



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Drawing Near

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

This is the law of the *nazir* on the day his vow finishes; he must bring himself to the entrance of the Tabernacle. (6:13)

Our Parsha discusses the laws of a *nazir*, a person who accepts upon himself to abstain from wine, from contact with the dead, as well as to let his hair grow. When the period of his vow finishes, he must bring various offerings to Hashem. When the verse begins to describe the process of the offerings, it prefaces the laws by stating that the *nazir* must bring himself to the entrance of the *Mishkan* (Tabernacle).

This instruction seems puzzling. The Torah does not preface the laws of the other offerings by stating the need to first bring oneself to the entrance of the *Mishkan*. Such a requirement is obvious – the only place to bring the offerings is in the *Mishkan*! Why with regards to a *nazir* does the Torah specifically state that he should bring himself to the entrance of the *Mishkan*?

Rabbi Moshe Shternbuch explains that this instruction is not simply to ensure that the *nazir* is in the right place to present his offering. Rather, it serves to send a message to the *nazir*. A *nazir* is someone who has lived for a period of time with abstinence and higher purity. Merely being an ascetic, however, is not enough. The *nazir* must come closer to Hashem as well. The Torah, therefore, stresses the point that, at the end of his vow, the *nazir* must bring himself to the *Mishkan* – he must come closer to Hashem as a result of his abstinence. Living on such a level and not drawing nearer to Hashem would be forgetting the objective of his *nazir* vow.

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TABLE TALK

Point to Ponder

Their (the family of Kehas) counting according to their families were two thousand, seven hundred and fifty. (4:36)

This is proof that the Aron killed some of the family of Kehas, who had the job of carrying the Aron. When they were counted from the age of one month, their number was over eight thousand. Yet, when they were counted from the age of thirty, there were not even a third of that... (on the other hand, when they counted the families of Gershon and Merori, there was not much of a difference between the two countings). (Bamidbar Rabba 6:7)

At this point, the Aron had yet to be carried. Why would anyone from the family of Kehas have been killed?

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:

Who flew before the airplane was invented?

Answer: The Kohanim who carried the Aron.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Naso contains the *sotah* (a woman who is suspected of having "strayed" and committed adultery) ritual, which includes the instruction that "The Kohen shall have the woman stand before Hashem and **uncover** (*u-para*) the woman's head." (5:18) This translation (by ArtScroll) of *u-para* as "uncover" follows the apparent understanding of the verse by the Talmud, which derives from it the existence of a Biblical prohibition for a married woman to "go out" with her head uncovered (*Kesubos* 72a).

Rashi offers two different interpretations of the Talmudic derivation:

1. "Since we do this to her to disgrace her, measure for measure as she has done to beautify herself for her paramour, this implies that it is prohibited."
2. "Since the Torah writes "*u-para*," this implies that at that point, [her head] was not uncovered. We infer from this that it is not customary for daughters of Israel to go out with their heads uncovered. This is the main (i.e., correct) approach."

R. Moshe Feinstein explains that there is a subtle difference between these two understandings of the Talmudic derivation. According to the first approach, a married woman is essentially **prohibited** to uncover her hair, whereas according to the second approach, head covering for a married woman is fundamentally rooted in custom, and it is thus primarily a **mitzvah** to cover the head rather than a **prohibition** to uncover it, although once there is a *mitzvah* to do so, flouting the *mitzvah* is indeed prohibited.

R. Moshe rules that there is an important practical ramification of this distinction: a prohibition may not be violated even if this will entail great financial loss, even if one will lose "all his money," whereas a positive *mitzvah* does not obligate one to lose more than a fifth of his money. Accordingly, if covering her head will prevent a woman from obtaining employment and supporting herself and her family, then according to Rashi's first approach, she would nevertheless be obligated to cover her head, but according to his second approach, she would not. R. Moshe therefore concludes that a married woman, for whom the head covering requirement is Biblical, must be stringent and cover her head "even if this involves the loss of all her money," but a widow, for whom the requirement is merely Rabbinic (and perhaps merely a matter of custom), may be lenient (*Shut. Igros Moshe EH 1:57*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were lazy.
2. We were the first.
3. We were the police force.
4. We're mentioned separately.

#2 WHO AM I?

1. I am like Bava Basra.
2. Compare me the Chapter 119
3. My hint is Nachshon's father.
4. I am for Nasso.

Last Week's Answers

#1 Degalim/Flags (We were from the funeral, We were for the camps, We flagged you down, We were grouped in three.)

#2 Sivan (I contain "weeks", They arrived on my head, I am third of ninth, "Did anyone see a van?")

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