



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Identical and Individual

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"The one who brought his offering on the first day was Nachshon Ben Aminadav, of the tribe of Yehuda." (7:12)

Parshas Nasso is the longest parsha in the Torah. The primary reason for this is the exhaustive account of the offerings that each of the twelve *nesi'im* (tribal leaders) brought to inaugurate the *mishkan*. This section alone amounts to seventy-two verses.

What is perplexing is that these *karbanos* (offerings) did not vary in any way. On the contrary, the *karbanos* that the first *nasi*, Nachshon Ben Aminadav, brought were repeated by the second *nasi*, and then by the rest as well. If the Torah is careful with every letter written, why does it repeat all these offerings so many times?

Rabbi Yaakov Bender answers that this is not merely a list of twelve identical offerings, but a list of twelve different messages offered by each of these individuals. Although each offering appeared to be identical, Hashem did not see it that way. Hashem looks at the thoughts, passions, and struggles of every individual and He appreciates the special gift each person has to offer. Even if we mortals do not discern the difference, Hashem does; He looks at the individual and appreciates their unique contribution.

While at times it may seem that we are simply doing the same thing as everybody else, it is essential that we remember that Hashem sees and values the individuality that is behind every *mitzvah* that we do.

Wishing you a Good Shabbos!

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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. Since fingernails are expected to be cut, they are considered a separation between one's body and the water. (Bais Yosef Yoreh Deah 198)

If fingernails that are expected to be cut are a separation, seemingly hair should be too. How can a Nazir go to the mikveh before cutting his hair if it is considered a separation between his body and the water? (Shut Chasam Sofer Yoreh Deah 195)

TABLE TALK

Parsha Riddle

Speak to Aharon and his sons saying, "So shall you bless Bnei Yisrael..." (6, 23) How do these words impact the way we give blessings to our children Friday night?

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* (5:31), the Torah concludes the laws of *sotah* as follows:

The man will be innocent of iniquity, but that woman shall bear her iniquity.

Of what iniquity is the Torah declaring the man innocent? The Abarbanel explains that even where *sotah* ritual establishes that the woman was "pure and innocent" of the actual sin of adultery,

We should not think that her husband is guilty of the heinous sin of suspecting the innocent (*choshed be-kesheirim*) – this is not the case, since he did what was appropriate, to suspect her after she secluded herself (with a man with whom he warned her not to seclude herself).

In the Biblical account of Eli's encounter with Chana, after Eli had suspected her of drunkenness and she had refuted his accusation, Eli responded "Go in peace. The G-d of Israel will grant the request you have made of Him." (*Shmuel* 1 1:17) The Talmud derives from this that one who suspects the innocent must appease and bless him (or her). (*Berachos* 31b) Perhaps this implication that Eli had unjustly suspected Chana may be reconciled with the Abarbanel's position that the husband of the *sotah* has done nothing wrong in suspecting his wife of adultery by the assumption that Chana had not actually acted in a way that would justify Eli's suspicion, although it should be noted that many commentaries explain that Chana's conduct did indeed provide Eli with a basis to suspect her of drunkenness (see the sources cited in <https://tora.us.fm/tnk1/nvir/jmuela/ja-01-15.html>, nn. 3-6).

It is ironic that the Talmud (*ibid.*) teaches that Chana herself had actually threatened to become a *sotah*!

She said: **I will go and seclude myself with another man before Elkanah, my husband. Since I secluded myself, they will force me to drink the sotah water to determine whether or not I have committed adultery. I will be found innocent, and since You will not make Your Torah false [pelaster], I will bear children, as the Torah says (v. 28) regarding a sotah who turns out to be not guilty: "she shall be proven innocent and she shall conceive."**

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am a crown.
2. I am a vow.
3. I prevent intoxication.
4. I am separated.

#2 WHO AM I?

1. I'm called for my platform.
2. Take cover.
3. With love.
4. I am three.

Last Week's Answers

#1 Shevatim/Tribes (We came from the third, We are not Native Americans, We were flagged, A baker's dozen.)

#2 Har Sinai (I resembled a barrel, I was humble, I hint to hatred, I was a place of healing.)

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