
CELEBRATING OUR 25th YEAR!

THE OHR SOMAYACH TORAH MAGAZINE • WWW.OHR.EDU

OHRNET

SHABBAT PARSHAT NASSO • 12 SIVAN 5778 - MAY 26, 2018 • VOL. 25 NO. 33

PARSHA INSIGHT

BY RABBI YAAKOV ASHER SINCLAIR

The Eye of the Beholder

“May G-d illuminate His countenance for you and be gracious to you.” (13:17)

One of the phenomena of the twentieth century that defies complete understanding is The Beatles.

Granted, they had two outstanding composers and a third who was pretty good. They were prolific, writing around 300 songs. It’s true that Schubert wrote over 800 tunes, but only about a hundred are truly memorable. Mozart comes close to that, but you have to wait a long time until you get to someone who wrote so many *good* tunes. The “mop-tops” were all appealing, thin, and full of youthful enthusiasm. And they were witty and iconoclastic. But nothing really can explain their huge success.

In this week’s Torah portion we find the blessing of the *Kohen*. The second stanza reads:

“May G-d illuminate His countenance for you and be gracious to you.”

If G-d illuminates His countenance for me, isn’t that the same as being gracious?

The word “gracious” in Hebrew here is *chen*. When Yosef was imprisoned in Egypt, the Torah says, “...and He endowed him with charisma, and He put favor in the eyes of the prison warden (Ber. 39:21) *Chen* in this verse is again translated as “favor”.

The message is the same in both verses. You can have bags and bags of charisma, but you’ll only ever be a legend in your own lunchtime if G-d gives you favor in the eyes of man.

You can be a lovable mop-top, a great songsmith and cute as a button, but to be a musical and sociological phenomenon — that only the Master of the World can grant.

• Sources: Based on the *Degel Machane Ephraim*;
Statistics: Howard Goodall

LISTEN NOW TO RABBI SINCLAIR’S PARSHA PODCASTS

at <http://ohr.edu/podcast>

Zevachim 30 - 36

The 22-Amah Delay

“... And some say that that one should be careful not to make an interruption (*hefsek*) between *netilat yadayim* (washing and drying hands) and saying the *beracha* of ‘*hamotzi*,’ and it is good to be careful.” Rema: “And if one delayed for the time that it takes to walk 22 *amot*, this is called an interruption.” (Shulchan Aruch Aruch Chaim 166:1:1)

This prohibition against a time delay, even without speaking, between doing *netilat yadayim* and saying *hamotzi* is based on the requirement of ‘immediately’ (*tekef*) after washing is the *beracha*, as taught in the sixth chapter of Berachot in the Talmud Yerushalmi. Details of this halacha, such as the time being counted only after drying the hands, that rewashing is not needed if there was a delay, an interruption for the need of the meal is permitted, ideally there should be no delay at all — and more — are taught in the Mishnah Berurah there.

What is the source for this quite practical halacha, and in what way is it a “Talmud Tip”? Tosefot in Masechet Sotah 39a explains that the definition of “immediately” can be derived from our *sugya* in Masechet Zevachim.

On the previous *daf* (32b) the Sage Ulla teaches in the name of Reish Lakish that a partial entry into the *azarah* (courtyard) of the Beit Hamikdash is considered an entry, which is forbidden for someone *tamei* (ritually impure) and may result in the punishment of *malkot* if done intentionally, with a warning and in front of witnesses. He derives this halacha from interpreting a verse in Vayikra that juxtaposes the words *touch* and *enter* in Vayikra 12:4 — just as *touch* is only partial (in general), likewise, even partial entry is forbidden by the Torah.

On our *daf* the *gemara* suggests that the following *beraita* is an earlier text that supports the teaching of Ulla that a partial entry is considered an entry: “All of the *semichot* (laying hands on the *korban*) that were there (the *azarah*) followed the rule of ‘immediately after *semicha* is *shechita*,’ (learned from the nearness of verbs *samach* and *shachat* in Vayikra 1:4 and 5), *except* for this one (the *korban asham*, guilt offering, of the *metzora* in Vayikra 14), who was at the Nikanor Gate, because he cannot enter there (the *azarah*) until the *kohen* sprinkles the blood of his *chatat* (sin offering in Vayikra 14) and the blood of his *asham*.”

The *gemara*’s suggested proof is as follows: If a partial entry is *not* considered an entry, why can’t the *metzora* stand at the northern side of the Nikanor Gate (the eastern gate of the *azarah*, which did not have the *kedusha* of the *azarah*), and reach into the *azarah* to lay his hands on the *asham*, which could then be *immediately* followed by its *shechita* inside the *azarah*? Since the *beraita* states that there could be no *semicha* for this *korban*, the reason must be that a partial entry into the *azarah* (hands for *semicha*) is considered as if the entire *metzora* had entered the *azarah*, an act that is clearly forbidden since he is still lacking the atonement with his sacrifices. Therefore, the *gemara* suggests that the *beraita* constitutes a proof for Ulla’s teaching that a partial entry is indeed considered an entry.

However, the *gemara* replies that this *beraita* is not a proof for Ulla’s teaching, and offers two different teachings from Rav Yosef that would invalidate the proof.

The first way that Rav Yosef offers is that the *beraita* actually holds that a partial entry is *not* considered an entry, not like Ulla, and nevertheless a *semicha* cannot be done on the *asham* of the *metzora* for a different

Continued on page ten

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.
-

OHRNET magazine is published by OHR SOMAYACH Tanenbaum College

POB 18103, Jerusalem 91180, Israel • Tel: +972-2-581-0315 • Email: info@ohr.edu • www.ohr.edu

Love of the Land, written by RAV MENDEL WEINBACH, *zt"l* • General Editor: RABBI MOSHE NEWMAN • Design: RABBI ELIEZER SHAPIRO

© 1992 - 2018 Ohr Somayach Institutions - All rights reserved • This publication contains words of Torah. Please treat it with due respect.
Editor's disclaimer: Ohrnet Magazine is not intended to be a source for halachic rulings. In any real and specific case one should consult a qualified halachic authority for a ruling.

LOVE of the LAND

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

How the Kotel Remained

When the Roman Legions laid siege to the Temple Mount in Jerusalem, they divided their forces into four divisions. The officer in charge of each division was instructed to destroy one of the four walls that surrounded the sacred mountain.

Three of them indeed carried out this order, but one left the wall entrusted to him intact. When the emperor reprimanded him for failing to follow his



orders, the officer explained:

Had I destroyed that wall as did the other officers, future rulers would not be able to appreciate what grandeur you succeeded in destroying. Now that I left this wall untouched, future generations will be able to marvel at the destruction you achieved!

Tradition has it that the wall he left alone was the Western Wall, the Kotel.

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.

audio.ohr.edu

Now available free of charge,
anytime, anywhere.



OHR SOMAYACH
AUDIO LIBRARY

BY RABBI YIRMIYAHU ULLMAN

Feminine Beauty

From: Paula

*Dear Rabbi,
According to Judaism is physical beauty a quality to be valued for women, or is the main thing to be righteous? If it's righteousness that is to be valued, then why does the Torah praise Sarah for her beauty?*

Dear Paula,

One of the well-known verses of the chapter of Proverbs, referred to as *Eshet Chayil*, declares the laudable traits of the Jewish woman. It states: "Charm is false and beauty is futile; rather a G-d-fearing woman is to be praised." (Prov. 31:30) This clearly indicates that according to Judaism the ideal woman is not defined by physical beauty, but rather by her spiritual and personal character. Her value as a woman and as a person runs much more than skin-deep.

In fact we find that the Talmudic Sages praise Sarah for her spiritual beauty and splendor. Based on the verse that identifies Sarah as Yiscah (Gen. 11:29), the Sages note (Megilla 14a): "Why does the Torah call Sarah by the name of Yiscah? Because she saw (*sacha*) with prophetic inspiration."

The Talmud brings as a source for her elevated stature the fact that G-d instructed Abraham to heed her instructions to banish Ishmael due to his negative influence on Isaac. The Torah states: "And G-d said to Abraham... 'Whatever Sarah tells you, hearken to her voice.'" (Gen. 21:12)

Actually, it is from this teaching that Rashi comments that Sarah's level of prophecy was greater than Abraham's. By way of explaining why Sarah's spiritual splendor was greater than Abraham's, Rabbi Chaim of Volozhin writes that while Abraham arrived at his knowledge of G-d by finding His Presence in the external, natural world, Sarah derived her knowledge of G-d through introspective contemplation into her own Divine soul.

This is due to the fact that men are generally more externally oriented, whereas women are generally more internally focused. This adds an extra level of meaning to another well-known verse, "All honor is accorded to a King's daughter whose focus is internal; her raiment is superior to settings of gold." (Ps. 45:14) Again we see that inner refinement is more valued than external

beauty and adornment.

Nevertheless, you are correct. Sarah, as a paradigm of the ideal Jewish woman, is also praised for her physical beauty. The same teaching cited above regarding Sarah's name Yiscah offers another parallel explanation: "Why does the Torah call Sarah by the name of Yiscah? Because all gazed (*sachu*) upon her beauty." Furthermore, before Abraham and Sarah descended to Egypt, Abraham said to her, "Behold, now I know that you are a woman of fair appearance." (Gen. 12:11)

Parenthetically, various *midrashim* note that the wording of the verse implies that only then did he notice her beauty, but he did not notice it during their many years of marriage. One explanation is that on their way to Egypt they bent to drink from a stream, and when he saw her reflection he noticed her great beauty for the first time. But, since she was also named Yiscah on account of her acclaimed beauty, even this explanation is difficult.

However, a possible understanding is that until then he recognized her beauty, but had attributed it to her inner, spiritual splendor, which glowed from within. However, when he saw only her physical countenance reflected in the water, he saw that not only did her refined soul radiate beauty but her physical features were beautiful as well. And, indeed, the verse later states, "And it came to pass when Abram came to Egypt, that the Egyptians saw the woman, that she was very pretty." (Gen. 12:14)

Accordingly, physical beauty is, at most, secondary to spiritual beauty. And while an attractive appearance may be marred by unrefined attributes, refined attributes may beautify a marred appearance. What's more, for the inherently refined and spiritually splendid *tzaddikim*, their inner beauty is actually manifested and expressed in a physically attractive countenance.

Also, even if a woman appreciates beautiful adornments, this does not necessarily mean that she wears them in order to be beautiful. And, of course, the most precious gems with which a woman may adorn herself, as pearls around her neck, are pure and holy children and a righteous husband. Regarding this the chapter of *Eshet Chayil* states, "Her children will grow and gladden her with contentment, so too will her husband praise her." (Prov. 31:28)

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

BY RABBI REUVEN CHAIM KLEIN

Razor's Edge

When detailing the laws of the Nazirite, the Torah forbids him from cutting his hair by stating, “A razor (*taar*) shall not pass over his head” (Numbers 6:5). Later in the Bible, two famous people became Nazirites: Samson and Samuel. When the angel told Samson’s mother that her unborn son should be a Nazirite, the angel said, *inter alia*, “A razor (*morah*) shall not pass over his head” (Judges 13:5). Indeed, when Samson later unwisely revealed the source of his super-human strength, he said, “A razor (*morah*) did not pass over my head” (Judges 16:17). Regarding Samuel, his mother Chana vowed that should she produce a son, the child will become a Nazir, and that “A razor (*morah*) shall not pass over his head” (I Samuel 1:11). In these different passages we encounter two different words for razor in Hebrew: *taar* and *morah*. Are they synonyms? How do they differ from each other? Why does the Bible sometimes use one, and sometimes the other?

The Midrash (*Vayikra Rabbah* §10:5) touches on this issue in an interesting way: “Why is the razor (*taar*) called a *morah*? Because hair is only scared (*morah*) of the razor, because it shaves it with a shaving of destruction, as it says, ‘Do not destroy the corner of your beard’ (Lev. 19:27)”. The deeper meaning of this Midrash seems obscured, but it is definitely an opening for our discussion.

The truth is that we find that *morah* is associated with fear. In the context of Samson, Targum (to Judges 13:5, 16:17) translates *morah* as scissors, while in the context of Samuel, Targum (to I Samuel 1:11) translates *morah* as “fear of men”. The same is found in Rashi’s commentary to those respective stories. Radak, on the other hand, favors translating *morah* as “razor” across the board. Radak then explains that the approach of Targum and Rashi is based on the opinion of the Tanaaic sage Rabbi Yossi, who opined (*Nazir* 66a) that while Samson was a Nazirite, Samuel was not. According to this, when the Bible says a *morah* shall not pass over his head, this

cannot refer to a razor since Samuel was *not* a Nazirite, but rather refers to the fear of other men. However, Radak himself favors the the opinion of Rabbi Nehorai who said that Samuel actually *was* a Nazirite.

What is the root of the word *taar*? Rav Samson Raphael Hirsch (1808-1888) in his commentary to Numbers 6:5 contends that *taar* is related to the root *AYIN-REISH-HEY*, which denotes “laying bare” or “exposing” something. This etymology also explains the connection between a *mitaar*, which is a sword’s sheath (scabbard), and the razor: Just as the razor is instrumental in removing hair, which reveals one’s epidermis, so does the sword suddenly appear when drawn from its sheath.

Linguists admit that they are unaware of the etymological source of the word *morah*. However, some suggest that its original root is also *AYIN-REISH-HEY*, with the initial *AYIN* dropped. Rashi (to Judges 13:5) explains that the word *morah* is related to the root *YUD-REISH-HEY*, which means “shoots” or “throws away”, because the razor “throws away” the hair, so to speak. Rabbi Shlomo Pappenheim of Breslau (1740-1814) says that the root of *morah* is *MEM-REISH*, which refers to “transferring” or “switching” (like *temurah* which attempts to transfer holiness from one animal to another, or a *mumar* who rejects Judaism and switches to another religion) because by shaving away one’s hair, one paves the way for a new batch of hair to *replace* those hairs that were cut.

While these two words for “razor” essentially mean the same thing, I have not found any sources that clearly explain the difference between the two. I have also been unable to figure out why the Torah uses the word *taar* and the Prophets use the word *morah* when discussing the Nazirite’s prohibition of shaving his hair.

Eiluy Nishmat my mother Bracha bat R’ Dovid
and my grandmother Shprintza bat R’ Meir

NEW
SERIES!

ANATOMY OF A MITZVAH

BY RABBI YITZCHAK BOTTON

Is Teshuva a Mitzvah?

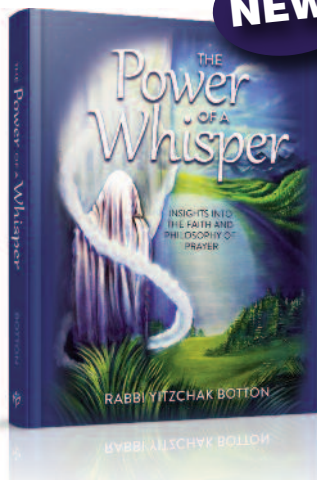
The Zohar records a conversation between G-d and the Torah that took place before Creation. “When G-d created the world and wanted to create man, He took counsel with the Torah. The Torah replied that man was inevitably going to fall to the temptation of sin, which would cause G-d to become angry. If G-d were to repay man in accordance with his deeds, both he and the world would not endure. G-d replied, “Is it for naught that I am called merciful and compassionate?” In fact, before G-d created the world He created teshuva, repentance. G-d instructed teshuva, “I want to create the world on condition that when mankind repents from their sinful ways, you will be ready to accept them and forgive them of their sins.”

There are a number of verses in the Torah which seem to command doing *teshuva*. For example: “You shall return to the L-rd your G-d and heed His voice.” (Devarim 4:30, 30:2) However, it is not readily apparent if doing *teshuva* is considered a mitzvah. Maimonides, one of the main enumerators of the *mitzvot*, does not count *teshuva* as one of the 613 *mitzvot*. He does, however, count the mitzvah of con-

fession as one of the 613 *mitzvot*. (Mitzvah 73; *Chinuch* 364)

There are several explanation offered to explain Maimonides’ position. Before presenting one of them, let us first take a look at an episode from the Talmud. If a man says to a woman “Become betrothed to me on condition that I am a *tzaddik*, a righteous man”, the law is that even if he has been a consummately wicked person until that moment, she is betrothed to him. For it is possible that thoughts of repentance came to this person’s mind and he has mentally committed himself to change his evil ways.

From the above it is clear that repentance is dependent on one’s heart, not words. Since *teshuva* is not dependent on an action, Maimonides does not count it as a mitzvah. Confession, however, requires the movement of ones lips, making it an action. He thus counts the action of confessing one’s sins as the mitzvah. It is clear that confession without intent would not constitute a mitzvah. Rather, one must confess, combining this with regret for his wicked behavior and a resolve not to act in such a manner again.



NEVER UNDERESTIMATE

THE Power OF A Whisper

INSIGHTS INTO THE FAITH AND PHILOSOPHY OF PRAYER

BY RABBI YITZCHAK BOTTON

DISTRIBUTED BY MENUCHA PUBLISHERS

AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

BY RABBI YOSEF HERSHMAN

Nazir: Separate & Sanctified

In this week's *parsha* we are introduced to the Nazir. When one takes the Nazirite vow, he obligates himself in three ways: (1) to abstain from wine and grapes, and all derivative products, (2) to refrain from cutting his hair, and (3) to ensure he does not become ritually impure by contact with a corpse.

The word *nazir* means to keep away from, or to separate. It is tempting to interpret *nazir* as an abstainer since he must stay far away from grapes and wine. However, this clearly cannot be the essence of a Nazir, since this is only one of the three obligations he assumes, and it is not the distinguishing feature of *nezirut*.

In fact, none of the three, not even the sum of all three, represent the essence of a Nazir. When the Torah sums up the whole meaning of *nezirut*, it says: *All the day of his nezirut, he is holy to G-d.* The prohibitions of *nezirut* are only outward manifestations, or consequences of his holiness. Indeed, the presence of both prophets and Nazirites in Israel's midst was considered a sign of special Divine favor.

The word *nazir* in this context also does not denote one who keeps away from others. Rather, it reflects one from whom others keep away, because he is seeking to be alone with G-d. When the term is used in the agricultural context, it means a vine which must be left untended, to grow on its own during the Shemita and Yovel years.

The *nezer*, the crown that adorns the head of the king, puts the rest of the people at a distance from

him. Similarly, the regimented striving and living of the Nazir sets him apart, and elevates him above his peers. He devotes himself to be "Holy to His G-d" with all his being and aspirations. It is as if he draws a *nezer*, a circle, around himself and G-d, to create an isolated existence with His Maker. It is not a hermit's physical isolation, but rather a mental and spiritual isolation, in the midst of the bustle of everyday life. Rav Hirsch further explains how abstention from wine, hair growth, and refraining from contact with the dead aid this process of withdrawal into himself, so that the *nazir* may improve himself spiritually and morally.

When his period of *nezirut* is over, he brings a special offering. The focal point of the Nazirite offering is the ram brought as a *shelamim*, a peace offering. This animal represents the antithesis of his *nezirut*. The abstinent and withdrawn state was never meant to be permanent. Rather, the temporary withdrawal from communal life, if used properly, led to a spiritual and moral refinement, which was then rededicated to the community. Just as formerly he distinguished himself by his withdrawal and renunciation, now he is to distinguish himself and lead the people. He is an *ayil* (ram, also meaning strength) who lives at peace with G-d (*korban shelamim*). He becomes a paragon of strength for his people, who models the blissful harmony of a life lived in the presence of G-d.

• Source: *Commentary, Bamidbar 6:1-14*

subscribe @ ohr.edu

to receive Ohrnet directly to your email each week

NEW
SERIES!



MEZUZAH
maven

BY RABBI ZE'EV KRAINES

Pedestrian Door Fitted Into a Car Gate

Q: We built a pedestrian gate into our electric sliding gate for use on Shabbat and Yom Tov. It is a proper door with posts and lintel. The sliding gate itself has posts, but no lintel. Do I need to put mezuzot on both entrances?

A: Surprisingly, neither entrance needs a mezuzah. The sliding gate is exempt, even though it has posts, because it has no lintel. (If it did have a lintel, one would place a mezuzah on the right post framing the gateway.) The pedestrian door, though it is an entrance, is also exempt as it is deemed to be merely part of the larger gate.

Electrified Wires Above a Car Gate

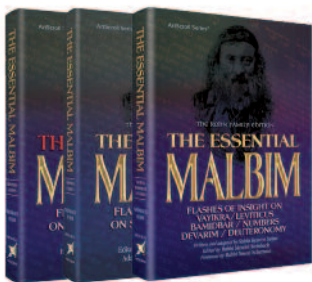
Q: Our house, like many in South Africa, is surrounded by electrified wires stretching across the top of a high wall. These wires also run across the front gate of our property. This gate has no lintel above it, but I was thinking that perhaps the electrified wires that run across it could be looked at as a lintel. Does the gate need a mezuzah?

A: This gate would not require a mezuzah. Because these wires are only there for extra security, they are not structural elements and are thus not deemed to be a lintel.

Sources: Shulchan Aruch 287:1; Agur B'Ohalecha 22:8. Yad HaKetanah 3:9; Tzemach Tzedek, Piskei Dinim Y.D., cited in Sha'arei HaMezuzah 11:29; Aruch HaShulchan 286:45; Minchas Yitzchak 7:12; She'arim HaMetzuyananim B'Halachah 11:4. Oral rulings of Rav Moshe Heinemann & Rav Yosef Salzer

Got a mezuzah question or story? Email rabbi@ohrsandton.com or submit on my website mymezuzahstory.com
Free "Mezuzah Maven" book for every question or story submitted (when published in the near future!)

KOHN FAMILY EDITION



THE ESSENTIAL MALBIM FLASHES OF INSIGHT ON CHUMASH

AVAILABLE!
IN A 3 VOLUME SET

EDITED BY RABBI MENDEL WEINBACH
ADAPTED BY RABBI REUVEN SUBAR

PUBLISHED BY THE JEWISH LEARNING LIBRARY • AN ARTSCROLL - MESORAH IMPRINT
AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

reason. He claims that the Tana of the *beraita* holds like Rabbi Yosi the son of Rabbi Yehuda, who rules in Zevachim 20a that the *shechita* of the *asham* must be done at the north side of the *mizbe'ch* (altar), which was 22 *amot* distant from the Nikanor Gate where the *metzora* could stand. Doing *semicha* at the gate and then *shechita* at the north of the *mizbe'ach* would constitute a breach of the principle of '*shechita* immediately after *semicha*' due to the delay in moving 22 *amot*. Therefore, the *beraita* could agree that a partial entry is not an entry, but that that there is a 'timing problem' in doing *semicha* this much in advance. And this is why the *beraita* teaches that it was not done for the *asham* of the *metzora*. (See our *sugya*, which offers a second answer from Rav Yosef for *semicha* not being possible even if the *shechita* of the *korban* could be done within reach of the *metzora*, just inside the northern part of Nikanor Gate (like the ruling of Rabbi in Zevachim 20a), and not 22 *amot* distant at the north side of the *mizbe'ach*. And see the Magen Avraham 166:(3) who asks a fascinating question on how to understand the basic premise in our *sugya*, and how he and the Bi'ur HaGra answer this question in different manners.)

It should be mentioned that the Talmud Yerushalmi actually teaches three cases when there

is a need for one act to *immediately* follow another: *shechita* after *semicha* (as in our *sugya*), *beracha* after *netilah* (as in Tractate Berachot), and *tefillah* after *geulah* (*shmoneh esrei* prayer after the *beracha* of *geulah* that follows saying the *Shma* in the morning and evening services).

One might wonder what is to be done nowadays in the event that the place for washing hands is farther than 22 *amot* from the place from the table where the *beracha* of *hamotzi* will be said. The Aruch Hashulchan rules that there is no issue in this case, since the rule of immediacy applies only where applicable. Based on this, it should follow that there is also no concern when many guests or family are washing for a Shabbat, and there will be a delay of more than "22 *amot*" before the *beracha* is made on the two challahs for everyone. Nevertheless, many years ago I heard from Rav Chaim Pinchas Scheinberg, *zatzal*, a word of advice: If one can inconspicuously return to the table before fully drying one's hands, and then wait until just before the person who will say *hamotzi* is about to return to the table, he can then say "*al netilat yadayim*," dry his hands with a napkin, thereby fulfilling that the *beracha* of *hamotzi* will take place *immediately* after the *netilah* washing.

• Zevachim 33a

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."