

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Naso
May 29, 2026 / 13 Sivan 5786
Volume 31, Issue 31
Candlelighting: 8:34 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, May 29

7:00pm Early Mincha / Maariv
8:34pm Candlelighting
8:35pm Mincha / Maariv

Shabbos, May 30

8:45am Shacharis
Kiddush is available for sponsorship
7:25pm Pirke Avos
8:25pm Mincha / Shalosh Seudos
9:43pm Maariv

Sunday, May 31

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, June 1

8:00pm A Taste of Mussar and
Chassidus – R. Levi
Yitzchak of Berditchev
(R. Nisenbaum)

Tuesday, June 2

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, June 3

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, June 4

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Naso

This week's portion is the longest in the Torah, with 176 passages. It is read immediately after Shavuot, when we first received the Torah, to show our enthusiasm for studying the Torah.

After discussing the formation of the nation's camp, the Torah instructs the people regarding the holiness of the camp. There were three levels of holiness in the camp, and a person who was impure was limited to which camp he could enter, depending on the source of the impurity. The metzora (leper) was sent out of all the camps, while the person who had come in contact with a corpse was only excluded from the inner camp of the Kohanim. Other bodily impurities were excluded from the inner two camps.

The Torah discusses the sotah, the suspected adulteress, and the miraculous treatment where she could prove her innocence. The kohein would dissolve a written curse into water, prepare a mixture of water and give it to the woman to drink. If she was guilty, she would die immediately. This is followed by the laws of the Nazirite, the person who takes a vow of abstinence, are also discussed. Generally, this vow was for a period of thirty days. The Nazirite could not drink any wine or eat any grapes, cut his hair, or come in contact with a corpse. The purpose of the vow was to help the person control his vices. After the period was

completed, the Nazirite brought sacrifices, shaved all of his hair, and he could then return to a normal lifestyle.

The kohanim were given a special mitzvah to bless the Jewish people. Although no human has the capacity to grant blessings, G-d, nonetheless, made the kohanim a conduit for His blessings. When the kohanim feel love for their brethren, they can spread the influence of G-d's blessings.

The Torah describes the gift that the nasi, or prince of each tribe brought in honor of the dedication of the Tabernacle. The *nesi'im* brought these gifts from their own pockets, to atone for their procrastination earlier, in the actual construction of the Tabernacle.

Each prince brought the same gift: a silver bowl and silver basin filled with flour and oil, a gold spoon filled with incense, and a variety of twenty-one animals for different sacrifices. The Torah repeats the same six passages describing these gifts twelve times, once for each prince. The Midrash explains that although each prince brought the same gift, they were actually motivated by different considerations. The Torah therefore repeats all the details of the gifts for each prince, to emphasize that although the gifts may have seemed to be the same, in fact they were not.

Insights: Naso

Any man whose wife will go astray... (Num 5:12) Rav Eliyahu Dessler always counseled his newly married students with the following words: "The Talmud (*Yevamos* 62b) advises a man to cherish his wife as much as he loves himself, and to honor her more than he honors himself. The rabbis also advise a virtuous wife to fulfill her husband's wishes.

"The secret to a happy relationship is for a man to remember his responsibilities to his wife, and for a woman to remember her responsibilities to him. It is when a man begins to remind his wife about fulfilling his desires, and she begins to demand the honor due her, this marks the beginning of marital discord."

Did You Know?

Before reciting the priestly blessing, the kohanim have their hands washed and they remove their shoes. During the blessing, the kohanim (priests) face the congregation and stretch their hands out, together and upraised, creating four spaces between their fingers. This corresponds to the four letters of G-d's Holy Name, allowing G-d's Presence to rest upon their fingers. For this reason, it was not permitted to look at the kohein's hands during the blessing. After the Temple was destroyed, G-d's presence no longer rests on their hands, but one should still not look at the kohein's hand in order not to be distracted. Traditionally, people cover their faces, and the faces of their children, during the blessings so as not to look at the fingers. Some kohanim also covers their fingers with the tallis for the same reason, to prevent people from looking.

Thought for the Week: Often the best defense against the evil inclination is a good pair of legs. (*A Candle By Day*)