

Parshas Naso

Parshas Naso is full of many different Mtizvos and ideas, from the counting and service of the Gershon family to inappropriate marriage behaviour to the Nazarite vow. In the fifth Aliya, beginning of Perek 7, the posuk says, “Vayehi Biyom Kalos Moshe L’hakim es Hamishkan...” and it was on the day Moshe finished erecting the Mishkan that he anointed it, sanctified it and all the utensils, and he anointed and sanctified them.

The word for finished used in the posuk is Kalos, which Rashi explains is symbolic of being read as Kallas, i.e. the bride of. This tells us that on the day that the Mishkan was finished, the Bnei Yisroel were like a bride entering the marriage canopy.

The Parsheos of Bamidbar and Naso generally fall out around Shavuos, which we just finished celebrating, which was the marriage of the Jews to Hashem with the Torah as the “marriage contract.” Naso

There is a machloket about whether the Torah is supposed to have the word Kalos with a vov or without a vov; when reading Rashi, it may seem that it's Kallos without a vov. The difference is that with a vov, there is an infusion of the six attributes of practice (much like the six used at creation and in the word Bereishis- Bara Shis, that with 6 Hashem created the world.). These six practical attributes are about the infusion of the Torah in a real useful and lived way, not just in the esoteric academic

where it remains in the three earlier faculties of Chochma Bina or Daas.

The next posuk talks about the Nesiim (princes, i.e. royalty) of each tribe, who then bring up their offerings. This means that once you infuse your life with the Torah in a practical way, you become royalty, the princes, so you can bring up the offerings and live with Hashem. They are mentioned here first because, in Shemos, they waited until the end and needed something to do, which was a detriment. Here, we see they were the first to serve Hashem. This is a lesson for us, which we similarly learned in Shemos when we discussed Zerizim Makdimin Lemitzvos, that we must not wait to do good, laudable as that may seem; we need to be a first mover.

In this way, let us take the Zman Matan Toraseinu from the holiday of Shavuos, where we officially married Hashem. The lessons of completing the Mishkan and its additional symbolism as a marriage to Hashem and infusing our lives with Torah so we can be princes and live as royalty in the truest sense of the meaning with Mashiach.

Good Shabbos