

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Naso

June 2, 2023 / 13 Sivan 5783

Volume 28, Issue 32

Candlelighting: 8:36 pm

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

Friday, June 2

7:10pm Mincha / Maariv [early]

8:36pm Candlelighting

8:40pm Mincha / Maariv

Shabbos, June 3

8:45am Shacharis

Kiddush is available for sponsorship

7:30pm Pirke Avos

8:30pm Mincha / Shalosh Seudos / Maariv

Sunday, June 4

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

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

Monday, June 5

8:00pm "What a Jew Believes" –
Transmission of Torah

Tuesday, June 6

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

Wednesday, June 7

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

Thursday, June 8

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

New episodes twice a week!

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

Parshas: 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

A man or woman who take a Nazirite vow of abstinence ... (Num 6:2)

The Midrash explains the juxtaposition of the Nazir to the suspected adulteress to teach that if one sees the debasing of the adulteress, he should accept upon himself to be a Nazir. This is difficult to understand. It would seem that to the contrary if one sees the humiliation of the sinner that itself should serve as a deterrent. Why is it necessary that he become a Nazir? Rav Shlomo Wolbe cites an insight from the Baal Shem Tov that when one sees a sin being transgressed, it is a sign from Heaven that the roots of that very sin lie within the person watching as well. Accordingly, when one sees the suspected adulteress he must take proactive measures to avoid immoral behavior and become a Nazir.

Rabbi Abraham Twerski related that he was once in Jerusalem and he witnessed a car driving through a religious neighborhood. Several people immediately gathered and began screaming, "Shabbos Shabbos!" Rabbi Twerski called one of the protesters and said that according to the Baal Shem Tov's insight witnessing desecration of Shabbos points to a similar flaw in oneself, and the people should rather be shouting "Shabbos!" to themselves.

Did You Know?

In Israel the kohanim recite the priestly blessing each morning during the repetition of the Amidah. On Shabbos and Festivals it is recited twice, once during Shacharis and once during Mussaf. Outside of Israel it is only recited on Festivals, and during Mussaf. The blessing is not recited in the afternoon at Mincha, because since it is already after the afternoon meal, there is concern that the kohain might be under the influence of alcoholic beverages thereby disqualifying him from reciting the blessing. On fast days, however, when the kohain could not have drunk anything, the blessing is recited at Mincha, too. Outside of Israel, the chazzan recites the priestly blessing during the repetition whenever the kohanim would recite the blessing in Israel, meaning during Shacharis, Mussaf, and Mincha on fast days.

Thought for the Week: We call ourselves products of environment forgetting that we are also its producers. (A Candle By Day)