

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Naso

June 14, 2024 / 8 Sivan 5784

Volume 29, Issue 35

Candlelighting: 8:44 pm

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

Friday, June 14

7:05pm Early Mincha / Maariv

8:44pm Candlelighting

8:45pm Mincha / Maariv

Shabbos, June 15

8:45am Shacharis

*Kiddush is sponsored by
Michael Post*

7:35pm Pirke Avos

8:35pm Mincha / Shalosh Seudos

9:53pm Maariv

Sunday, June 16

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

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

Monday, June 17

8:00pm "Ten Commandments":
Murder (R. Nisenbaum)

Tuesday, June 18

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

Wednesday, June 19

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

Thursday, June 20

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. 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 commits a sin... an act of betrayal of G-d. (Num 5:6) The Talmud explains this passage in regard to theft. Moshav Komemiyah had a bakery that supplied the community with kosher baked goods. The bakery, however, was not profitable enough, and the owners had to borrow large sums of money to keep the business afloat. Eventually the owners realized that the bakery was not generating enough money for them to repay any more loans. They asked the Brisker Rav what to do, since they felt it was important to supply the community with bread from a baker that adhered to a higher standard of kashrus. The Rav told them that although maintaining a high standard of kashrus was important, but bread baked with ill-gotten funds was not kosher bread. Borrowing without any plan of being to repay the loan is not considered kosher money.

Did You Know?

"Shalom" is one of G-d's Names, referring to G-d being the source of peace. It is a mitzvah to greet others, both fellow Jews and gentiles, with the blessing of Shalom. When one is greeted with Shalom, he should respond accordingly, blessing the one who initiated the greeting. This is preferable to merely greeting one another with "Hello!" Because of the sanctity of the word, it is improper to greet Shalom in an unclean area, such as a bathroom or some other place with a foul odor. Because of its holiness, there are different opinions whether a letter with the word "Shalom" may be thrown in the trash or not. The generally accepted custom is to be lenient.

Thought for the Week: Some believe they were never sick a day in their lives only because they were never healthy a day (A Candle By Day)