

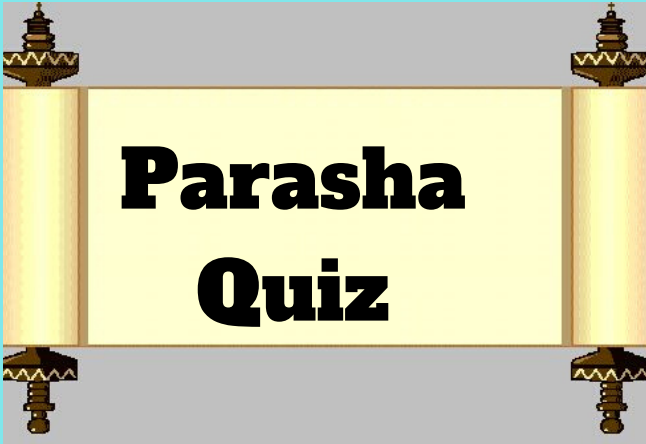


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

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Naso - נשא
6.6.20



Elementary:

- 1) According to Rashi (5:2) what were the names of the 3 Machanot surrounding the Mishkan in the desert?
- 2) What is a Sotah?
- 3) What 3 restrictions does a Nazir accept upon himself?
- 4) What special Bracha do Kohanim bless the People with and who else gives the same bracha?
- 5) Who were the Nesiim and what gift did they each offer to the Mishkan?

Middle/High School:

- 1) According to Rashi (4:47) what is the "עבדת עבודה" that the Leviim did in the Mishkan?
- 2) According to Rashi (5:17) why is the Sotah given water from the Kiyor?
- 3) According to Rashi (6:2) why does the parsha of Nazir follow immediately after the parsha of Sotah?
- 4) According to Ramban (6:11) why does a Nazir bring a Korban Chatat after his term of Nezirut?
[Compare to Rambam Hilchot Deot 3:1]
- 5) According to Rashi (7:1) why is Moshe credited with building the Mishkan (rather than Betzalel)? Similarly, who gets credit for building the Beit HaMikdash and why?

What would you do?

Discussion starter for your Shabbat table..

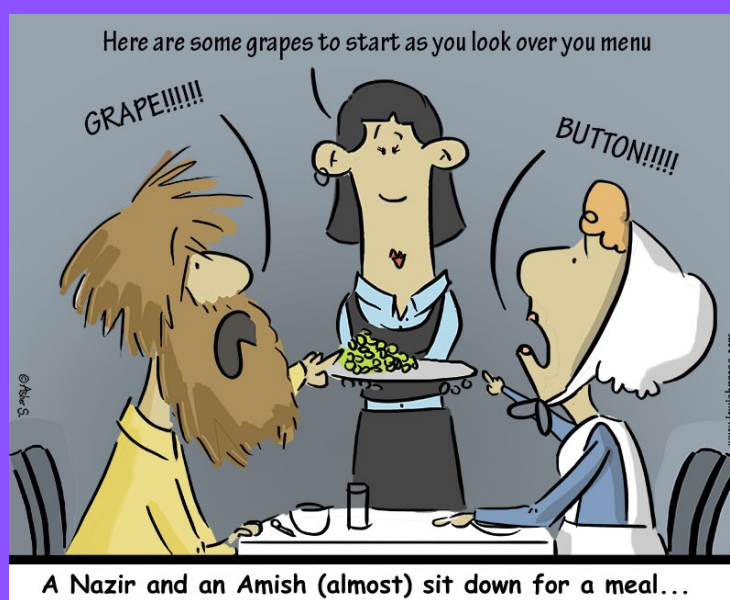
If you could have one superpower what would it be?

Did You Know?

The Longest Parasha In The Torah (Torah.org)

Parshat Naso is the longest parsha in the Torah (176 pesukim). The Torah describes the offerings of the Nesiim at the dedication of the Mishkan. There were 12 Princes, one from each Tribe. Each of the Nesiim basically donated the exact same thing. And yet the parsha spells out the gift of each Nasi even though it is the same. Why not just write that all 12 Nesiim gave the following gift?

Rav Shlomo Breur offers a beautiful interpretation. The Torah does not repeat the description of the offerings 12 times in order to teach us that each Prince brought exactly the same as every other Prince. On the contrary, the Torah is telling us just the opposite – they were 12 different offerings. They were 12 different offerings because what a person gives is not important, how a person gives is important. Each Prince put his own special stamp on his gift, making it unique and special.



Blessings For All Eternity - Rebbetzin Esther Jungreis (Aish.com)

In this parashah, the Almighty God imparts to us the Threefold Priestly Blessing. These blessings have accompanied our people throughout the centuries, through all the lands of our exile. They are forever sealed in our hearts, engraved upon our lips, and passed from generation to generation.

May God bless you and safeguard you.

May God illuminate His countenance for you and be gracious to you.

May God lift His countenance to you and establish peace for you.

God conferred upon our Patriarch Abraham the privilege of bestowing blessing, as the verse states, "And you shall be a blessing." That honor was passed on to Isaac and then to Jacob. In this parashah, Hashem instructs Moses to bequeath this privilege to Aaron and all his descendants, the Kohanim, in perpetuity. In the Land of Israel, the Kohanim bless the congregation daily. Outside of Israel, the Kohanim pronounce the blessings on the holidays. However, no matter where we reside, the blessings are part of our daily prayers. We recite them during the morning service as well as during the bedtime Shema, and the cantor chants these blessings during the repetition of the Amidah. If we stop to consider for a moment that these blessings have survived the centuries and are as a part of us today as they were thousands of years ago when God first proclaimed them at Sinai, we must be struck by the awesomeness of it all.

It is not only during our formal prayers that we pronounce these blessings, but on the eve of every Sabbath. In the glow of the candlelight, prior to making Kiddush, parents impart this blessing to their children. How fortunate we are that we are able to bless our children with the very words that were given to us by God Himself, words that are inscribed in the Torah. Moreover, when we pronounce these blessings, we connect with the millions of souls who preceded us, with our zeides and bubbies who are no longer on this planet, but who whisper the words with us. To this very day, we can hear the voices of our father and our zeides whose berachos we were privileged to receive. They forever accompany us - and so it goes, from generation to generation.

The blessing is composed of three parts. The first contains three words, in memory of the three Patriarchs, the second, five words, anchoring us to the Five Books of Moses, the third, with seven words, reminds us of the seven heavens, and asks God to shower us with His bounty.

Prior to imparting the blessing, the Kohanim themselves have to recite a prayer, the last word of which is "ahavah" (love), teaching us that a pre-condition to imparting a blessing is that one's heart be overflowing with love. A person may have Torah wisdom, but one who is not a likeable individual will not be able to share these treasures with others and the blessing will remain incomplete. However, you don't have to be a Kohen to give a blessing. The power to bless is in the domain of all of us, the only prerequisite being that our hearts overflow with love. Blessings are so much a part of our lives that in the holy tongue, we extend a welcome by saying "Baruch HaBa - Blessed is the one who comes," and in Yiddish, the folk language of our people, we bid farewell with "Zei gebencht - Be blessed."

The first blessing is for health and sustenance, but, once attained, those gifts can easily be abused and taken for granted, so we conclude the blessing with the word "Yishm'recha - May God protect you" so that you may be forever aware of this gift and treat it with great care.

The second blessing requests that God illuminate our minds with the holy teachings of His Torah, and we conclude that blessing with the word "V'yechunecha - May He cause you to find favor in His eyes" and in the eyes of others. As stated above, a person may possess Torah wisdom, but if he or she is not likeable, he/she will not be able to share these treasures with others and the blessing will remain incomplete.

The third blessing is that God look upon us with compassion, forgive our sins, and grant us shalom - peace. In this blessing, the concluding word is shalom, teaching us that without peace, everything else is worthless and pointless. You can live in a palatial home, but if you do not have peace in your relationships, all your blessings will be for naught. Our Sages teach, "Im ein shalom, ein kloom - if there is no peace, there is nothing." We, the Jewish people, are so aware of the all-importance of shalom that we conclude our most important prayers - the Amidah service and the Kaddish - with a prayer for shalom.