AI Parasha Perspectives

Naso 5780

**וּבְשֵׁמֹ֣ת תִּפְקְד֔וּ אֶת־כְּלֵ֖י מִשְׁמֶ֥רֶת מַשָּׂאָֽם: And with names they shall count (4:32)** – The **Baal Haturim** explains that the Leviim were told to be counted and be assigned specific items to be carried. Yet, the lesson is only mentioned in regard to the Bnei Mirari. Why? **Rav Schwab ztl.** explains that Merari, who carried the beams, symbolize those who support Torah. Those who support Torah deserve a special Hakaras Hatov about their donation. Thus, we credit them for playing their roles – each one in his place.

**אִ֥ישׁ אִישׁ֙ כִּֽי־תִשְׂטֶ֣ה אִשְׁתּ֔וֹ** **When a man suspects his wife (5:12) -Rashi** explains that people do not commit adultery unless they have a lapse in sanity. But if that is the case, why are people held liable? Aren’t people who are insane exempt from Mitzvos? **Rav Chaim Shmuellevitz ztl**. explains that while one who sins may be exempt as insane, s/he is liable because who allowed them to become close to sinning in the first place?

**שכל הרואה סוטה בקלקולה יזיר עצמו מן היין, שהוא מביא לידי ניאוף Juxtaposition of Nazir and Sotah (6:2) – Rav Schachter Shlita** reminded us that these two sections are juxtaposed in the Torah and in the Gemara in opposition to the world of normalcy. While normally we eschew extremism, when one sees and hears of pritzus, it is important to go to another extreme to offset the improper influence of society. Rav Schachter would add that we live in a generation of instant communication. Everyone around the world is notified immediately about all the ganovim and all the sotos anywhere in the world. We do not just see one sotah, rather we are made aware of many sotos. Although under normal conditions it would not be healthy to follow an extreme path in life, in our circumstances extreme measures are recommended. This recommendation is true not only in the area of bein adam laMakom, but also in the area of bein adam lachaveiro. We are surrounded with many who cheat in business, cheat on income tax, sales tax, etc. We should be careful not only to be honest and follow the law, but even bend over backwards to make sure that we don't follow these extremely improper practices of our society.

ו**ְזֹ֥את תּוֹרַ֖ת הַנָּזִ֑יר בְּי֗וֹם מְלֹאת֙ יְמֵ֣י נִזְר֔וֹ  This is the story of the Nazir when he finishes his Nezirus (6:13)** – Why does shaving his hair serve as a means of raising his status in Kedusha? **Rav Yosef Leib Bloch ztl.** noted that sometimes it is the simplest of actions that have the greatest effect. Here, the Nazir could give or listen to strong words but it is the simplest of actions – a haircut – that makes the Nazir look at his course of life differently and make changes that last, long after the Nezirus is over.

**כֹּ֥ה תְבָֽרֲכ֖וּ אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל אָמ֖וֹר לָהֶֽם So shall you bless the people (6:23)** – Why does the section of Birkas Kohanim come after the section of the Nazir? What is its connection? **Rabbi Dr. Norman Lamm ztl**. explained that a Nazir is unique insofar as he is commanded to abstain from wine. That abstention, which is the best prevention of intoxication is a prelude to peace. Why? Rabbi Lamm explained that lasting peace is apparent only in reality without the illusions of self-intoxicated haze. When one removes the status of intoxication in his midst, there can be lasting peace.

**וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל** **They will place my name onto Bnei Yisrael and I will bless them (6:27)** – The **Brisker Rav** once noticed 2 Chassidim who were davening with him and wondered why waiting for 2 Kohanim to be brought for Birkas Kohanim was not a Tircha D’Tzibbura. He turned to the Chassidim and noted that neither considered it a Tircha – a burden to wait in line for hours for a Beracha from the Rebbe so how could it be a Tircha to receive the Beracha that Hashem promises his own Beracha to those who keep it?

**יְהִ֡י בְּיוֹם֩ כַּלּ֨וֹת משֶׁ֜ה** **And it was when Moshe completed the Mishkan (7:1) – Rashi** notes that the word kalos comes from the word Kallah because on the day of the establishment of the Mishkan the people were like a Kallah going to the Chuppah. **Rav Shach ztl** mentioned that while for Moshe this was the day of the completion of the Mishkan, Bnei Yisrael saw it as the beginning of responsibility for the relationship. Now they had a structure to maintain and grow from within onward.

**וַיָּבִ֨יאוּ אֶת־קָרְבָּנָ֜ם They brought their Korbanos (7:3)** – It has been pointed out that Parashas Naso is the longest Parasha because it repeats the sections of the writings of the Nesiim 12 times. Why was it necessary to repeat the same lesson 12 times over? In the past we have noted in the name of **Rav Goldvicht ztl.** who explained that if one examines the Midrashim, one discovers that the motivation behind each Nasi’s Korban was different and unique. **Sivan Rahav Meir** added in the name of Rav Kook ztl that each one’s connection to their Korbanos is similar to each of our connections to the Torah. While the Torah may be studied by a different person, our unique imprint would be lost without its existence in the Torah. It is therefore crucial for us to note the uniqueness in each intent.

**Haftara: אָ֚ז יָדַ֣ע מָנ֔וֹחַ כִּֽי־מַלְאַ֥ךְ** **THEN Manoach realized that he was a Malach (Shoftim 13:21**) – Only THEN did he realize that the person was really a malach? Wasn’t the fact that the Malach ascended into the fire serve as a dead giveaway that the “person” was supernatural – an angel? **Rav Binyamin Eisenberger Shlita** explains that there is a deep interpretation here – not to accept Hashkafa from every showman in the business. Even today, we see people donating huge sums of money to people who perform all sorts of tricks in the name of religion. However the greatest trick they seem to perform is the ability to keep returning to collect more and more money. The greatest people in this realm show to get the message out and then move on. When the Malach did not return, Manoach knew he was a Malach – a real agent of Hashem.