



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Holding On

**Presented by Rabbi Yitzchak Kaminetsky, Kollel Scholar**

The Torah tells us that at the conclusion of a Nazir's period of *Nezirus*, he must bring a *Korban Chatas* (Sin Offering) "for the sin he committed against the soul." Apparently, there is some sin for which the Nazir requires atonement. Rashi quotes the straightforward explanation that this refers to a Nazir who wasn't careful enough and became impure through contact with a dead body, as described in the preceding verses.

This, however, is difficult to understand. The preceding verses describe a situation of a person dying suddenly in the Nazir's presence. Surely a Nazir cannot be called a sinner for becoming impure when the situation was entirely beyond his control.

Rashi, therefore, quotes a second explanation from the Gemara in Sotah: the Nazir's "sin" was the very fact that he abstained from wine. Apparently, withholding ourselves completely from the blessings of Hashem's world carries an element of sin. The Nazir must, therefore, bring a *korban* to atone for this self-denial.

But this raises an obvious question. If becoming a Nazir is not considered an ideal state, why does the Torah create such an opportunity in the first place? Furthermore, the phraseology of the Torah and numerous statements of Chazal seem to praise the Nazir for his elevated state of holiness.

The Ramban explains that the Nazir's *korban* reflects a different idea entirely. A life of such intense holiness is difficult to maintain forever, and therefore the *Nezirus* must eventually end. A person should feel, however, as though they would want to remain in that elevated state forever, and stepping away from it requires atonement.

While no one can sustain constant spiritual intensity, the Torah still expects us to aspire for it. Meaningful religious experiences are not supposed to remain isolated moments that disappear once they end. A person should leave those moments wanting to hold onto them and carry some part of them forward.

Perhaps that is the balance the Torah is teaching through the Nazir. On the one hand, Judaism does not encourage a person to withdraw completely from the physical world. On the other hand, moments of spiritual growth should genuinely affect us. The goal is not to remain permanently removed from ordinary life, but to allow periods of heightened spirituality to shape the way we return to ordinary life afterward.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

**Speak to Aharon and his sons saying, "So shall you bless B'nei Yisrael..." (6, 23)**

Rav Yosi said, "I never went against the words of my friends. I know I am not a Kohen. But if my friends would tell me to go give Birchas Kohanim, I would go." (Shabbos 118b)

Rav Yosi did not know the prohibition for a non-kohen to give Birchas Kohanim. (Tosfos)

A non-kohen who gives Birchas Kohanim transgresses a positive command, as the verse says, 'Speak to Aharon and his sons...' (Kesubos 24b)

It seems to be a clear transgression for a non-kohen to give the Birchas Kohanim. How could Rav Yosi not have known about it?

### Parsha Riddle

**Speak to Aharon and his sons saying, "So shall you bless B'nei Yisrael..." (6, 23)**

**How might these words impact the way people give blessings to their children Friday night?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Name the 5 customs Ashkenazim have on Shavuos.**

**Answer: Staying up all night, Akdamus, Megillas Rus, Flowers in shul, Eating dairy**

## 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.*

As we noted last year, the Abarbanel explains that even where the 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 – 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).*

The Bechor Shor explains similarly:

*If she was not defiled, he has not committed a sin by humiliating her and suspecting her for nothing, since although we say (Shabbos 97a) "One who suspects the innocent of indiscretion is afflicted in his body," (the husband was nevertheless justified in subjecting his wife to the sotah ritual since) he was attempting to remove from her the possibility of a prohibition, for if she was defiled she is prohibited to him ...*

The Ralbag as well mentions the impropriety of suspecting someone who may actually be innocent, but unlike Bechor Shor and Abarbanel who understand that the husband's suspicion of his wife was justified, he seems to understand that it was not:

*"The man will be innocent of iniquity" ... this means that that man will become innocent of the iniquity of the suspicion of which he suspected his wife, for this matter (i.e., the sotah ritual) will remove the suspicion from his heart. ... And from this place we learn that there is an element of sin in the suspicion of which a man incorrectly suspects someone else.*

The Mishnah (Yoma 1:5) states that after the Elders of the priesthood administered an oath to the High Priest that he would follow their instructions (and not practice the Sadducee rites), they would weep, and the Talmud (19b) explains that this was due to the aforementioned principle that "one who suspects the innocent is afflicted in his body." The Rambam and Tiferes Yisrael understand this similarly to how Bechor Shor and Abarbanel understand the sotah ritual, that although it is generally wrong to suspect someone who may be innocent, the Elders here had no choice but to do so (since the High Priest having Sadducee sympathies was a genuine concern).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I'm for inauguration.
2. Duplicates.
3. In lieu of donations.
4. I am for Chanuka.

#### #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 3 Days of "Hagbala"** (We are "fence" days, On us all may shave, On us all purified themselves, Get ready for the Torah.)

**#2 Shavuos** (I am weeks, I am milky way, You sleep less on me, I am after seven sevens.)

## KOLLEL BULLETIN BOARD

**Sunday Mornings**  
 at YISE, 1132 Arcola Ave.  
**Breakfast: 9:30am**  
**Classes 9:45-10:30am**  
**Men's programming**  
**Free of charge**

