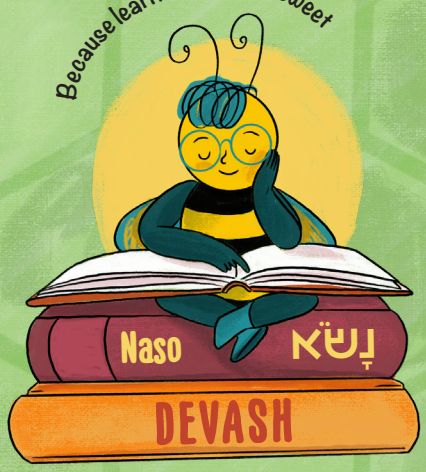
HADAR Children & Families
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Because learning Torah is sweet



ג׳ - ט׳ סִיוָן תשפ״ד June 9 - 15, 2024

In This Week's Parashah

מָה בַּפָּרָשָׁה

- Moshe completes the count of the families from the tribe of Levi.
- Benei Yisrael must keep their camp free of טֻמְאָה (tum'ah, impurity).
- The סוֹטָה (sotah) ritual is meant to address cases where trust breaks down in a marriage. It either reveals that something dishonest happened or clears the record, hopefully creating peace between the couple.
- A נָזִיר (nazir) is a person who promises not to cut their hair, drink wine, or come into contact with a dead body for a period of time. After this, they would bring a korban.
- Kohanim are commanded to bless Benei Yisrael by reciting three special pesukim called בִּרְכַּת כֹּהֲנִים (Birkat Kohanim).
- Each day for 12 days straight, one נָשִׂיא (nasi, chief) from each שֵׁבֶט (shevet, tribe) would bring offerings of silver and gold objects, flour, spices, and animals. Now the Mishkan is fully stocked and ready for operation!



מִדְרָשׁ • Midrash

God commands Aharon and his descendants to bless Benei Yisrael. This blessing is known as בִּרְכַּת כֹּהֲנִים (Birkat Kohanim, the Priestly Blessing). Here's its final line:

Bemidbar 6:26

May God's face be lifted toward you and grant you peace.

במדבר ו:כו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ
וְיָשֵׂם לְךָ שָׁלוֹם:

Bzzz
A lot of midrashim are **bugged** by something unusual in the Torah text

But God doesn't have a face! So this probably means something like: May God pay attention to you, or show you special kindness.

Hang on, though! In another pasuk in the Torah, we hear the exact opposite about God:

דברים י:יז

הָאֵ-ל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא
אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

Devarim 10:17

The great, mighty, and awesome God, **Who doesn't lift a face** and doesn't take bribes.

In Devarim, the idea that God "doesn't lift a face" seems to mean something like: God doesn't pick favorites.

Content and editing by Shoshie Lockshin, Jason Rogoff, Jeremy Tabick, Ethan Tucker, and Effy Unterman. Design by Jen Klor. Illustration by Noa Kelner.

תלמוד בבלי ראש השנה דף יז עמוד ב

תָּא שְׁמַע: שָׁאֲלָה בְּלוֹרְיָא הַגִּיּוֹרֶת אֶת רַבָּן גַּמְלִיאֵל, כְּתִיב בְּתוֹרַתְכֶם: ״אֲשֶׁר לֹא יִשָּׂא פָנִים״, וּכְתִיב: ״יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ״?

נִטְפַּל לַהּ רַבִּי יוֹסֵי הַכֹּהֵן. אָמַר לָהּ: אֶמְשׁוֹל לָךְ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְאָדָם שֶׁנּוֹשֶׁה בַּחֲבֵירוֹ מָנֶה וְקָבַע לוֹ זְמַן בִּפְנֵי הַמֶּלֶךְ, וְנִשְׁבַּע לוֹ בְּחַיֵּי הַמֶּלֶךְ. הִגִּיעַ זְמַן וְלֹא פְּרָעוֹ.

בָּא לְפַיֵּיס אֶת הַמֶּלֶךְ, וְאָמַר לוֹ: עֶלְבּוֹנִי מָחוּל לָךְ, לֵךְ וּפַיֵּיס אֶת חֲבֵירְךָ.

הָכָא נָמֵי, כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לְמָקוֹם, כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ.

Talmud Bavli Rosh Hashanah 17b

Beloreya the convert asked Rabban Gamliel: How is it written in your Torah about God, "Who doesn't lift a face" (Devarim 10:17), and also, "May God's face be lifted toward you" (Bemidbar 6:26)?

R. Yose HaKohen joined the conversation with her. He said: I will tell you a mashal (parable). What's this like? It's similar to a person who lent money to his friend. In front of the king, they agreed on a time for the loan to be repaid. The borrower even made an oath by the life of the king promising that he would repay the money. But when the time arrived, he did not repay the loan.

The borrower came to ask forgiveness from the king (for not keeping the promise he made in front of the king and in the name of the king). The king said to him: You're forgiven for insulting me, but now you must go and make up with your friend.

This applies here too. "May God's face be lifted toward you" is about sins committed between human beings and God, which God will forgive. The pasuk that says that God "doesn't lift a face" is about sins committed between people.



- Which would you have thought is more serious—sinning against God, or sinning against other people?
- Why can sins against God be easily forgiven, but not sins against other people?
- What kind of King is God in this parable?
- What can you do to help repair a relationship with a friend when things have gone wrong?



פֵּרוּשִׁים • Commentary

The end of our parashah gets super repetitive. All 12 נְשִׂיאִים (nesi'im, chiefs) bring the same offerings to the Mishkan (Bemidbar 7:12 to 7:83). **Why does the Torah repeat each offering, word for word, when they're all the same?!**

Ramban offers two explanations:

Ramban (Spain, 800 years ago)

1. God wanted to mention each one by name with the details of their offerings on each day... to express that they were all equally valuable in God's eyes.

2. There is another explanation in the midrashim that each of the nesi'im had the idea on their own to bring each offering in that amount, and each one had their own reasons for doing that: Nahshon had a particular reason for bringing his offering, and each of the other nesi'im had their own reasons.

רמב"ן

1. רָצָה לְהַזְכִּירָם בְּשִׁמָּם וּבִפְרָט קָרְבְּנֵיהֶם וּלְהַזְכִּיר יוֹמוֹ שֶׁל כָּל אֶחָד...לְהַגִּיד שֶׁהָיוּ שְׁקוּלִים לְפָנָיו יִתְבָּרֵךְ.

2. וְעוֹד בָּזֶה טַעַם אַחֵר בְּמִדְרָשָׁם כִּי לְכָל אֶחָד מֵהַנְּשִׂיאִים עָלָה בְּמַחֲשָׁבָה לְהָבִיא חֲנֻכָּה לַמִּזְבֵּחַ וְשֶׁתִּהְיֶה בְּזֶה הַשִּׁעוּר, אֲבָל נַחְשׁוֹן חָשַׁב בְּשִׁעוּר הַזֶּה טַעַם אֶחָד וְזוּלָתוֹ כָּל אֶחָד מֵהַנְּשִׂיאִים חָשַׁב טַעַם בִּפְנֵי עַצְמוֹ.

According to Ramban's first explanation, the repetition is to show that all the offerings were equally appreciated. The Torah stresses how identical they were to show how God loved them all the same.





Ramban's second explanation is that the offerings were not really identical. Each nasi put their own effort into thinking about what to bring and why. Somehow, they all miraculously chose to bring the same offering! But each one was appreciated and valued on its own terms as a unique contribution.

- How does each of Ramban's explanations express the importance of seeing each nasi as an individual?
- Could both explanations be right? How?
- How does it feel to be appreciated for your individual contribution to a group project or accomplishment? Why is it important to recognize each individual as having their own contribution to make?



דִּקְדּוּק • Grammar

Sometimes it is easier to put two words together into one. In English, we do this by dropping letters and adding apostrophes. We turn "I am" into "I'm" or "you are" into "you're." This is known as a contraction. In Hebrew, there is no apostrophe, but the Torah sometimes does something similar. Check out these two phrases from our parashah:

וְעַד בֶּן חֲמִשִּׁים שָׁנָה תִּפְקְדֵם
(Bemidbar 4:30)

עַד בֶּן חֲמִשִּׁים שָׁנָה תִּפְקֹד אֹתָם
(Bemidbar 4:23)

The phrases mean the same thing: "Count them (the Levi'im) up until they are age 50."

The word תִּפְקְדֵם (tifkedeim) is a contraction of the words תִּפְקֹד אֹתָם (tifkod otam), and both mean "count them". Once you start looking, you can find tons of examples of this kind of contraction:

Contraction of וְהֶעֱמִיד אֹתָהּ
וְהֶעֱמִידָהּ
He will stand her up
(Bemidbar 5:16)

Contraction of יְגַלַּח אֹתוֹ
יְגַלְּחֵנּוּ
He will shave him
(Bemidbar 6:9)

Contraction of אֲבָרֵךְ אוֹתָם
אֲבָרְכֵם
I will bless them
(Bemidbar 6:27)

Isn't (=is not) that interesting?

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שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

aliyot:
1) Bemidbar 4:21 to 4:37
2) 4:38 to 4:49
3) 5:1 to 5:10
4) 5:11 to 6:27
5) 7:1 to 7:41
6) 7:42 to 7:71
7) 7:72 to 7:89

haftarah: Shoftim 13:2–25

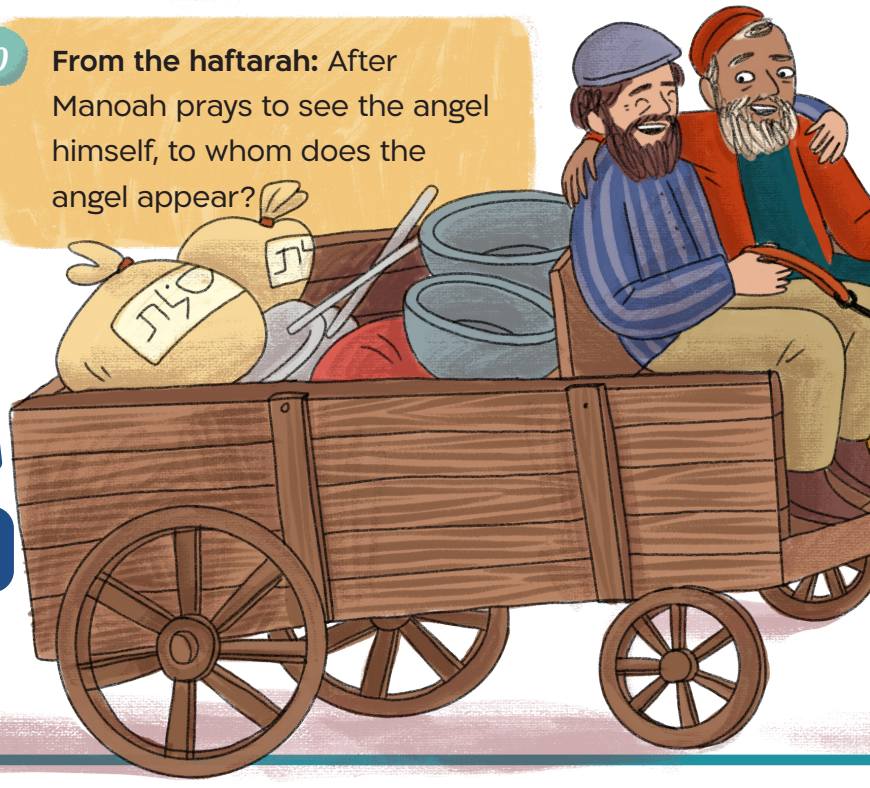
Good luck!



1. Who supervised the work that the family of Gershon did?
2. Which family of Levi'im was the smallest?
3. When a person does something wrong to someone else, what's the first thing they are supposed to do to make it better?
4. What part of Shabbat dinner is a nazir not allowed to have?
5. How many wagons did the family of Merari get?



6. How many shekels of silver was the bowl brought by each shevet?
7. Where did Moshe hear God's voice?
8. Who burns their hair?
9. Naso is the longest single parashah in the Torah. How many verses does it have?
10. **From the haftarah:** After Manoah prays to see the angel himself, to whom does the angel appear?



* Look for the answers on page 8!

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דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

Debate: Every person is unique.



How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.





Agree!

- Even identical twins have different abilities, hopes, and dreams.
- No one in the history of the world has ever been you!

Disagree!

- All people should be treated equally, not differently!
- If we're all unique, is it actually unique to be unique?
- We all have a fundamental humanity and a Godly spark. Even though we have things that make us different, we have a lot in common too.



פֵּרוּשָׁנוּת • Commentary

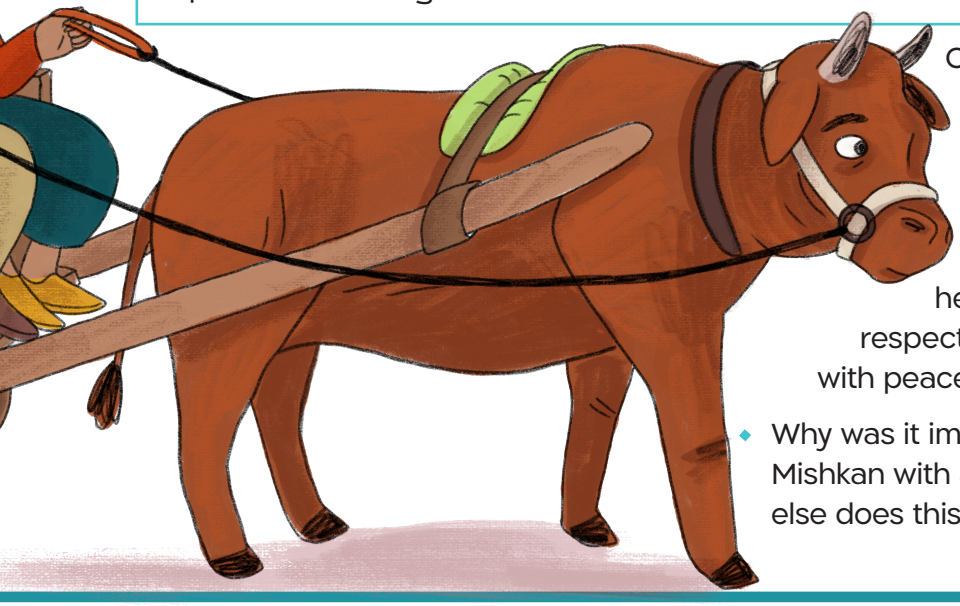
The offerings of the נְשִׂיאִים (nesi'im, chiefs) come in sets of 12. But there are only six wagons to carry them all (Bemidbar 7:3). Why's that? What can it teach us?

Sforno (Italy, 500 years ago)

"A wagon for every two of the nesi'im"—to show that they felt like siblings one toward the other. This made them worthy of having the Shekhinah (God's presence) among them.

ספורנו

"עֲגָלָה עַל שְׁנֵי הַנְּשִׂאִים"—לְאוֹת אַחְוָה בֵּינֵיהֶם אֲשֶׁר בָּהּ יִהְיוּ רְאוּיִים שֶׁתִּשְׁרֶה שְׁכִינָה בֵּינֵיהֶם.



On p. 4 we saw that the Torah gave honor and equal respect to each nasi by listing their offerings in every detail, even though the 12 sets of offerings were the same. According to the interpretation here, the nesi'im also showed respect to each other by sharing wagons with peace and unity!

- Why was it important to inaugurate the Mishkan with a show of peace and unity? What else does this connect to in our parashah?

הַפְטָרָה • Haftarah

The most famous נָזִיר (nazir) in history was Shimshon, and our haftarah tells the story of his birth.

An angel appears to a woman who was previously unable to have children. The angel tells her that she is going to have a baby, and the baby will be a nazir for his entire life.

The woman tells this to her husband, Manoah. He prays to God asking for the angel to come back and tell him about what they should do when the child is born. The angel returns to the woman, and this time she runs and fetches Manoah. The angel repeats to him what he told her.

Manoah tries to give food to the angel, but angels don't eat. Manoah asks for the angel's name, but the angel refuses to say. Manoah makes a sacrifice to God, and the angel rises up to Heaven in the flame of the sacrifice.



Manoah is startled by this experience, and he's afraid it means they'll die. But his wife assures him that that's not God's intention. Some time later, she gives birth to Shimshon. He grows up, he is blessed with God's spirit, and he begins to save the Jews from their enemies.

- Why might the angel keep appearing to Shimshon's mother, even when it's Manoah who prayed to see the angel? What might this tell us about her?
- Why might God want a future savior of the Jewish people to be a nazir? How does this help us understand what a nazir is about?

Connection to Naso

In our parashah, we hear about how to become a nazir through making a strong promise called a נֶדֶר (neder). A person would decide to take on extra restrictions, such as not drinking wine and not getting a haircut, for a certain period of time.

Our haftarah shows another path to being a nazir. Shimshon was a nazir by birth and not by choice, and his nazir status would last for his whole life.



Parashah Scavenger Hunt Answers:

1. Itamar the son of Aharon (4:28)
2. The family of Gershon, with a count of 2,630 (4:40)
3. Confess (5:7)
4. Wine or grape juice! A nazir can't eat or drink anything that comes from grapes (6:4)
5. Four (7:8)
6. 70 (7:43)
7. From above the כַּפֹּרֶת (kaporet) that covered the אָרֹן (aron, ark), between the two כְּרוּבִים (keruvim, winged angels) (7:89)
8. Someone who is bringing sacrifices to mark the end of being a nazir (6:18)
9. 176. These verses contain 2264 words and 8632 letters! (Average length of a parashah is 108 verses.)
10. Manoah's wife (Shoftim 13:9)