

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Naso

June 6, 2025 / 10 Sivan 5785

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Candlelighting: 8:39 pm

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

Friday, June 6

7:05pm Early mincha
8:39pm Candlelighting
8:40pm Mincha

Shabbos, June 7

8:45am Shacharis
Kiddush is available for sponsorship
7:30pm Pirke Avos
8:30pm Mincha / Shalosh Seudos
9:49pm Maariv

Sunday, June 8

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

Monday, June 9

8:00pm **Lessons of the Fathers :**
"Lost Art of Thinking"
(R. Nisenbaum)

Tuesday, June 10

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

Wednesday, June 11

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

Thursday, June 12

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

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

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

A man his sanctified gifts will be his... (Num 5:10) A wealthy man, Reb Yosef Fisher, wanted to write up his will, dividing his fortune into four equal parts for his three sons and his wife. He came to the Chafetz Chaim seeking his approval. The Chafetz Chaim perused the document and then raised his eyes, "Reb Yosef, I'm surprised at you. You have forgotten the passage, 'You must not ignore your own flesh!' (Yeshaya 58:7)"

Reb Yosef's face registered confusion, so the Chafetz Chaim explained himself. "Although 'flesh' in the passage is usually understood to mean one's family, it also refers to oneself. You know more than anyone how much toil and effort you exerted to earn your fortune. Don't you want to leave something for yourself as well? I would suggest you divide everything in your wealth into five equal parts, and your fifth should be divided between Torah scholars and other poor people. I would also recommend you distribute your fifth now, before you leave this world. Remember, the part you give to tzedakah is the only part that you will be able to take with you to the World to Come!"

Did You Know?

The kohain removes his shoes before reciting the priestly blessing. The reason is because of the possibility that the shoe laces may become untied, the kohain will bend over to tie his shoes and people might suspect that he is not reciting the blessings with the other kohanim because he is not a qualified kohain. Although this might seem far-fetched, the Rabbis were concerned of the kohain's reputation. When removing the shoes, they should not be left in the aisle, as this is not considered respectful for the synagogue decorum. Although he may not wear shoes, he should also not recite the prayer barefoot; rather he should wear socks.

Thought for the Week: Some do not so much believe they have a contribution to make as they have to make a contribution. (A Candle By Day)