

Parshas Naso

This week's parsha is Naso, where the Torah describes the offerings of the princes, the Nazirite, and other priestly laws. The offerings of the princes are the Torah reading for Chanuka, in that they commemorate the inauguration of the Mishkan. Rashi on 7:1 states that on the day of erecting the Mishkan, the Jews were like a bride who entered the marriage canopy.

This aligns well with the theme of Shavuot, which we celebrated this past week, marking the marriage contract between Hashem and the Jewish people through the giving of the Torah.

Furthermore, Rashi explains in the early Pesukim of Perek 7 that Moshe is given credit for the building of the Mishkan, for how he poured himself into every detail to ensure that the work aligned directly with Hashem's commandment. Rashi provides further reference to the work of David Hamelech in designing the Beis Hamikdash, even though it was built by Shlomo Hamelech (his son), it is nevertheless referred to as Beis David in Tehillim.

Why we read this chapter on Chanukah is connected to the fact that this service was called Chanukahs Habayit (inauguration). There is a connection to the word Chanukah, but this is also because the holiday of Chanukah celebrates the fact that the Jews had won

the battle. Even though everything was rendered impure, they nevertheless began rededicating the Beis Hamikdash.

This Parsha is then a foreshadowing of our dedication of the third Beis Hamikdash, when we will dedicate it. The Parsha even prepares us by ending chapter 6 with the priestly blessing. To consecrate and dedicate the new Beis Hamikdash, there are requirements that we must fulfill to be blessed. As Rashi explains 6:24, first, your possessions should be blessed, and no bandits should come and harm you, and Hashem should be happy with us, and we should be blessed with grace, and may Hashem's anger be suppressed. And when the Kohanim bless this, Hashem will confer and grant the blessings. How does all this come about, the blessing (as performed on the holidays), the Bracha that the Kohanim state, say "to bless the Jews with love..." There is, therefore, a mitzvah that the Kohanim must not harbour hate in their hearts toward anyone in the crowd (or they would be barred from the blessing), but it is not enough to refrain from hate; the Kohanim must also cultivate love; it is a positive commandment. Meaning the way to achieve and be recipients of the blessings of the Kohanim, there must be Ahvas Yisroel. Therefore, it makes sense that as a precursor to the dedication of the Mishkan (and later the Beis Hamikdash, and ultimately, our dedication of the third Beis Hamikdash) there must be love among the Jews. As we know the

destruction of the Second Beis
Hamikdash was (according to the Gemara
in Sanhedrin) due to senseless, or
baseless hate between one Jew and
another.

On that note, may the priestly blessing be
revealed, may we all have love for one
another, and may we then dedicate the
Third Beis Hamikdash speedily in our
days.

Good Shabbos