

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

נָשׂוּא - Naso

Parsha Questions

(Answers on the back)

- 1) Who in this parsha must answer "Amen Amen"? Where else in Tanach do people answer "Amen Amen"?
- 2) Is being a Nazir a good or a bad thing?
- 3) How long does being a Nazir last?
- 4) What happened if a Nazir became Tamei Met in the middle of the time he was a Nazir?
- 5) Why does a Nazir have to bring a Korban Chatat (sin offering) when his term as Nazir ends?
- 6) Who is the only biblical personality to actually be called a Nazir?
- 7) Why does the Torah spell out separately the same Korban of each Shevet's Nasi? Why not simply say that this same Korban was also brought by all the other Nisiyim?
- 8) Which Nasi brought his sacrifices first? Why was he chosen to go first?
- 9) In this parsha, which 2 sons of Yaakov are not mentioned in the context of the offerings of the tribal leaders?
- 10) What is the connection between Parshat Naso and the Haftara, which deals with the informing of the birth of Shimshon?



Words of Wisdom

Mishlei 27:17

בַּרְזֵל בְּבַרְזֵל יַחַד וְאִישׁ יַחַד פְּנֵי רֵעֵהוּ

Just like iron sharpens iron,
a man sharpens the wit of his friend.

Did You Know?

Shalom Aleichem

(Aish.com)

Shalom Aleichem, the iconic song that starts Shabbat dinner, is a poetic greeting extended to a couple of angels. The story behind this is startling – and beautiful. The Talmud (Shabbat 119b) explains that each week on Shabbat, every Jew is accompanied home by two invisible angels: one good and one bad. Together, these angels check to see if the home is ready for Shabbat: Are the beds made? Is the table set? Are the Shabbat candles lit? If everything is prepared, the good angel blesses the home, saying "May it be like this next week too", and the bad angel is forced to answer "Amen". If, God forbid, however, the house is not ready for Shabbat, then it's the evil angel who gets to make a wish that the home be like that next week too, and the good angel who's forced to answer "Amen". Kabbalists of Safed, Israel wrote the Shalom Aleichem song about 400 years ago in order to acknowledge and greet these unseen angels. The song caught on, and now is sung in Jewish homes at the start of Shabbat dinner the world over.

So tell me a bit about yourself

I'm a monk.
You?

An alcoholic
barber. Oh,
and I
volunteer
in a morgue.



www.jewishpress.com



Parsha Answers:

- 1) The Sotah must answer "Amen Amen" to demonstrate her understanding of the potential consequence of her actions (BaMidbar 5:22). In Sefer Nechemia (8:6), Ezra the scribe read from the Torah on Rosh Hashanah. After his blessing, the nation answered "Amen Amen".
- 2) Taanit 11a - There is a debate in the Talmud if it is something good, as it makes a person more spiritual, or something bad, since he is placing himself in a position that he could violate the rules of Nazir.
- 3) The minimum time to be a Nazir is 30 days. However, a person can add on much more time, to the extent of even becoming a Nazir for life!
- 4) He had to cut his hair, bring korbanot, and restart his Nezirut.
- 5) Rabbeinu Bechaye, Ramban and Meshech Chochma 6:13 - When a Nazir decides to become extra holy this is a level that should ideally be kept throughout his life. When he stops this high level, this spiritual descent warrants the requirement for bringing sacrifices. Additionally, as a Nazir he is not able to do certain mitzvot due to his restrictions. For these he must bring an atonement.
- 6) Shimshon is the only biblical personality actually called a Nazir (Shoftim 13:5). Although the prophet Shmuel was also a Nazir from birth (as his mother Chana vowed that "a razor shall not arise on his head" - 1-Shmuel 1:11), he was never actually called a "Nazir."
- 7) Each Nasi's Korban is detailed separately to teach us how each individual is special, even though externally it appears they are doing the same action. Each person is unique, made up of different characteristics and strengths. Therefore, each Korban was different.
- 8) The Nasi of Shevat Yehuda, Nachshon Ben Aminadav, because he jumped into the Yam Suf (Red Sea) first.
- 9) Yosef is not mentioned since his tribe is split into the tribes of Ephraim and Menashe. Levi is not mentioned because his tribal leader did not bring an offering in this parsha.
- 10) Parshat Naso contains the parsha of Nazir, while the Haftara deals with the informing of the parents of Shimshon that he would be a Nazir.



Tefilla Insights

Kavanah - Rabbi Jonathan Sacks

Kavanah means several different things. The most basic level is kavanah le-shem mitzvah, which means, having the intention to fulfil a mitzvah. This means that we do not act for social or aesthetic reasons. We pray because we are commanded to pray. Generally in Judaism there is a long-standing debate about whether the commandments require kavanah, but certainly prayer does, because it is supremely an act of the mind. At a 2nd level, kavanah means understanding the words (perush hamilim). At least the most important sections of prayer require kavanah in this sense. Without it, the words we say would be mere sounds. Understanding the words is, of course, made much easier by the existence of translations and commentaries. A 3rd level relates to context. How do I understand my situation when I pray? Rambam states this principle as follows: "The mind should be freed from all extraneous thoughts and the one who prays should realize that he is standing before the Divine Presence." These are essential elements of at least the Amidah, the prayer par excellence in which we are conscious of standing before God. That is why we take three steps forward at the beginning, and three back at the end - as if we were entering, then leaving, sacred space. The 4th level of kavanah is not merely saying the words but meaning them, affirming them. Thus, for example, while saying the first paragraph of the Shema, we "accept of the yoke of the kingdom of heaven" - declaring our allegiance to God as the supreme authority in our lives. In the second paragraph, we "accept of the yoke of the commandments." The word Amen means roughly, "I affirm what has been said." In prayer we put ourselves into the words. We make a commitment. We declare our faith, our trust, and our dependency. We mean what we say.



This Week In Jewish History

Sivan 17

(Aish.com)

In the Hebrew year 1656 (2100 BCE), Noah's Ark came to rest on Mount Ararat, as recorded in Genesis 8:4. Though the torrential rains only lasted for 40 days and 40 nights, it would be several months before the waters subsided enough for Noah's Ark to come to rest, and another several months before the dove returned with an olive branch in its beak -- a sign that it was safe to exit the Ark. As symbolized by the rainbow, God promised never to flood the Earth again.

Key Number or Word In The Parsha



176

Parshat Naso is the longest parsha, with 176 pesukim. The other longest places that have the number 176 are:

Tehillim 119, the longest perek in Psalms. It has each of the twenty-two letters of the Aleph-Bet in 8 pesukim

Bava Batra, the longest Masechet, has 176 dapim.