



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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נָשָׂא - Naso

5.22.21

## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What were the names of the 3 Machanot (camps) surrounding the Mishkan in the desert?
- 2) What is a Sotah?
- 3) Why is the Sotah given water from the Kiyor?
- 4) What is a Nazir?
- 5) Why does a Nazir bring a Korban Chatat after his term of Nezirut?
- 6) How is a Kohein supposed to bless the People?
- 7) Why is Moshe credited with building the Mishkan (rather than Betzalel)?
- 8) Why did the Nesiim offer the 1st Korbanot at the Chanukat HaMishkan?
- 9) Why does Yissachar go 2nd in the gifts even though he was born 10th?
- 10) What famous Nazir do we read about in this week's Haftara?

## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**How can we send Chizuk (strength) to our brothers and sisters in Eretz Yisrael?**

## DID YOU KNOW?

Shalom - The Last Word

We find very often that the word **שְׁלוֹם** is the last word:

- It's the last word of the Amidah:

“הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם”

- It's the last word of Birkat HaMazon:

“ה' עוֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם”

- It's the last word of Birchat Kohanim, the priestly blessing:

“יֵשָׁא ה' פָּנָיו אֵלֵינוּ וְיִשָּׂם לָנוּ שָׁלוֹם”

- It's even the last word of the entire Talmud!

Why is that? Why is the word **שְׁלוֹם** always the last word? To teach us that we should always end with **שְׁלוֹם**. That even when we disagree, or go our separate ways, we always have **שְׁלוֹם**.



# PARSHA ANSWERS

- 1) Rashi 5:2 - Machaneh Shechinah, Leviya, and Yisrael.
- 2) A wife suspected of being unfaithful. She drinks special water and if she is guilty she dies and if not she is blessed with a child.
- 3) Rashi 5:17 - The Kiyor was made from the mirrors of the righteous women who left Egypt. The Sotah strayed from their example.
- 4) A person who takes a vow not to eat grape products, not to cut their hair, and not to become Tamei Met.
- 5) Ramban 6:11 - He never should have stopped being a Nazir. vs. Rambam Hilchot Deot 3:1 - He never should have needed to take such a vow in the 1st place.
- 6) Rashi 6:23 - With Kavana and a Lev Shalem.
- 7) Rashi 7:1 - Moshe put great effort to teach the builders every last detail of the design of the Mishkan. Similarly, David HaMelech gets credit for the Beit HaMikdash b/c it was his idea and he designed it.
- 8) Rashi 7:3 - At the collection for the Mishkan the Nesiim waited to see what others donated, intending to fill in the rest. When more than enough was contributed they felt left out. This time they donated 1st.
- 9) Rashi 7:18 - Yissachar was camped next to Yehuda who went 1st. Also, they have special merit because of their Torah study and because it was their idea to offer these korbanot.
- 10) Shimshon (Shoftim Perek 13).

# ELISHEVA'S PARSHA CHALLAH



*This week's Challah is in the shape of the hands of a Kohen when he blesses the community during Birkat Kohanim. Birkat Kohanim is one of those things that I remember so well from my childhood. And every time I've been privileged to hear it, I really have felt the Kohanim sharing their blessings on us and doing what they can to ask Hashem to protect us. May Hashem continue to protect and shine His light over all of us and our brothers and sisters in Israel.*

## DVAR TORAH

The Pursuit of Peace - Rabbi Jonathan Sacks

The parsha of Naso seems, on the face of it, to be a heterogeneous collection of utterly unrelated items... The answer lies in the last word of the priestly blessing: shalom, peace. In a long analysis the 15th century Spanish Jewish commentator Rabbi Isaac Arama explains that shalom does not mean merely the absence of war or strife. It means completeness, perfection, the harmonious working of a complex system, integrated diversity, a state in which everything is in its proper place and all is at one with the physical and ethical laws governing the universe...

The various provisions of parshat Naso are all about bringing peace in this sense. The most obvious case is that of the Sotah, the woman suspected by her husband of adultery. What struck the sages most forcibly about the ritual of the Sotah is the fact that it involved obliterating the name of God, something strictly forbidden under other circumstances. The officiating priest recited a curse including God's name, wrote it on a parchment scroll, and then dissolved the writing into specially prepared water. The sages inferred from this that God was willing to renounce His own honour, allowing His name to be effaced "in order to make peace between husband and wife" by clearing an innocent woman from suspicion. Though the ordeal was eventually abolished by Rabban Johanan ben Zakkai after the destruction of the Second Temple, the law served as a reminder as to how important domestic peace is in the Jewish scale of values.

The passage relating to the Levitical families of Gershon and Merari signals that they were given a role of honour in transporting items of the Tabernacle during the people's journeys through the wilderness. Evidently they were satisfied with this honour, unlike the family of Kehat, detailed at the end of last week's parsha, one of whose number, Korach, eventually instigated a rebellion against Moses and Aaron.

Likewise, the long account of the offerings of the princes of the twelve tribes is a dramatic way of indicating that each was considered important enough to merit its own passage in the Torah. People will do destructive things if they feel slighted, and not given their due role and recognition. Again the case of Korach and his allies is the proof of this. By giving the Levitical families and the princes of the tribes their share of honour and attention, the Torah is telling us how important it is to preserve the harmony of the nation by honouring all.

The case of the Nazirite is in some ways the most interesting. There is an internal conflict within Judaism between, on the one hand, a strong emphasis on the equal dignity of everyone in the eyes of God, and the existence of a religious elite in the form of the tribe of Levi in general and the cohanim, the priests, in particular. It seems that the law of the Nazirite was a way of opening up the possibility to non-Cohanim of a special sanctity close to, though not precisely identical with, that of the Cohanim themselves. This too is a way of avoiding the damaging resentments that can occur when people find themselves excluded by birth from certain forms of status within the community.

If this analysis is correct, then a single theme binds the laws and narrative of this parsha: the theme of making special efforts to preserve or restore peace between people. Peace is easily damaged and hard to repair. Much of the rest of the book of Bamidbar is a set of variations on the theme of internal dissension and strife. So has Jewish history been as a whole. Naso tells us that we have to go the extra mile in bringing peace between husband and wife, between leaders of the community, and among laypeople who aspire to a more-than-usual state of sanctity.

It is no accident therefore that the priestly blessings end - as do the vast majority of Jewish prayers - with a prayer for peace. Peace, said the rabbis, is one of the names of God himself, and Maimonides writes that the whole Torah was given to make peace in the world (Laws of Hanukah 4:14). Naso is a series of practical lessons in how to ensure, as far as possible, that everyone feels recognised and respected, and that suspicion is defused and dissolved. We have to work for peace as well as pray for it.