

OHRNET

SHABBAT PARSHAT NASSO · 12 SIVAN 5775 · MAY 30, 2015 · VOL. 22 NO. 33

PARSHA INSIGHTS

HAIR SUIT

“.....he shall take the hair of his Nazirite head and put it on the fire that is under the peace-offering.” (6:18)

Almost every part of the body is covered with hair. Some is fine and some is thicker, but all hair has the same primary function — to insulate the body.

Hair does this in two ways. It serves as a physical barrier between external cold air and the skin, and it also traps warm air in-between the skin and the hair, keeping the body warmer.

Hair protects skin from the elements, such as sun and wind damage. It blocks dust and dirt from settling on the skin, and also serves as a buffer against friction.

When a *nazir* desists from cutting his hair, he is indicating his withdrawal and insulation from the physical world to devote himself totally to the service of G-d.

However after this period of separation, the *nazir* returns to society; he shaves his head and places his hair on the fire under the feast peace-offering. A peace-offering symbolizes well-being and community life.

The *nazir* takes his elevation and separation from the physical, and subordinates it to the well-being of the community.

In Judaism asceticism is not a tool for the removal of oneself totally from society. It is a time of separation, so that one may return to the community as a more proficient and giving member.

• Based on Rabbi Shimshon Raphael Hirsch

PARSHA OVERVIEW

The Torah assigns the exact *Mishkan*-related tasks to be performed by the families of Gershon, Kehat, and Merari, the sons of Levi. A census reveals that over 8,000 men are ready for such service. All those ritually impure are to be sent out of the encampments. If a person, after having sworn in court to the contrary, confesses that he wrongfully retained his neighbor's property, he has to pay an additional fifth of the base-price of the object and bring a guilt offering as atonement. If the claimant has already passed away without heirs, the payments are made to a *kohen*. In certain circumstances, a husband who suspects that his wife had been unfaithful brings her to the Temple. A *kohen* prepares a drink of water mixed with dust from the Temple floor and a special ink that was used for

inscribing G-d's Name on a piece of parchment. If she is innocent, the potion does not harm her; rather it brings a blessing of children. If she is guilty, she suffers a supernatural death. A *nazir* is one who vows to dedicate himself to G-d for a specific period of time. He must abstain from all grape products, grow his hair and avoid contact with corpses. At the end of this period he shaves his head and brings special offerings. The *kohanim* are commanded to bless the people. The *Mishkan* is completed and dedicated on the first day of *Nissan* in the second year after the Exodus. The prince of each tribe makes a communal gift to help transport the *Mishkan*, as well as donating identical individual gifts of gold, silver, animal and meal offerings.

NEDARIM 9 - 15

“Against which nefesh did this person sin? He ‘suffered’ by forbidding himself to drink wine.”

In this manner Rabbi Elazar Hakapar explains why the Torah calls a *nazir* a “sinner” (Bamidbar 6:11). He even takes this a step further by saying, “and if this person is called a sinner for not drinking wine, one who abstains from everything (i.e. fasts unnecessarily), all the more so!”

In Judaism, the physical is not evil and is not an illusion. It is real, but it is not all of our reality. The body created by G-d is morally neutral, meant to be used as a vehicle for spiritual and moral accomplishments. Far from ignoring the physical, we are commanded to nourish and care for our physical bodies in every way. Even nonessential needs are to be gratified as long as this is done appropriately. In order to live a healthy life, human beings must experience pleasure in addition to having their basic needs satisfied. Judaism considers it a sin to deny oneself permissible physical pleasures.

• Nedarim 10a

“If a person who makes a *neder* by comparing a certain object to *terumah*, the object is still permitted to him (the *neder* is not effective).”

This is one of numerous scenarios taught in the *mishna* on our *daf* in which his words do not create a prohibition of the object to him by means of his “*neder*”. The reason is because a *neder* is only effective if the person compares the object he wishes to forbid to himself to something which is not inherently forbidden, as opposed to comparing it to something that can become forbidden by making a *neder*.

The Rishonim ask why *terumah* is not something which is made forbidden by the person who separates it and therefore would qualify to be a suitable object to make a comparison to in his *neder*. One approach is that the person really separates the *terumah* but does not cause it to become forbidden. It is the Torah that forbids it to one who is not a *kohen*. (Rabbeinu Nissim)

Another approach is that *terumah* is not made *forbidden* by the separation and declaration of the person. Even before the person took *terumah* it was forbidden because it was *tevel*. On the contrary, when he took *terumah* he made it permitted, at least to *kohanim*. (Tosefot and Rabbeinu Asher on 12a)

• Nedarim 13a

לע"נ
 ר' דוד בן ר' אהרון די"ד
 מרת לאה בת ר' שמואל די"ד
 ת.נ.צ.ב.ה.

PARSHA Q&A ?

1. What is the significance of the number 8,580 in this week's *Parsha*?
2. Besides transporting the *Mishkan*, what other service performed by the *levi'im* is referred to in this *Parsha*?
3. On which day did Moshe teach the command to send those who are *teme'im* (ritually impure) out of the camp?
4. Name the three camps in the desert.
5. Who was sent out of each of the camps?
6. A person stole from another and swore that he was innocent. If he later confesses his guilt, what are his obligations?
7. Who determines which *kohen* receives the gifts that must be given to the *kohanim*?
8. What does the Torah promise a person who gives *matnot kehuna*?
9. Why are the verses about *matnot kehuna* followed by the verses about the *sotah*?
10. Why is the *sotah* given water from the holy basin?
11. What does the *kohen* do to the hair of a *sotah*?
12. When a *sotah* who is guilty of adultery drinks the water, she dies in a very specific fashion. What happens to the adulterer?
13. Before the Name of G-d is erased, the *sotah* has the option either to admit guilt or to drink the water. Does she have a third option?
14. What are *chartzanim*? What are *zagim*?
15. What sin does a *nazir* commit against himself?
16. Where was the cut hair of a *nazir* placed?
17. A *kohen* should bless the people "with a full heart." What word in the *Parsha* conveys this idea of "a full heart"?
18. What is the meaning of the blessing "May G-d bless you and guard you"?
19. What is the meaning of the blessing "May G-d lift up His countenance upon you"?
20. The tribe of Yissaschar was the second tribe to offer their gifts. Why did they merit this position?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 4:47-48 - It is the number of *levi'im* between ages thirty and fifty.
2. 4:47 - Singing and playing cymbals and harps to accompany the sacrifices.
3. 5:2 - The day the *Mishkan* was erected.
4. 5:2 - The camp of the *Shechina* was in the center, surrounded by the camp of Levi which was surrounded by the camp of *Yisrael*.
5. 5:2 - A *metzora* was sent out of all three camps. A *zav* was permitted in the camp of *Yisrael* but excluded from the two inner camps. A person who was *tamei* from contact with the dead had to leave only the camp of the *Shechina*.
6. 5:6-8 - He pays the principle plus a fifth to the victim, and brings a *korban asham*.
7. 5:10 - The giver.
8. 5:10 - Great wealth.
9. 5:12 - To teach that someone who withholds the gifts due the *kohanim* is deserving of eventually bringing his wife to the *kohanim* to be tried as a *sotah*.
10. 5:17 - The holy basin was made from the mirrors of the righteous women who left Egypt; the *sotah* strayed from the example set by these women.
11. 5:18 - He uncovers it.
12. 5:22 - He dies a similar death.
13. 5:27 - Yes, she can refuse both: She can refuse to admit guilt and also refuse to drink the water. (After the Name of G-d is erased, she loses this option.)
14. 6:4 - *Chartzanim* are seeds. *Zagim* are peels.
15. 6:11 - He abstains from enjoying wine.
16. 6:18 - It was placed on the fire under the pot in which the *nazir's shelamim* offering was cooked.
17. 6:23 - "Amor."
18. 6:24 - "May G-d bless you" that your property may increase, "and guard you" from robbery.
19. 6:26 - "May He suppress His anger."
20. 7:18 - The Tribe of Yissaschar was well versed in Torah. Also, they proposed the idea that the *nesi'im* should offer gifts.

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Abarbanel

ON THE PARSHA

BY RABBI PINCHAS KASNETT

Naso

In the section of this Parsha dealing with the Sota, or wife who is suspected by her husband of committing adultery, the husband is required to bring her to the *kohen* who performs six specific procedures before she drinks the “bitter waters” which indicate her guilt or innocence. She had been specifically warned not to seclude herself with a certain man. She did so nonetheless and even though there are no witnesses to any illicit act, the Torah provides an extrajudicial miraculous test to determine clearly whether or not such an act occurred.

Each of the six procedures hints at a different dimension of her immorality if she is found guilty. First, the *kohen* takes sacred water from the Sanctuary in an earthenware vessel. Water is a symbol for the Torah, which warns us against immorality in general and adultery specifically. The fragile, easily breakable earthenware vessel is a hint that she too will be broken if found guilty.

Secondly, the *kohen* takes earth from the floor of the Sanctuary and adds it to the water. This symbolizes the honor and respect due to the Sanctuary and all that it represents. One is forbidden to offer as a sacrifice an animal that had been used in exchange for the services of a harlot, the very behavior of which the wife is being accused. The earth also symbolizes that she was created from the earth and will return to the earth through her death if found guilty.

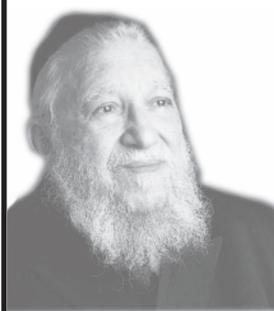
Thirdly, he uncovers the woman’s head. This uncovers her nakedness, as a married woman’s hair is not to be left uncovered since it is considered a naked part of her body. Since immorality in the Torah is often referred to euphemistically as “uncovering nakedness”, this is another hint to her supposed immorality. Additionally, she covered her face with her hair to hide her embarrassment and humiliation. The *kohen* strips away this covering.

Fourthly, the *kohen* adjures the woman with the oath of the curse that a horrible death will befall her if guilty. She answers, “Amen, Amen” to solidify the fact that the curse is the result of the immorality.

Fifthly, the *kohen* inscribes the curses on a scroll and places the scroll in the water, through which the words of the curses are erased. Writing the oath of curses on a scroll gives them more strength and permanence. The holy name of G-d which is written in the oaths is erased by the water; it is her behavior which caused that holy name to be erased. Her egregious behavior has besmirched the Torah, the Sanctuary and the pristine reputation of the daughters of Israel in general. All of this is summed up with the erasure of the holy name of G-d as a result of her behavior.

Sixthly and finally, he brings her offering for her. It is a poor offering of barley, an animal food which reflects her animalistic behavior. Because it is an offering based on jealousy, it lacks the luxury of oil and frankincense. By having the offering brought on her behalf, it is as if she is testifying herself to her disgraceful and shameful immoral behavior.

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Rav Bulman *zt"l*
on the
Torah Portion of the Week

SICK VISIT

From: Dina

Dear Rabbi,
What is the meaning of the mitzvah of visiting the sick? Is it just to pay attention to the ill person, or does it have any curative effect on the person as well?

Dear Dina,

Visiting the sick is a specific form of doing *chesed* — acts of loving-kindness — with our fellow human being.

On a simple level it is certainly true that visiting the sick expresses sympathy and empathy with his difficult position, and is a way of letting him know that people actually care.

However, since a person's physical state is often related to his internal emotional or mental state, a "sick visit" can often improve a person's feelings in a way which literally makes the person feel better.

The effect of emotions and thoughts on the body is obvious. Consider a healthy person who is perturbed by disturbing feelings or thoughts. Despite his health, he is likely to be in a state of apathetic paralysis. On the other hand, even a weak and sickly person can be moved to action through passionate feelings and convictions.

This is the meaning of the teaching of the Sages who said that one who visits the sick takes, i.e. alleviates, one-sixtieth of his sickness (Bava Metzia 30b).

One explanation of the way this works is that when one

visits the sick, the visit itself, and even more so the conversation and attention bestowed upon the person, uplifts his spirits, and the resulting positive energy actually aids the soul to heal the body.

Another way that visiting the sick actually improves the person's condition is through the power of prayer.

When we see the ill person suffering, our compassion and hope for his recovery should be channeled toward conferring upon him a blessing of recovery and praying to G-d on his behalf, in his presence and otherwise throughout one's prayers.

The benefit of this is two-fold. First, it inspires within the sick person hope for recovery which is certainly an important ingredient for getting better. Second, the blessings and prayers themselves actually have a power to bring healing and cure to illness.

In both ways, the fueling of hope and power of prayer, the more people who are involved, the stronger effect it will have on the sick person and the more it will contribute to his recovery.

Therefore, one must not take the approach that since others have visited, he is exempt. But, rather, to the extent to which it can be assumed the sick person would appreciate the visit, he should go out of his way to fulfill this very important mitzvah of *chesed*!

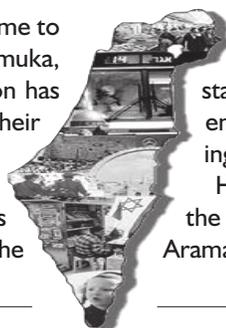
LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

AMUKA — SEARCH FOR A SOUL-MATE

Single people from all over Israel and the world come to pray at the tomb of Rabbi Yonatan ben Uziel in Amuka, a sparsely-populated area north of Tsefat. Tradition has it that those without spouses or children have found their difficulties resolved as a result of heartfelt prayers said at the tomb of the great Talmudic Sage.

Although there is no clear connection between this Sage and the power of these particular prayers, the



Talmud tells us a few facts about his extraordinary Torah achievement. When this outstanding disciple of Hillel studied Torah the fiery energy of his Torah singed the wings of a bird flying overhead.

He is best known, however, for his translation of the Books of the Torah and the Prophets into Aramaic.

SHEMONEH ESREI: THE THIRTEENTH BLESSING - PART 2

“For the righteous, and for the devout, for the elders of Your people the House of Israel, and for the remnant of their scribes.”

“Proud Ones”

The “Shelah HaKadosh (Rabbi Horowitz) explains that in the blessing “for the righteous” we should request from G-d, with a broken heart, to raise and exalt the “pride” and honor of the righteous and pious people who are currently despised and humiliated. In today’s world the movie stars and sports stars seem to have the world’s attention. They are the “proud ones” who are the envy of all. What do we really learn from them? That playing make-believe, or just playing, is what life is all about? Let us stop and think; can one honestly say that G-d takes “pride” in them? If the answer is “no”, then why should we?

Before choosing whose picture to hang up on our wall, or more importantly, whom we should be trying to emulate, we need to ask ourselves: Who does G-d really take pride in? Who truly makes Him happy? Don’t you want to be counted amongst them?

G-d takes pride in the righteous, who are the basis for Creation, as it is written, “The righteous one is the foundation of the world.” In fact, we are taught that the great delight that G-d has from the righteous was a reason for

G-d to create the world in the first place. Yet, these people are unfortunately taken for granted by the ignorant masses. Those that choose to live a holy life are looked at as extremists, or outcasts. Scholars who dedicate their lives to the study of Torah, which sustains the world and all those that live in it, are looked upon with disdain.

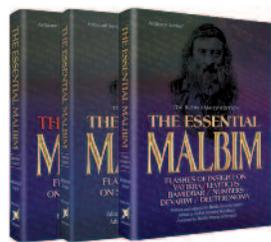
I would like to share a life-changing experience that took place nearly fifteen years ago. I was browsing through a Jewish magazine when I came across a startling picture. It was during the Holocaust. A Chassidic Jew, with a long black coat and a long dark beard and *peyot* was surrounded by a group of handsome, blond-haired and blue-eyed German soldiers. I must admit, they looked a lot stronger physically than the Jew, and a lot taller too. Two of them were holding up his *peyot*, one with scissors in his hand, and all of them were laughing at him. I thought to myself that to them he must look like a clown. Then, a second or two later, I thought again. “How does G-d see this picture?” Then I realized who was truly handsome and who the real clowns were. It was at that moment that I decided to grow *peyot*.

When G-d said “Let us make Man,” it is that Jew, and all those like him, whom He had in mind. Although the world cannot see it, it is the Jewish People who are the “proud ones”. May we soon merit seeing the day when our might and glory become ours once more.

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Rabbi Binny Fogelgarn - Ohr Lagolah Graduate: 2010

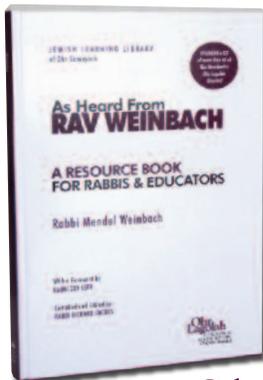
Currently: Youth Director of Sha'arei Tefillah in Melbourne; High School Teacher at Yesodei HaTorah

On returning to his native Melbourne in 2010, Rabbi Fogelgarn took up the full-time position teaching in the high school at Yesodei HaTorah. More recently he also started working with Rabbi Arieh Berlin (Ohr Lagolah graduate of 2000) at Sha'arei Tefillah as the Youth Director, helping develop and coordinate the youth program, Sha'arei Youth.

Over the past ten years he has played various roles at school camps, holiday programs, seminars, *pirchei* groups as well as Pesach hotels, giving him a wide range of experience with youth of all ages.

Rabbi Fogelgarn also has a musically creative side. Jewish musicians and enter-

tainers tapped into their creative spirit and found inspiration in the much-anticipated Shabbat Project, which took place in November 2014. Singers and performers released songs and videos to prepare the communities for this special and unique Shabbat. Melbourne brothers Binny and Tunni Fogelgarn released the original composition "Shabbos Angels" with an accompanying music video. Lyricist and vocalist Binny Fogelgarn said, "We thought this was the perfect song to present as our contribution to the Shabbat Project. It really builds on the preparation for Shabbat and how it's a fun, positive and meaningful event. "We did it for love of the Jewish People and the unity of Shabbat."



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