

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Naso

June 10, 2022 / 11 Sivan 5782

Volume 27, Issue 36

Candlelighting: 8:41 pm

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

## Friday, June 10

7:00am Shacharis

7:10pm Mincha / Maariv (Early)

8:41pm Candlelighting

8:45pm Mincha / Maariv

## Shabbos, June 11

8:45am Shacharis

Kiddush sponsored by  
Shykens (see Mazel Tov)

7:35pm Pirke Avos

8:35pm Mincha / Shalosh Seudos /  
Maariv

## Sunday, June 12

8:00am Shacharis

9:15am **Parsha Class**  
(R. Nisenbaum)

10:00am **"The 613 Mitzvos"**  
(R. Stoll)

## Monday, June 13

7:00am Shacharis

8:00pm **Climbing the Rainbow:  
Appreciating Gratitude**  
(R. Nisenbaum)

## Tuesday, June 14

7:00am Shacharis

8:00pm **Pirkei d'Rebbi Elazar**  
(R. Stoll)

## Wednesday, June 15

7:00am Shacharis

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

## Thursday, June 16

7:00am Shacharis

8:00pm **The 12 Jewish Months**  
(R. Stoll)

10:15pm **Parsha Class**  
(R. Nisenbaum)

### 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, 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

**He will grant you peace ... (Numbers 6:26)** Two scholars opened a yeshiva together, but as time went on one of the roshai yeshiva found that his partner was taking more of the educational role for himself and leaving the administrative part of the yeshiva to him. The rosh yeshiva was disappointed as this was not what he had in mind when he had helped start the yeshiva. He asked Rav Aharon Leib Shteinman for advice. The sage advised the rosh yeshiva that for the sake of maintaining peace he should continue in his administrative role. He consoled the scholar that although it would be difficult, the working on his character traits would help him grow spiritually. "But how will I grow in Torah scholarship if I spend most of my time shouldering the yeshiva's financial burden instead of teaching the students?" asked the rosh yeshiva.

Rav Aharon Leib smiled at the man and said, "In this world, indeed, your partner will seem to surpass you in his success in Torah. But in Heaven, in the World of Truth, I promise you that everything you gave up for the sake of peace, will assist you, and you will become the greater scholar."

## Did You Know?

A man may generally not be in seclusion with another woman, outside of certain close relationships. If the door to the street is open, the man and woman may remain together. During late night hours –after 10:00 or so--when there are no passers-by, however, one may not rely on an open door. Similarly, if the man and woman are fond of each another they should not rely on this leniency. If the woman's husband is in town and can return at any time, seclusion is permitted.

**Thought for the Week: We should be content with little—not littleness.** (A Candle By Day)