

Parsha QA



Parshas Naso

For the week ending 12 Sivan 5758
5 & 6 June 1998

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 mentioned 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 he later 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 *matnos kehuna*?
9. Why are the verses about *matnos 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 Hashem 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 Hashem bless you and guard you?"
19. What is the meaning of the blessing, "May Hashem 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?

Sherlox Holmes and the #1 Mystery

"One young cow," Dr. Watstein muttered. "One young cow..."
"That's that new Chinese restaurant, isn't it," said world famous detective Sherlock Holmes. "Their food is good, but they serve small portions. Well, quality is more important than quantity, I always say."

"You're thinking of *Wun Yung Kow*; I said *one young cow*."

"My mistake," said Sherlock. "But what of it?"

"I'm puzzled. The verse describes the offering of Nachshon, son of Aminadav: '*His offering was one silver bowl...one silver basin...one young cow, one ram... (Bamidbar 7 12-16).*' Rashi explains that '*one cow*' means his *finest* cow."

"Would a Prince of Israel offer anything less than his *one and only* best?"

"But where does Rashi see it in the text itself? The verse says: '*Par echad ben bakar*' — *One young cow*. What forces Rashi to translate the word '*one*' as anything other than a simple number?"

"Remember, Watstein, quality is more important than quantity."

What did Sherlock mean?

Answer: "In Hebrew," said Sherlock, "the description of a thing usually precedes the number. We first need to know *what*, and only then *how many*."

"Can you give me an example?" asked Watstein.

"Certainly. The verse above, verse 13, states '*ka'aras kesef achas*' — a plate of silver, one...."

"I see. In other words, *ma* (what) precedes *kama* (how many)."

"Precisely, Watstein. Therefore, our verse should have said '*par,*' a cow, '*ben bakar,*' which is young — and only then '*echad,*' one. The verse should first describe what a thing is, and only then tell us how many."

"Go on," said Watstein.

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Parshas **Naso** — 12 Sivan 5758, 5 & 6 June 1998

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“So, if *echad* is a number, it’s in the wrong place; it interrupts between “cow” and “young.” Rather, it must be an adjective, describing what type of animal it is: It is “The One” with a capital “T”, the “one and only” best of the flock.”

“Lovely. But clarify one thing. You cited verse 13 which states “a plate of silver, one....” to support your theory. But the very next words contradict it: ‘*mizrach echad kesef...* A basin, one, of silver.’ There, the number precedes the description, and Rashi there makes no comment!”

“Yes he does, Watstein. See Rashi’s comment to verse 19.”

Based on Taz

I Did Not Know That!

“And he instructs the woman to drink the bitter, cursing water...” (5:24).

Verses from the Torah are written with ink on parchment, and the parchment is then erased into the water. The dissolved ink is what gives the water its bitter flavor.

Ramban 5:18 quoting Sifri; Abarbanel

Recommended Reading List

Ramban

5:2, 5:6	Organization of this <i>Parsha</i>
5:20	Waters of the <i>Sotah</i>
6:11	Sin of the <i>Nazir</i>
6:24	Blessings of the <i>Kohanim</i>

Sforno

7:13	Gifts of the <i>Nesi'im</i>
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Sefer Hachinuch

362	Tumah and Kedusha
364	Confession
365	Marital Peace
366	<i>Sotah</i> Offering
374	Appropriate Asceticism
378	The Blessing of the <i>Kohanim</i>

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 4:47-48 - It is the number of *levi'im* between ages thirty and fifty.
- 4:47 - Singing and playing cymbals and harps to accompany the sacrifices.
- 5:2 - The day the *Mishkan* was erected.
- 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*.
- 5:2 - 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*.
- 5:6-8 - He pays the principle plus a fifth to the victim, and brings a *korban asham*.
- 5:10 - The giver.
- 5:10 - Great wealth.
- 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*.
- 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.
- 5:18 - He uncovers it.
- 5:22 - He dies a similar death.
- 5:27 - Yes, she can refuse both: She can refuse to admit guilt and also refuse to drink the water. (After the Name of Hashem is erased, she loses this option.)
- 6:4 - *Chartzanim* are seeds. *Zagim* are peels.
- 6:11 - He abstains from enjoying wine.
- 6:18 - It was placed on the fire under the pot in which the *nazir's shlamim* offering was cooked.
- 6:23 - '*Amor.*'
- 6:24 - "May Hashem bless you" that your property may increase, "and guard you" from robbery.
- 6:26 - "May He suppress His anger."
- 7:18 - The Tribe of *Yissachar* was well versed in Torah. Also, they proposed the idea that the *nesi'im* should offer gifts.