



Parshat Naso, June 3, 2022

The Week in Review

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Maimonides

Our final full week at Midreshet Lindenbaum was an incredible one, to say the least. As preparation for Yom Yerushalyim, we hopped on a bus late Saturday night for a siyyur led by Jamie. We traveled to various locations surrounding the valley of Jerusalem, and learned about their importance in regards to the Six Day War, gaining a renewed appreciation for the miraculous nature of the events of 1967.

The morning of Yom Yerushalyim began with beautiful and lively tefillot at the Tayelet and in our own Beit Midrash, followed by a delicious bagel brunch, and a panel with Rav Kaplan, Rav Brown, and Rav Klitsner--our very own long-term residents of Yerushalayim--who shared insights on their experiences of living in Jerusalem in its early years and now. Next, we had the privilege of hearing from Jucha Engel from Kibbutz Ramat Rachel who shared his first-hand account of the 6 day war, including photographs of his visit to Har HaBayit immediately following the historic victory.

We then headed off to partake in Rikud Degalim and experienced for ourselves the overwhelmingly powerful spectacle of pride for this special city displayed by Jews

and Israelis from everywhere around the country and the world. We paraded, danced, and sang our way through the streets of the city, many of us ending our day at the Kotel for maariv, singing songs of hope and unity with thousands of other Jews as the night fell.

The rest of the week was filled with many bittersweet last classes, and we even met our Ramim in their homes for breakfast for our final gemara shiurim of the year. In the final minutes of our classes, our teachers imparted to us words of wisdom and advice for life, reminding us that although the year is ending, our connection to them, and to Torah doesn't come anywhere close to ending when we go home.

Our final night seder followed those same ideas, as we baked challah, ate kugel, and celebrated a 'non-siyum,' paying tribute to all of the learning we have yet to do, because this year is only the beginning of a lifelong journey of talmud Torah. Along with the many lasts of the week, we are gearing up for our final shabbat and chag--preparing peer shiurim, and gathering ingredients for cheesecake--looking forward to an amazing shavuot together, a most appropriate holiday to act as the culmination of an incredible year of Torah learning.



Night Tour of Yerushalayim with Jamie

My Yerushalayim Panel





Rikud
Degalim





Breakfast at our Ramim's homes



Mazal Tov
Gabriella
and Zev!



final SEDER EREV

NON-SIYUM CELEBRATION

Celebrate your Torah learning successes from this year. Share what you are proud of and get ideas for future learning from your friends!

CHALLAH BAKE MISHMAR

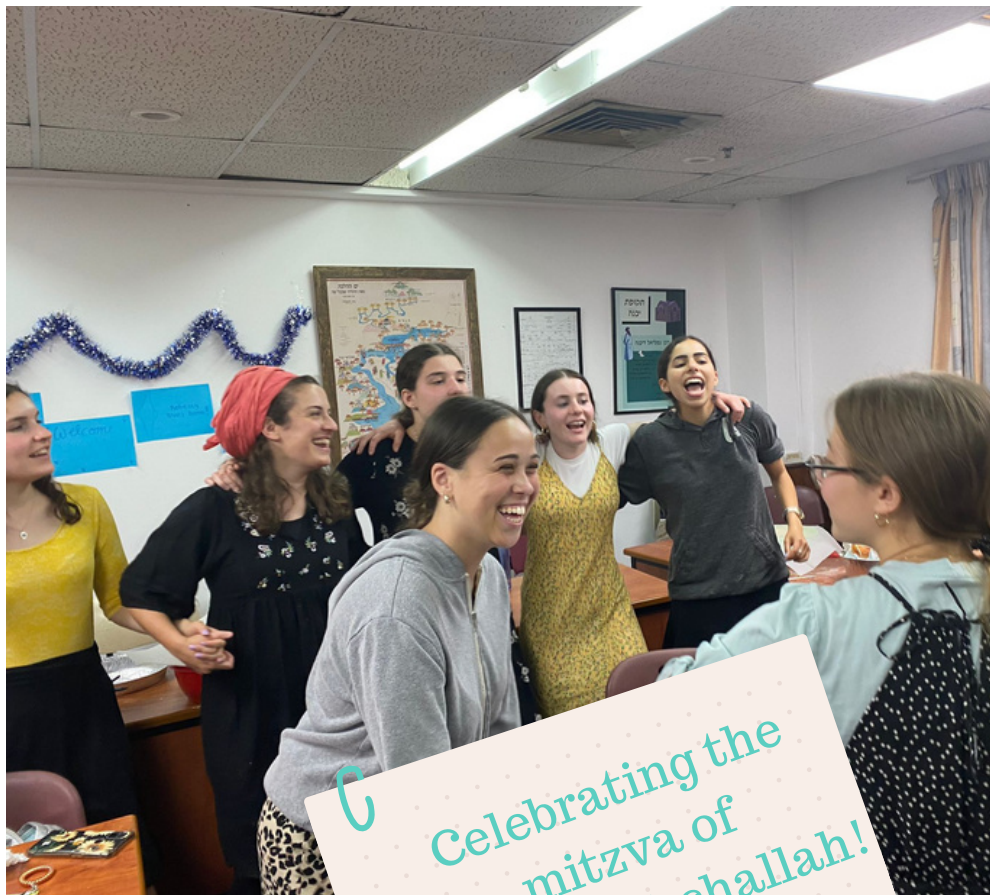
Learn, daven and bake yummy challah for shabbat and chag! Brachot included :)

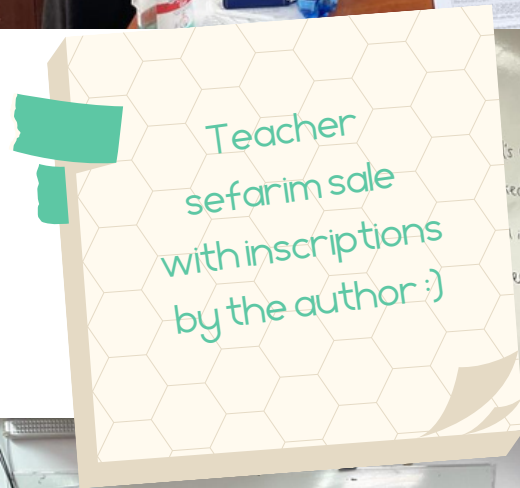
FRAME YOUR YEAR

While the dough rises, engage your creative side and make a small memento to take back with you.

SNACKS

Potato Kugel
Candy





Dvar Torah from our Students



Hannah Levy
Silver Spring, MD
Richard Montgomery High School

This week's parsha is Naso, the longest parsha of the Torah. Naso contains within it what, at first, seem to be a series of unrelated stories and laws.

The parsha begins with commandments to the Levite families, Gershon and Merari, for what materials they must carry for the creation of the mishkan, as well as a continuation of the census from Bamidbar. It then discusses the rules of a sotah, a woman who is accused of adultery, and describes how she can clear her name and be reunited with her husband. Next come the laws of a nazir, a person who vows to refrain from many material pleasures in order to grow closer to Gd. The parsha ends with the prince of each tribe bringing an offering to the mishkan; although all 12 bring the same thing, it is written out completely each time.

Reading through the parsha, two major questions are raised: what connects all of the different ideas and what is the reason for the repetition? Rabbi Sacks, z"l, writes that the answer to both of these questions comes from the idea of *shalom*. Traditionally, we translate *shalom* as peace, however in his commentary the Akeidat Yitzchak, Rabbi Yitzchak Arama, claims that it is not just peace but also completion. "Actually, peace is more like the silver thread that joins two people or two entities, combining them into a unified whole. Why is one of the names of Gd, *shalom*, peace? Because He ties together worlds, keeps them united and preserves their appearance and format." (Sefaria, Akeidat Yitzchak, 74:1)

Each of the seemingly disconnected pieces of this parsha relate to the ideas of peace and completion. The commandments given to the families of Gershon and Merari allow for the completion of the mishkan; as well as a feeling of completion on the part of the Leviim as a whole. The sotah water provides a path for peace and reconciliation between a couple that sees no other way forward.

This is so important that the name of Hashem is erased in the process of creating the Sotah water. The connection between nezirut and shalom is a little bit less straightforward; Rabbi Sacks argues that the creation of this path allows for even those who were born without the elevated status of being a Kohen or a Levi to choose a higher level of spirituality, thus eliminating potential strife within the nation.

The final section of the parsha ties in another idea- the importance of appreciating the individual. Although each one of the princes of the tribes brings the same gift to the mishkan, the Torah takes the time to describe each one. This repetition, rather than being superfluous, makes clear the value of each and every individual. This, too, connects to peace; making every member of the nation feel seen and heard is a crucial first step in creating a peaceful society.



Shabbat Shalom
and
Chag Shavuot Sameach!

