

Mazel Tov

Mazel Tov to Adam & Adinah Kahn on the birth of a boy. Everyone is invited to the Shalom Zachor tonight at their cousins home, the Heisler Family, 2933 Ottawa Ave. South at 9:30 PM. *** Mazel Tov to Daniel and Perri Kutoff on the birth of a granddaughter, Etta Fayga, born to their children, Noam and Hadassah Rivkah in Eretz Yisroel. Mazel Tov to the great-grandparents, Mr. and Mrs. Label Kutoff. Mazel Tov to the entire Mishpocha.

Rabbi Waxman's Question

This Week's Question: Every יום טוב we recite שהחיונו . When may one recite this שהחיונו on a weekday and not יום טוב . **Answer to Last Week's Question:** *How were דוד and גיית related? Both were descendants of ארימלך . דוד was his great great grandson while גיית was his grandson.*

No Kindergarten Pirchei due to the 8th grade class trip.

Bnos 3:00 to 4:00 P.M.

- PK: Elisheva Miller 2631 Quentin
- K: Tzippy Silverberg 2650 Quentin
- 1-2: Miram Frank 2637 (note change in schedule)
- 3-4: Esty Weinberg , 2818 Raleigh (note change in schedule)
- 5-6: Tali Etziony 2600 Kipling

No Shabbos Shiur for women

Farewell Kiddush

"The entire community is invited to a farewell Kiddush for Jeremy and Amy Kahan and family as they prepare for their move to Boston. The Kiddush will be held at Keneseth Israel this Shabbos, June 14, Parshas Naso."

Torah Academy Chinese Auction

Torah Academy Chinese Auction THIS Sunday night, June 15th at the Sabes J.C.C.

Bais Yaakov Looking for Housing

Bais Yaakov is looking for housing for 2 girls coming from out of town for the coming year. Please call Chaia Weinberg at the Bais Yaakov HS office , 952-915-9117

Rabbi Chaim Morgenstern Speaking Schedule

Rabbi Chaim Morgenstern will be speaking on Chinuch at the Shabbos Table: Practical Advice for Conducting a Family Shabbos Meal, Tuesday June 24th at Bais Yisroel 7:15 P.M. Question and Answer period will follow the Shiur. Rabbi Chaim Morgenstern will speak at the women's Shabbos Shiur on June 28th. Chesed: Doing it Right at the home of Bini Roberts 2625 Raleigh.

Israeli-Made Hats and Jewelry

Israeli-made hats and Jewelry. Special sale. Sunday, June 22. 1:00 to 4:00. At the home of Bonny Wexler. 2643 Quentin Avenue. Featuring jewelry by Yam, Ayala Bar, Oren & Ifat, Roman Glass & more.

Shavua Sefer Book Week Sale Hours

Sun. June 15 8:30A. M.-1 PM; Mon. June 16 8:30AM- 10AM ; Tue. June 17 3:30PM-5PM Thur. June 19 3:30-5PM & 7-9:45PM ; Fri June 20 8:30AM- 10AM ; Sun June 22 8:30- 1PM LAST DAY OF SALE SPECIAL HOURS : Mon June23 7:00 PM-9:45PM.

Schedule of Services/Events

Shabbos Parshas Naso

Shacharis	8:30 A.M.
Pirkei Avos	7:45 P.M.
Mincha	8:30 P.M.
Shabbos Over	9:52 P.M.

Sunday

Shacharis	7:00 & 8:00 A.M.
Learn and Play	8:45 A.M.
Mincha	8:50 P.M.
Second Maariv	10:00 P.M.

Monday - Thursday

Shacharis	6:30 & 7:00 A.M.
Kollel Mincha	7:45 P.M.
Mincha/Maairv	8:50 P.M.
Second Maariv	10:00 P.M.

Erev Shabbos Parshas BeHaloscha

Shacharis	6:30 & 7:00 A.M.
Early Candle Lighting	7:26- 7:35 P.M.
Early Mincha	7:10 P.M.
Mincha	8:45 P.M.
Candle Lighting	8:45 P.M.

Shiurim Given by HaRav Moshe Tuvia Lief:

M - F:	Mesechta Bava Kama at 6:10 A.M.
T & Th:	Moed Kattan at 8:15 A.M.
M, W, & Th:	Mesechta Kiddushin at 8:10 P.M.
Wednesday:	Lunch and Learn. Noon. Altman & Izek

For membership information or general information regarding activities and events at Bais Yisroel, write Congregation Bais Yisroel, 4221 Sunset Blvd., St. Louis Park, Minnesota 55416 or contact HaRav Moshe Tuvia Lief at (952) 926-7867 or (952) 922 8881. E-mail: baisline@mniinter.net Be sure to visit the Bais Yisroel Website at <http://www.baisyisroel.org>. The BYSO is published in conjunction with Puma Press.



THE BAIS YISROEL SHABBOS OBSERVER

Issue Number 479

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Parshas Naso

June 13 & 14, 2003

The Bais Yisroel Shabbos Observer is a weekly publication that brings you divrei Torah on the week's parsha from around the world and around the block as well as events going on in the Bais Yisroel Community. To submit a dvar Torah or item of interest to the community contact Hindy or Amie Frishman at 952-927-5134 before Thursday of each week.



Bais Yaakov has completed seven years and graduated its fourth graduating class, KA" H. Mazel Tov to Raizy Weinberg, Brigitte Friedenson, Rachel Margolies, Elesheva Kutoff and Ronit Vertelney and may they continue to bring much nachas to their families and to our community in the years to come. (Picture courtesy of Rebbetzen Beyla Lief).

משה טוביה לייף
רב קהילת בית ישראל
מיניאפוליס ' מיניסוטה

Message From the Rav

Why List Each and Every One?

The Nisiyim all brought the identical korbanos for the inauguration of the mizbayach. Why was it necessary for the Torah to explicitly list each and every offering of each and every Nassi? They all

brought the identical offerings! The Torah that is painstakingly scrupulous and exacting in its wording should have listed the first of the offerings brought by Nachshon Ben

This issue of the BYSO is sponsored this week by Nesanel and Debi Breningstall, each in appreciation to the other, on their 7th anniversary.

Aminadav of Shevet Yehudah and then stated the names of the other nisyim informing us that they also brought the identical offerings, each on his own day. Why list each of their offerings separately? Rav Chatzkel Levenstein ZT”L explains that it is all a matter of honor. According to the Ramban, Hakadosh Boruch Hu accords kavod to those that revere Him. Each of the Nisyim was special in His eyes, each of their korbanos were special. By allowing one to go first and be the only one mentioned, it would encroach in and diminish the honor of the others. Therefore the Torah lists all of their korbanos, again and again, to indicate the significance and the honor of each nasi. How incredible that the Ribbono Shel Olam is so concerned about the slightest slight to the dignity of the nasi. The Torah at the very end of Parshas Yisro cautions about the honor, dignity and sensitivity we must show to others. לא תעלה במעלה על מוצאי אשר לא תגלה ערותך עליו You shall not ascend my mizbayach on steps so that your nakedness will not be revealed upon it. (Yisro 20:23) As Chazal explain in the Mechilta quoted by Rashi. The Kohanim could not ascend the Mizbayach by a series of steps for by climbing those steps and raising their legs they would be exposing themselves to the Mizbayach. They were wearing linen pants as part of their bigdei Kehuna, nevertheless the Torah is concerned with even a suggestion of immodesty and disrespect to the Mizbayach.

The Mizbayach is an inanimate object that has no feelings and does not become shamed. Yet if the Torah is concerned about the dignity of the Mizbayach, how much more so must we be concerned with the honor and sensitivity of each other, each of us being created in the image of Hashem.

The sensitivity towards the feelings of another are limitless. We must show honor to all of Hashem’s creations. The Kohen does not intend to degrade the stones, the steps. His only intention is to ascend to the Mizbayach. Nevertheless, since in that action there is a minuscule sense of degradation, a ramp is substituted instead of the steps. If steps that have no conscious sense of embarrassment require sensitivity, how much more so a human being who is concerned with his dignity must never be embarrassed. This is why the Torah goes to the extent of listing each and everyone of the gifts that each Nasi brought. Each shevet, each nasi, every Yid is significant in the eyes of Hashem. וההור בכבוד חביריכם



Parshas Naso

The Torah assigns the exact Mishkan-related tasks to be performed by the families of Gershon, Kehat, and Merari, the sons of Levi. A census reveals that over 8,000 men are ready for such service. All those ritually impure are to be sent out of the encampments. If a person, after having sworn in court to the contrary, confesses that he wrongfully retained his neighbor’s property, he has to pay an additional fifth of the base-price of the object and bring a guilt offering as atonement. If the claimant

has already passed away without heirs, the payments are made to a kohen. In certain circumstances, a husband who suspects that his wife had been unfaithful brings her to the Temple. A kohen prepares a drink of water mixed with dust from the Temple floor and a special ink that was used for inscribing G-d’s Name on a piece of parchment. If she is innocent, the potion does not harm her; rather it brings a blessing of children. If she is guilty, she suffers a supernatural death. A nazir is one who vows to dedicate himself to G-d for a specific period of time. He must abstain from all grape products, grow his hair and avoid contact with corpses. At the end of this period he shaves his head and brings special offerings. The kohanim are commanded to bless the people. The Mishkan is completed and dedicated on the first day of Nisan in the second year after the Exodus. The prince of each tribe makes a communal gift to help transport the Mishkan, as well as donating identical individual gifts of gold, silver, animal and meal offerings.

Insights

“And if a man or woman sins against his fellow man, thus being untrue to G-d...” (5:6). Righteous converts deserve an extra measure of respect, since they made a great “sacrifice.” They have forsaken friends, family, and familiar traditions in order to come and be a part of the Jewish People. Our Sages explain that the “sin against his fellow man” in this verse refers to “stealing something from a convert.” Since the convert does not have any Jewish relatives, the Torah refers to afflicting him as “being untrue to G-d.” This is as if to say that G-d is his closest relative. The convert is dear to G-d since he came to Judaism based on his idealism. We must avoid fogging his keen perception and embittering his attitude towards G-d’s Torah and His people, lest we drive him back to his non-Jewish practices. (Based on the Sforno)

“And the kohen shall make one as a sin offering and one as a burnt offering, and it will atone for him for his sin against his soul” (6:11). Our Sages teach that if one unnecessarily fasts longer than the Law requires, he is considered to be a “sinner.” Similarly, if one’s fast is pointless, and did not lead to any spiritual progress, then he afflicted himself without a purpose and is therefore considered a “sinner.” This is despite the fact that he is fulfilling the technical letter of the Law with the fast. The Torah encourages us to improve piritually by partaking from this world, and not by aimless suffering in life. The Nazir’s sin is that he afflicted himself by abstaining from wine when he could have been using that wine for loftier purposes; for example, as Kiddush-wine on Shabbat. (Adapted from the Ktav Sofer)

“G-d said to Moshe: ‘Each day, a different Prince from the Tribes should present his donation.’” (7:11) Whenever a person performs a mitzvah he has a personal emphasis and feeling that he inserts. This is even though all of us perform the same identical act (for example waving a lulav on Succot) for the same reason (to fulfill the commandment). Within the framework of mitzvot there is plenty of room for individual creative expression. The Torah counts and recounts 12 times in great detail how each of the 12 Princes brought the exact same gift at the dedication ceremony for the Mishkan. The Midrash explains that although each Prince brought the same physical objects, he did it from his own unique and individual

vantage point. We should not worry about trying to publicly overshadow the mitzvah of another person. Rather, we should concentrate on the endless levels of improvement in our personal relationship to each mitzvah, how we perform it and how we allow it to improve our relationship with G-d. (Adapted from Ralbag)

Parsha Questions

1. What is the significance of the number 8,580 in this week’s Parsha?
2. Besides transporting the Mishkan, what other service performed by the levi’im is referred to in this Parsha?
3. On which day did Moshe teach the command to send those who are teme’im (ritually impure) out of the camp?
4. Name the three camps in the desert.
5. Who was sent out of each of the camps?
6. A person stole from another and swore that he was innocent. If helater confesses his guilt, what are his obligations?
7. Who determines which kohen receives the gifts that must be given to the kohanim?
8. What does the Torah promise a person who gives matnot kehuna?
9. Why are the verses about matnot kehuna followed by the verses about the sotah?
10. Why is the sotah given water from the holy basin?
11. What does the kohen do to the hair of a sotah?
12. When a sotah who is guilty of adultery drinks the water, she dies in a very specific fashion. What happens to the adulterer?
13. Before the name of G-d is erased, the sotah has the option either to admit guilt or to drink the water. Does she have a third option?
14. What are chartzanim? What are zagim?
15. What sin does a nazir commit against himself?
16. Where was the cut hair of a nazir placed?
17. A kohen should bless the people “with a full heart.” What word in the Parsha conveys this idea of “a full heart?”
18. What is the meaning of the blessing, “May G-d bless you and guard you?”
19. What is the meaning of the blessing, “May G-d lift up His countenance upon you?”
20. The tribe of Yissachar was the second tribe to offer their gifts. Why did they merit this position?

1. 4:47-48 - It is the number of levi’im between ages thirty and fifty. 2. 4:47 - Singing and playing cymbals and harps to accompany the sacrifices. 3. 5:2 - The day the Mishkan was erected. 4. 5:2 - The camp of the Shechina was in the center, surrounded by the camp of Levi which was surrounded by the camp of Yisrael. 5. 5:2 - A metzora was sent out of all three camps. A zav was permitted in the camp of Yisrael but excluded from the two inner camps. A person who was tamei from contact with the dead had to leave only the camp of the Shechina. 6. 5:6-8 - He pays the principle plus a fifth to the victim, and brings a korban asham. 7. 5:10 - The giver. 8. 5:10 - Great wealth. 9. 5:12 - To teach that someone who withholds the gifts due the kohanim is deserving of eventually bringing his wife to the kohanim to be tried as a sotah. 10. 5:17 - The holy basin was made from the mirrors of the righteous women who left Egypt; the sotah strayed from the example set by these women. 11. 5:18 - He uncovers it. 12. 5:22 - He dies a similar death. 13. 5:27 - Yes, she can refuse both: She can refuse to admit guilt and also refuse to drink the water. (After the Name of G-d is erased, she loses this option.) 14. 6:4 - Chartzanim are seeds. Zagim are peels. 15. 6:11 - He abstains from enjoying wine. 16. 6:18 - It was placed on the fire under the pot in which the nazir’sshelamim offering was cooked. 17. 6:23 - “Amor.” 18. 6:24 - “May G-d bless you” that your property may increase, “and guard you” from robbery. 19. 6:26 - “May He suppress His anger.” 20. 7:18 - The Tribe of Yissachar was well versed in Torah. Also, they proposed the idea that the nesi’im should offer gifts.