



BARON HIRSCH SHABBAT TO GO

June 6, 2020 | 14 Sivan 5780 | Parshat Naso



SUMMARY OF THE PARSHA

Adapted from Chabad.org

This week's reading, Naso, is the longest single portion in the Torah, containing 176 verses. The reading starts with a continuation of the Levite census and a discussion regarding their Tabernacle duties.

A total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of

the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah.

SUGGESTED SHABBAT SCHEDULE

Friday Night

6:00 pm - Daily Mishna Study on Zoom
6:15 pm - Pre-Shabbat Ruach
7:30 pm - Shabbat Dinner & Parsha Q's
7:53 pm - Latest Candle Lighting Time
Mincha/Kabbalat Shabbat
8:15 pm - Bedtime Stories / Daf Yomi

Shabbat Morning

8:00 am - Special Shabbat Breakfast
9:00 am - Shacharit
9:30 am - Read Parsha
10:00 am - Daven Mussaf
10:30 am - Parsha Activity / Learning
12:00 pm - Lunch and Parsha Discussion
1:00 pm - Outdoor Time (maintaining Social Distance) / Naptime & Games
5:30 pm - Shabbat Party & Snack
7:15 pm - Seudah Shlishit/Dinner
7:45 pm - Mincha
8:20 pm - Maariv
8:53 pm - Shabbat Ends
9:15 pm - Musical Havdala
9:30 pm - Memorial Mishna Study

SHABBAT TABLE DISCUSSION

Elevate your Shabbat Table by bringing Torah to it through an engaging and interesting discussion.

Nazir: to be, or Not to be?

This week's parashah tells of the nazir, someone who opts to abstain from various physical pleasures, including cutting their hair and drinking wine. On one hand, the Torah describes the nazir as „holy to God“ (6: 6-7). On the other hand, we know Judaism is not an ascetic religion and typically supports benefitting from the physical world.

Questions for Discussion:

1. Do you perceive Judaism as in favor of abstention from physical pleasures? To what extent yes or no?
2. Do you think the Torah ideally wants us to become nazirs?
3. What lessons can we glean from the nazir today?

Nahmanides

According to the simplest understanding of the text, this person sins when his period of nazirite separation is over, for he is now separated from his special sanctity and Divine service. He should really have abstained forever and remained a nazir, holy to Hashem, his whole life... Therefore, he needs atonement, as he once again exposes himself to the impurity of the desires of this world. [See also the Abrabanel]

Midrashei HaTorah

He has sinned through his soul, since his evil inclination overtook him, such that he had to abstain from wine.

Toledot Yitzhak

We may answer that on the one hand, [the nazir] is holy, while on the other hand he is a sinner. In terms of his soul, he is holy – for the soul is made more perfect through separation from the desires of this world, but the perfection of the body lies in not being separated from the desires of this world to an extreme, but rather by living in moderation: eating and drinking, consuming meat and imbibing wine as proper for the body's wellbeing. Thus, in terms of the soul, the nazir is called „holy,“ while in terms of the body he is called a sinner.

PARSHA ACTIVITY

The Game: Indian Chief

How to Play:

- 1) Everyone sits in a circle together
- 2) One person volunteers to leave the room
- 3) When the person is out of sight, everyone in circle selects one member to be the “Indian Chief”
- 4) The person who is the chief then becomes the leader and does things that the rest of the group should mimic.
 - a) Example: If the leader begins to pat his/her head and rub his/her tummy, everyone else in the circle follows
- 5) At this point, the person who had left the room should come back and watch the circle to try and identify the “Indian Chief”
- 6) The “Indian Chief” should switch up what he/she is doing
 - a) Example: If you were patting your head, change it to doing jazz hands
- 7) When the person who left the room figures out who the “Indian Chief” is, the round is over and a new person leaves the room, and a new “Indian Chief” is chosen and the game starts again!



PARSHA QUESTIONS

Study the Parsha and quiz with your friends and family!

Naso

1. Who was given the job to transport the curtains and drapes of the Mishkan?
2. Who was given the job to transport the beams, pillars, and sockets of the Mishkan?
3. What three things is a Nazir forbidden to do?
4. Who is given the job to bless the Jewish people in this weeks Parsha?
5. Parshat Naso is the longest Parsha in the Torah. How many P'sukim (verses) are there in Naso?

Parshat Naso Word Jumble

1. SLBSE

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2. KHANISM

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3. PERAG

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4. SPLYORE

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5. FIGT

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This week's Parshat Naso holds the record for being the ----- parsha in all of the Torah! Fill in the blank:

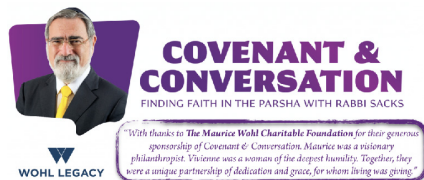
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PARSHA ANSWERS

Naso

1. The Family of Gershon
2. The Family of Merari
3. Cut his hair, drinking wine, and coming in contact with a dead body
4. The Kohanim
5. 176

DVAR TORAH



I confess to a thrill every time I read these words:

Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them:

"May the Lord bless you and protect you.

May the Lord make His face shine on you and be gracious to you.
May the Lord turn His face toward you and grant you peace."

Let them put My name on the Israelites, and I will bless them. (Numbers 6:23-27)

These are among the oldest continuously-used words of blessing ever. We recite them daily at the beginning of the morning service. Some say them last thing at night. We use them to bless our children on Friday nights. They are often used to bless the bride and groom at weddings. They are widely used by non-Jews also. Their simplicity, their cumulative three-word, five-word, seven-word structure, their ascending movement from protection to grace to peace, all make them a miniature gem of prayer whose radiance has not diminished in the more than three thousand years since their formulation.

In previous years I have written about the meaning of the blessings. This time I ask three different questions: First, why Priests? Why not Prophets, Kings, Sages or saints?

Second, why the unique form of the

birkat ha-mitzvah, the blessing made by the Priests over the commandment to bless the people? The blessing is, "who has sanctified us with the sanctity of Aaron and commanded us to bless His people with love."^[1] No other blessing over a command specifies that it be done with love.

There is an argument in the Talmud as to whether commands must be performed with the proper intent, kavannah, or whether the deed itself is enough. But intent is different from motive. Intent merely means that I am performing the command because it is a command. I am acting consciously, knowingly, deliberately, in obedience to the Divine will. It has nothing to do with an emotion like love. Why does this command and no other require love?

Third, why have human beings bless the people at all? It is God who blesses humanity and His people Israel. He needs no human intermediary. Our passage says just this: "Let them put My name on the Israelites, and I will bless them." The blessings come not from the Priests but from God Himself. So why require the Priests to "put His name" on the people?

In answer to the first, Sefer ha-Hinuch^[2] says simply that the Priests were the sacred group within the people. They ministered in the House of God. They spent their lives in Divine service. Their life's work was sacred. So was their habitat. They were the guardians of holiness. They were therefore the obvious choice for the sacred rite of bringing down God's blessings upon the people.

Rabbi Aharon Walkin, in the preface to his Matsa Aharon, offered a more prosaic explanation. The Priests had no share in the land. Their sole income was from the mattenot kehunah, the gifts of

the Priests, that was their due from the people as a whole. It followed that they had an interest in the people prospering, because then they, too, would prosper. They would bless the people with a full heart, seeking their good, because they would benefit thereby.

Rabbi Avraham Gafni offered a third explanation.^[3] We read that on the consecration of the Tabernacle, "Aaron lifted his hands toward the people and blessed them" (Lev. 9:22). Rashi says that the blessing he gave the people on that occasion was indeed the priestly blessing as specified in our parsha. However, Ramban suggests that perhaps Aaron's blessing was spontaneous, and because he showed such generosity of spirit, he was given by God the reward that it would be his descendants who would bless Israel in future.

What then about the reference in the blessing to love? There are two different interpretations: that the reference is to the Priests, or that the reference is to God.

The second reverses the word order of the blessing and reads it not as "who commanded us to bless His people with love," but rather, "who in love commanded us to bless His people." The blessing speaks of God's love, not that of the Priests. Because God loves His people, He commands the Priests to bless them.^[4]

The first reading, grammatically more plausible, is that it is the Priests who must love. This is the basis of the statement in the Zohar that "a Priest who does not love the people, or a Priest who is not loved by the people, may not bless."^[5] We can only bless what we love. Recall how the blind and aged Isaac said to Esau, "Prepare me the tasty food that I love and bring it to me

to eat, so that I may give you my blessing before I die" (Gen. 27:4). Whether it was the food that Isaac loved, or what it represented about Esau's character – that he cared enough for his father to find him the food he liked – Isaac needed the presence of love to be able to make the blessing.

Why then does the blessing for this mitzvah and no other specify that it must be done with love? Because in every other case it is the agent who performs the ma'aseh mitzvah, the act that constitutes the command. Uniquely in the case of the priestly blessings, the Priest is merely a machshir mitzvah – an enabler, not a doer. The doer is God Himself: "Let them place My name on the children of Israel and I will bless them." The Kohanim are merely channels through which God's blessings flow.

This means that they must be selfless while uttering the blessings. We let God into the world and ourselves to the degree that we forget ourselves and focus on others.[6] That is what love is. We see this in the passage in which Jacob, having fallen in love with Rachel, agrees to Laban's terms: seven years of work. We read: "So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her" (Gen. 29:20). The commentators ask the obvious question: precisely because he was so much in love, the seven years should have felt like a century. The answer is equally obvious: he was thinking of her, not him. There was nothing selfish in his love. He was focused on her presence, not his impatient desire.

There is, though, perhaps an alternative explanation for all these things. As I explained in Covenant and Conversation Acharei Mot – Kedoshim, the ethic of character.

The key text of the holiness ethic is Leviticus 19: "Be holy for I, the Lord your God, am holy." It is this chapter that teaches the two great commands of interpersonal love, of the neighbour and the stranger. The ethic of holiness, taught by the Priests, is the ethic of love. This surely is the basis of Hillel's statement, "Be like the disciples of Aaron, loving peace, pursuing peace, loving people and bringing them close to Torah." [7]

That ethic belongs to the specific vision of the Priest, set out in Genesis 1, which sees the world as God's work and the human person as God's image. Our very existence, and the existence of the universe, are the result of God's love.

By blessing the people, the Priests showed them what love of one's fellow is. Here is Rambam's definition of what it is to 'love your neighbour as yourself': "One should speak in praise of his neighbour, and be considerate of his money, even as he is considerate of his own money, or desires to preserve his own honour." [8] Blessing the people showed that you sought their good – and seeking their good is what loving them means.

Thus the Kohanim set an example to the people by this public display of love – or what we would call today "the common good." They thus encouraged a society in which each sought the welfare of all – and such a society is blessed, because the bonds between its members are strong, and because people put the interests of the nation as a whole before their own private advantage. Such a society is blessed by God, whereas a selfish society is not, and cannot, be blessed by God. No selfish society has survived for long.

Hence our answers to the questions: why the Kohanim? Because their ethic

emphasised love – of neighbour and stranger – and we need love before we can bless. Love is mentioned in the blessing over the commandment, because love is how blessings enter the world. And why have human beings bestowed the blessing, instead of God doing so Himself? Because the Kohanim were to be role models of what it is for humans to care for the welfare of others. I believe that Birkat Kohanim contains a vital message for us today: A society whose members seek one another's welfare is holy, and blessed.

PARSHA WORD FIND

PARSHAT NASO WORD JUMBLE!

S T X M M U G I W A Q D N A L
E F I U I A U Q P K L U H A F
P T R A N S P O R T K Q U S G
A M K F A M H R G O K D L A Z
R O T Z H N Z K R M I W E U O
G S U X O Z Q B A V C T P M F
I H I F K W A X I N E C R H U
H E P H T N T D F V V S O Y D
U F W M A E N P M H E T S K K
Q N L G H I R E D A E L Y D P
J K A L C X E U S O T A H B C
N J L Z R B U R P E O H C A K
P E M H I X M K N M Q H R Z X
J X Y R B R Q K C T I R U W K
Y S T O S A N N G D Y E I R S

BIRCHAT
KOHANIM
CARRY

GRAPES
IMPURE
INDIVIDUAL

KORBAN
LEADER
LEPROSY

LEVI
MISHKAN
MOSHE

NASO
NASIR
SOTAH

TRANSPORT
TRIBE



Baron Hirsch Congregation

Pre-Shabbat Ruach

via zoom

This Friday at 6:15PM

Help welcome in Shabbat with Songs, Music, and Words of Torah featuring Cantor Ricky Kampf and Rabbi Lehrfield

By Computer / Smartphone: <https://zoom.us/j/7471651421>
 By Phone: Dial 1 312 626 6799 ~ Meeting ID 747 165 1421
 Enter Password: 366387



MUSICAL HAVDALAH

June 6th at 9:15PM
Via Zoom

Join together as a community after Shabbat for an inspiring and energetic Musical Havdalah featuring Cantor Ricky Kampf

By Computer / Smartphone: <https://zoom.us/j/7471651421>
 Enter Password: 366387

By Phone: Dial 1 312 626 6799
 Meeting ID 747 165 1421
 Enter Password: 366387



The Baron Hirsch Yoetzet Committee Presents:

Relationships and Halacha: Quarantine, Post Quarantine & Beyond

A Conversation with Atara Segal & Rena Goldin, PsyD

Rena Goldin is a Licensed Clinical Psychologist and a Certified Gottman Couples Therapist. She received her degree from Ferkauf Graduate School, and has been working in private practice for 13 years and treats couples in all stages of their relationships.

Tuesday, June 9th at 8:00PM CST



For Women Only

To log in, go to www.baronhirsch.org/yoetzet



BARON HIRSCH

BASIC PROTOCOL FOR DAILY MINCHA/MAARIV
 SUNDAY-THURSDAY - STARTING SUNDAY, JUNE 7TH
 EAST PARKING LOT

ALL ATTENDEES MUST PRE-REGISTER AT BARONHIRSCH.ORG/MINYANSIGNUP NO EXCEPTIONS

WHERE	WHAT TO KNOW	WHO MAY ATTEND	FAMILIES	GABBAI & SECURITY
- Arrive on time & proceed to the back parking lot on the east side of the campus. - You will receive text if minyan canceled for any reason, including weather - You must park where directed by security or gabbai - No access to building, including restrooms	- All attendees must pre-register at baronhirsch.org/minyansignup - Bring your own siddur & chair - Everyone must wear a mask over mouth & nose the entire time on shul property - All services will be led by a member of the clergy or a gabbai. Chiyuvim will not be allowed to lead services at this time. - You will be directed to back into a parking space by the gabbai. Once parked, you should take your chair and place it in the middle of the front side of your car.	- Attendance will be limited to a total of 15 people - Minyan open to both men & women - No one under the age of 13 - No out of town visitors - It is recommended those over the age of 65 or immunosuppressed not attend, even if saying kaddish - No one with any symptoms other than known allergies may attend, even if saying kaddish - No one may attend if you had or think you may have had COVID-19, until at least 14 days after symptoms have resolved AND there has been no fever for at least 7 days. - No one may attend if you may have had recent contact with an individual who has COVID-19, even if you currently show no symptoms.	- Multiple members of same household may arrive in same car and stand together keeping 8 feet from any other participants at all times. - Each individual from a family must pre-register at baronhirsch.org/minyansignup. - Family members who have been in town for more than 14 days may attend	- A gabbai will ensure all rules are upheld. If any issues, services will stop until situation is rectified - Everyone must leave immediately following services. No congregating or conversing following minyan. - The minyan will continue as long as conditions in the city do not worsen, and those that attend follow the rules and requests of the gabbai

Baron Hirsch Congregation

Daily Mishna Study

Sun – Thur – 30 Minutes before Mincha
 Friday – 6:00PM
 Saturday Night – following Musical Havdallah

Daily Mishna Learning will be offered on Zoom both for those who are saying kaddish, as well as anyone who would like to participate in daily communal Torah study.

All are invited to participate

<https://zoom.us/j/7471651421>
 OR Dial 1 312 626 6799 ~ Meeting ID 747 165 1421
 Password ~ 366387