave his head. (6, 9)**

The nazir first goes to the mikveh and then shaves his head. (Rashi Nazir 44b)

One must cut his fingernails before going to the mikveh. Otherwise, the fingernails are considered a separation between one's body and the water. (Bais Yosef Yoreh Deah 198)

How can a Nazir go to the mikveh before cutting his hair if it is considered a separation between his body and the water? (Chasam Sofer Yoreh Deah 195)

### Parsha Riddle

**On average, how many marital conflicts did Aharon HaKohen resolve daily?**

Please see next week's issue for the answer.

Last week's riddle:

**Where is the date of Matan Torah alluded to in the Torah?**

**Answer: Yom Hashishi (Bereishis 1:31).**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Naso, a Nazarite is commanded to abstain from "new or aged wine", and forbidden, to drink "vinegar of wine or vinegar of aged wine" as well as "anything in which grapes have been steeped", and to eat "fresh and dried grapes" or "anything made from wine grapes, even the pips or skin" (6:2-4). The various types of wine and vinegar are forbidden due to their intoxicating effect, but why does the Torah forbid other forms of grape products, which are not intoxicating? The midrash answers: "From here [we learn] that one is obligated to distance himself from ugliness, and from that which resembles ugliness, and from that which resembles that which resembles [ugliness]. From here [we see] that the Torah constructed a fence around its precepts: [a Nazarite] may not eat or drink anything made from wine grapes, in order that he not come to drink [new or aged wine]. An adage is said: "Go around, go around, and do not approach the vineyard, they say to the Nazarite." (Bemidbar Rabah 10:8)

R. Jonah of Girona adduces this midrash in support of the general principle that some things are prohibited by the Torah not because they are inherently problematic, but merely due to the possibility that they may lead to things that are (Shaarei Teshuvah 3:80). R. Moshe Teitelbaum (Shut. Heishiv Moshe YD #38) discusses various examples of this:

- The seclusion of a man and woman who are prohibited to each other (yichud) is Biblically prohibited. This may be due to the possibility that such seclusion will lead to immoral activity.
- The consumption of even a small amount of a forbidden food (chatzi shiur) is Biblically prohibited. This may be due to the possibility that one will subsequently consume more of the food and reach the quantity that engenders liability (shiur).
- There is an opinion that the deliberate nullification of a prohibited substance by mixing it with a large quantity of a permitted substance is Biblically prohibited. This may be due to the possibility that the nullification may be attempted with an insufficient quantity of permitted material.

[Cf. the extended discussion of this topic in Sdei Chemed Vol. 1 pp. 45-47; 161-63; 243.]

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am recited daily.
2. For some the priests recite me.
3. For all on Yom Tov.
4. I carry G-d's blessing.

#### #2 WHO AM I?

1. I am like Bava Basra.
2. Compare me to #119.
3. My hint is Nachshon's father.
4. One more than Avraham's life,

#### Last Week's Answers

**#1 The B'nei Yisrael's camp** (I was flagged, Yehuda in front, I am not for the summer, I was three ring.)

**#2 Counting** (I am finished by Shavuot, I show endearment, Levi separated, I was coined.)

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

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