

Kol Rina
An Independent Minyan
Parashat Naso
June 15, 2024 *** Sivan 9, 5784

Naso in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/2166/jewish/Naso-in-a-Nutshell.htm

The name of the Parshah, "Naso," means "Count" and it is found in Numbers 4:22. Completing the headcount of the Children of Israel taken in the Sinai Desert, a total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah.

Haftarah in a Nutshell: Judges: 13: 2-25

https://www.chabad.org/parshah/article_cdo/aid/681090/jewish/Haftarah-in-a-Nutshell.htm

This week's haftarah describes the birth of Samson, a lifetime nazirite. A condign haftarah for this week's reading, which discusses all the laws of the nazirite.

Manoah and his wife, members of the Tribe of Dan, were childless. One day an angel appeared to Manoah's wife, informing her that she will give birth to a child. This child, the angel instructed, was to be a lifetime Nazirite. In addition, the angel instructed her to abstain from all foods forbidden to a nazirite — such as wine or ritually impure foods — from the moment she would conceive. The angel further informed the woman that her son will save the Jewish people from the Philistine oppression they were enduring at that time.

The soon-to-be-mother told her husband the good news. He entreated G-d to send His messenger again — they were unaware at the time that the messenger was an angel. G-d sent the angel again, and he repeated his instructions. Manoah and his wife then invited the angel to partake of a special meal they would prepare, but he declined. Instead he encouraged Manoah to offer the goat he

wished to slaughter for the meal as a sacrifice to G-d. The angel then ascended to the heavens in the flame that devoured the sacrifice.

The haftorah ends with the birth of Samson: "And the lad grew, and G-d blessed him."

FOOD FOR THOUGHT

[The Pursuit of Peace: Naso by Rabbi Jonathan Sacks z"l 5771](https://rabbisacks.org/covenant-conversation/naso/the-pursuit-of-peace/)

<https://rabbisacks.org/covenant-conversation/naso/the-pursuit-of-peace/>

The *parsha* of Naso seems, on the face of it, to be a heterogeneous collection of utterly unrelated items. First there is the account of the Levitical families of Gershon and Merari and their tasks in carrying parts of the Tabernacle when the Israelites journeyed. Then, after two brief laws about removing unclean people from the camp and about restitution, there comes the strange ordeal of the Sotah, the woman suspected by her husband of adultery.

Next comes the law of the Nazirite, the person who voluntarily (and usually for a fixed period) took upon himself special holiness restrictions, among them the renunciation of wine and grape products, of haircuts, and of defilement by contact with a dead body.

This is followed, again seemingly with no connection, by one of the oldest prayers in the world still in continuous use: the priestly blessings. Then, with inexplicable repetitiousness, comes the account of the gifts brought by the princes of each tribe at the dedication of the Tabernacle, a series of long paragraphs repeated no less than twelve times, since each prince brought an identical offering.

Why does the Torah spend so much time describing an event that could have been stated far more briefly by naming the princes and then simply telling us generically that each brought a silver dish, a silver basin and so on? The question that overshadows all others, though, is: what is the logic of this apparently disconnected series?

The answer lies in the last word of the priestly blessing: *shalom*, peace. In a long analysis, the 15th century Spanish Jewish commentator Rabbi Isaac Arama explains that *shalom* does not mean merely the absence of war or strife. It means completeness, perfection, the harmonious working of a complex system, integrated diversity, a state in which everything is in its proper place and all is at one with the physical and ethical laws governing the universe.

"Peace is the thread of grace issuing from Him, may He be exalted, stringing together all beings, supernal, intermediate, and lower. It

underlies and sustains the reality and unique existence of each.”
Akeidat Yitzhak, ch. 74

Similarly, Isaac Abarbanel writes:

“That is why God is called peace, because it is He who binds the world together and orders all things according to their particular character and posture. For when things are in their proper order, peace will reign.”
Abarbanel, Commentary to [Avot 1:12](#)

This is a concept of peace heavily dependent on the vision of [Genesis 1](#), in which God brings order out of *tohu va-vohu*, chaos, creating a world in which each object and life form has its place. Peace exists where each element in the system is valued as a vital part of the system as a whole and where there is no discord between them. The various provisions of *parshat Naso* are all about bringing peace in this sense.

The most obvious case is that of the Sotah, the woman suspected by her husband of adultery. What struck the Sages most forcibly about the ritual of the Sotah is the fact that it involved obliterating the name of God, something strictly forbidden under other circumstances. The officiating priest recited a curse including God’s name, wrote it on a parchment scroll, and then dissolved the writing into specially prepared water. The Sages inferred from this that God was willing to renounce His own honour, allowing His name to be effaced, “in order to make peace between husband and wife” by clearing an innocent woman from suspicion. Though the ordeal was eventually abolished by Rabbi Yochanan ben Zakkai after the destruction of the Second Temple, the law served as a reminder as to how important domestic peace is in the Jewish scale of values.

The passage relating to the Levitical families of Gershon and Merari signals that they were given a role of honour in transporting items of the Tabernacle during the people’s journeys through the wilderness. Evidently they were satisfied with this honour, unlike the family of Kehat detailed at the end of last week’s *parsha*, one of whose number, Korach, eventually instigated a rebellion against Moses and Aaron. Likewise, the long account of the offerings of the princes of the twelve tribes is a dramatic way of indicating that each was considered important enough to merit its own passage in the Torah. People will do destructive things if they feel slighted, and not given their due role and recognition. Again the case of Korach and his allies is the proof of this. By giving the Levitical families and the princes of the tribes their share of honour and attention, the Torah is telling us how important it is to preserve the harmony of the nation by honouring all.

The case of the Nazirite is in some ways the most interesting. There is an internal conflict within Judaism between, on the one hand, a strong emphasis on the equal dignity of everyone in the eyes of God, and the existence of a religious elite in the form of the tribe of Levi in general and the Kohanim, the priests, in particular. It seems that the law of the Nazirite was a way of opening up the possibility to non-Kohanim of a special sanctity close to, though not precisely identical with, that of the Kohanim themselves. This too is a way of avoiding the damaging resentments that can occur when people find themselves excluded by birth from certain forms of status within the community.

If this analysis is correct, then a single theme binds the laws and narrative of this *parsha*: the theme of making special efforts to preserve or restore peace between people.

Peace is easily damaged and hard to repair. Much of the rest of the book of Bamidbar is a set of variations on the theme of internal dissension and strife. So has Jewish history been as a whole. Naso tells us that we have to go the extra mile in bringing peace between husband and wife, between leaders of the community, and among laypeople who aspire to a more-than-usual state of sanctity.

It is no accident therefore that the priestly blessings included in Naso end – as do the vast majority of Jewish prayers – with a prayer for peace. Peace, said the rabbis, is one of the names of God Himself, and Maimonides writes that the whole Torah was given “to make peace in the world” (Laws of Chanukah 4:14). Naso is a series of practical lessons in how to ensure, as far as possible, that everyone feels recognised and respected, and that suspicion is defused and dissolved.

We have to work for peace as well as pray for it.

[What Blessing Do You Need Now? By Andrea Merow](https://www.jtsa.edu/torah/what-blessing-do-you-need-now/)

<https://www.jtsa.edu/torah/what-blessing-do-you-need-now/>

Friends, I want to be honest. I am writing this in May and at this point the thought in my head and heart is that we just do not know what the Jewish world will look or feel like when you read this. Since October 7th, anytime I prepare in advance I wonder what unthinkable act may occur. In more optimistic moments, I ponder what redemptive acts could change the current state of Jewish Peoplehood, or the State of Israel, for the better.

In the past months, concerned Jews have been on an emotional roller coaster, much of the time brooding over what may come next. Many of my beloved colleagues note that they have not given many, or any, divrei Torah in the last 7

months that do not connect in some way to October 7th and its aftermath. The ground under us does not feel so stable right now.

In a time of war and division, in a time of rising and shocking antisemitism, in a time when we have seen the narratives of how our people are perceived change, we need to lift each other up with words of blessing, because ultimately, we need hope. More than anything else I believe we need to name our blessings, and help others to feel blessed, so that our souls can find ways to move forward.

In Parashat Naso we learn the blessing used by so many, called birkat kohanim, the blessing of the priests. Amid our longest parashah, nestled between laws of the Nazirites and final preparations for how to use the Tabernacle, our holy space, God teaches that people can use their words and actions to bless one another, all while noting that our blessings come from The Holy One.

The Holy One (Adonai) speaks to Moses with instructions for Aaron and his sons (the priests) for how to bless the People of Israel. You know these sacred words. Someone sang them to you at your naming or brit or at your bat or bar mitzvah. Maybe you remember a parent whispering them to you on a Friday night, or you might be the one who offers this blessing to another:

May Adonai bless and protect you!

May Adonai deal kindly* and graciously with you!

May Adonai bestow favor upon you* and grant you shalom.

*(lit: Adonai turn God's face towards you)

יברכך ה' וישמרך
יאר ה' פניו אליך ויחנך
ישא ה' פניו אליך וישם לך שלום

Many commentators look for meaning in each word, and even in the order of the blessing. The 20th-century Torah scholar Nehama Leibowitz wrote that:

. . . the three sections of the priestly benedictions illustrate an order, starting with a blessing concerned with man's [people's] material needs and then dealing with his [her/their] spiritual wants, and finally reaching a climax combining both these factors together, crowning them with the blessing of peace. This ascending order and increasing surge of blessing is reflected in the language and rhythm. (Studies in Bamidbar, 67)

Leibowitz teaches that the blessing deals with physical and spiritual gifts, and that until one's material needs—like sustenance, shelter, and protection—are met, it is difficult to experience grace or wholeness. She helps us consider that the very

cadence of the text, the repeating of God's name, the nostalgia of these words, and their aspirational nature can bring us comfort and even hope. We also learn that though blessings come from God, they can also flow through the words of people.

Elsewhere in our Torah we read that "Aaron lifted his hands towards the people and blessed them . . ." ([Lev. 9:22](#)). Rashi says that this was the priestly benediction. Why did Aaron lift his hands? Ramban notes that "it is possible that Aaron spread his hands out towards heaven and then blessed the people" This might indicate that Aaron's hands were facing up to God, in the form of a plea, and not towards, or on, the person receiving a blessing. That is certainly not how most of us picture this scene but visualizing it differently allows us the possibility to understand God's greater involvement in the blessing. Placing our hands on or towards another reminds us to see and feel their humanity. Also, perhaps the fact that Aaron "lifts his hands" is a reminder to us to bless others not only with our words, but with the work of our hands.

As a *mamlechet kohanim*, a sovereignty of priests, we each have the ability, and dare I say obligation, to bless others with our words and with our deeds. So many people in our lives need protection, first and foremost. And we all need so much kindness and grace right now. We live with much brokenness in our world and we as individuals, our country, and Israel need a sense that we can strive to create shalom—peace and wholeness—even when it seems far away. And we need to hear this from people who know and love us.

Birkat kohanim can be the start of a *berakhah* (blessing) that we give to another, but not its end. We should continue with our own words that are specific to the needs of the person or people in front of us. I learned this from our teacher Rabbi Naomi Levy, who one day asked colleagues to listen to each other and to then give another a *berakhah* that they specifically need.

The *berakhah* that we give to others can also be reminiscent of Aaron lifting his hands. It can literally be the work of our hands: bringing a meal, driving someone to a doctor's appointment, being present for them in their time of vulnerability, helping them in concrete ways to feel a bit more whole. This week can we endeavor to bless others with both this moving, ancient text, and with new, individualized prayers for others? This week I hope that you can extend to someone else the blessings of having enough, of being and feeling protected, of sensing God's presence, of experiencing kindness, grace, and wholeness. Shabbat Shalom. (*Andrea Merow is a JTS Alum, (Rabbinical School, List College), Rabbi at the Jewish Center in Princeton, N.J.*)

[Echoes of the Wilderness, Part II: A Pulse, Not a Pause by Cantor Josh Breitzer](https://reformjudaism.org/learning/torah-study/torah-commentary/echoes-wilderness-part-ii-pulse-not-pause)
<https://reformjudaism.org/learning/torah-study/torah-commentary/echoes-wilderness-part-ii-pulse-not-pause>

Reviewing nearly three decades of thoughtful commentaries on Parashat Naso, many commentators on reformjudaism.org have chosen to focus on the words of the Priestly Blessing ([Numbers 6:24-26](#)). The age, significance, and preponderance of these verses throughout Jewish liturgical and life cycle moments have helped sustain and inspire us for over 2,500 years.

But to me, one aspect of the Priestly Blessing that often goes overlooked called out to me. An odd thing to say, given the fact that this portion of the blessing is literally voiceless. Examining the second and third verses [chanted according to the Torah trope](#) reveals a very curious phenomenon (**bolded** for clarity below):

Y'varech'cha Adonai v'yishm'recha. Ya'eir Adonai [pause] panav eilecha vichuneka. Yisa Adonai [pause] panav eilecha v'yaseim l'cha shalom.	יְבָרֶכֶּךָ יְהוָה וַיְשַׁמְרֶךָ: יֵאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיְחַנְּךָ: יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:
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The straight, vertical line in the second and third verses is called a "paseq" or "p'sik," meaning "separator." According to the oldest known sources, this mark occurs about 500 times throughout the Tanach. Unlike symbols for Hebrew cantillation or vowels, the paseq carries no sound at all. Scholars have yet to determine a conclusive origin or reason for it, but whenever Torah chanters encounter a paseq, they customarily pause before continuing, observing it as a musical rest.

I love this notion of an ancient, mysterious command to stop in the middle of a sacred sentence. We are accustomed to stopping our work every week for Shabbat. When this rest is mirrored by a pause in the flow of Torah being chanted, a few seconds of silence paradoxically perks us up. Did the cantor just lose their spot? Did they forget the words? Or, as [20th century Hebraist James Kennedy opined](#), are they following what the [Masoretes](#), who originally codified the trope system in the 9th and 10th centuries CE, had originally intended "to call attention to a note-worthy reading?"

On the surface, the two instances of the paseq in the Priestly Blessing might simply seem to distinguish the Tetragrammaton from the word "panav," meaning "God's face." That would also explain why the paseq is not present in the first verse. But if we agree with the medieval Moroccan commentator Or HaChaim that "there

should be no curtain between Israel and their Heavenly Parent," then any pause in the recitation of Numbers 6:24-26 might act to separate us from fully receiving all that the Priestly Blessing offers us.

Perhaps the secret lies in understanding the paseq not as a pause, but a pulse. Building on a practice I learned from Rabbi Jordan Bendat-Appell at the Institute for Jewish Spirituality, I believe that the silence of the paseq allows us to focus more intently on our breath. A pulse in the steady stream of sound, whether in the voice of the chanter or the perception of those listening, might help us to inhale the Priestly Blessing more deeply. That, in turn, might lead us to understand the ancient Hebrew in a way which is simultaneously more conceptual and more visceral than we may have otherwise thought:

May you feel blessed and safe.
May you feel luminous...may you feel loved.
May you feel joyous...may you feel whole.

Should we ever encounter in our own lives a mysterious call to be quiet, may we feel inspired to hear it. *(Cantor Josh Breitzer (he/him) was called to Congregation Beth Elohim in Brooklyn following his 2011 ordination from HUC-JIR. Named by The Forward in its "Soundtrack of Our Spirit" series as a leading voice of Jewish music, Cantor Breitzer has sung and taught in communities throughout North America and around the world. He proudly hails from mid-Michigan and spent his formative summers at Interlochen Arts Camp, eventually earning degrees from the University of Michigan and the New England Conservatory. Alongside his work at CBE, Cantor Breitzer is an instructor at the HUC-JIR Debbie Friedman School of Sacred Music and serves as vice president of the American Conference of Cantors.)*

[Naso: Learning From Our Mistakes by Evonne Marzouk](https://jewcology.org/resources/parshat-naso-learning-from-our-mistakes/)

<https://jewcology.org/resources/parshat-naso-learning-from-our-mistakes/>

In the Torah portion of Naso, we learn of the treatment of the Sotah, a wife who is suspected of adultery. Because her guilt cannot be proven by witnesses, but her husband suspects her and cannot forgive her without proof of her innocence, a miraculous test determines her innocence or guilt. The woman is forced to drink "bitter waters that cause curse"[1], formed of water, the dirt of the sanctuary, and the ink of an erased curse. If the woman is guilty, she will die; if she is innocent, she will be cleared of all suspicion.

Immediately following the ordeal of the Sotah, the Torah addresses the vow of the *Nazir*. "A man or woman who sets him/herself apart by making a nazirite vow to abstain for the sake of G-d, from new or aged wine shall he abstain... ." [2] This is a voluntary vow that any individual can take upon him or herself, to avoid wine or any grape products for a fixed period of time.

Why does the vow of the Nazir follow the ordeal of the Sotah? Rashi [3] comments that “whoever sees an adulteress in her disgrace should vow to abstain from wine, for it leads to adultery.” [4] One should learn from the experience of seeing another person (the suspected adulteress) stumbling, by committing oneself not to make the same mistakes (through the vows of the Nazirite) – even beyond the boundaries of our usual commandments. [5]

In contrast to the Torah’s ordering, the Talmud discusses the Nazir before the Sotah. Why does the Talmud reverse the order? The Mei Shiloach, Rabbi Mordechai Yosef of Ishbitz,[6] explains this with an interesting exploration of mistakes. The usual way is that “one can only uphold the teachings of the Torah when he has stumbled in them,” i.e, a person makes mistakes and then learns from them. As mentioned above, this is why the Torah orders it in this way, first Sotah (mistake), and then Nazir (correction).

However, continues the Mei Shiloach, the sages of the Talmud embraced “Torat Imecha” (the Torah of our mothers). These two words are cited from Proverbs 1:8: “Hearken, my son, to the discipline of your father, and do not forsake the instruction of your mother [Torat Imecha].” According to Rashi, “the discipline of your father” refers to the written and oral Torah, whereas “the instruction of your mother [Imecha]” are the safeguards for the Torah.[7] This refers to the additional edicts of the rabbis, safeguards for the Torah which go beyond the “letter of the law” and are meant to keep us from stumbling. The sages loved the Jewish people the way a mother loves her child, and wanted the best for them. They therefore ordered Nazir (correction) before Sotah (mistake), so that the Jews would learn to be good and to restrain themselves from temptation, and would thus not need to suffer the pain of their mistakes.[8]

Although the sages understood that one can and should learn from one’s mistakes (as the Talmud teaches), the intention of the rabbis was that we should use the fences around the Torah to prevent ourselves from mistakes that could cause us pain, suffering, or distance from G-d.

Let’s look at this from the perspective of our Torah responsibility to protect our environment – our responsibility to protect ourselves and our children from environmental “mistakes” and the damage that our actions might cause.

In the history of the world, many cultures have made mistakes that have caused serious damage to their environments and ultimately to their own well-being. The book *Collapse*, by the Pulitzer-Prize winning author Jared Diamond, explores ancient and medieval societies that came to new lands and changed their environments, causing such serious consequences that, in the end, the entire society collapsed, leaving only ruins for us to study and learn from.

These settlers, whether in Greenland, Peru, North America, or the Polynesian islands, did not have the benefit of “the wisdom of their mothers” to help them understand the threats that befell them. Deforestation, overgrazing, changes in water use, and other changes had significant impacts on the environments upon which these societies relied. They made mistakes, and as a result, their environment was ultimately unable to sustain them.[9] When these societies collapsed, the population faced war over scarce resources and starvation. Today we have modern examples of environmental destruction leading to starvation and warfare, such as in the genocide in Darfur, where an estimated 200,000 people have died and 2.5 million have been left homeless by a conflict that began in part as an agricultural skirmish over water supplies.[10]

As modern people living in the complex and global society of the industrialized world, we tend to be overconfident about our relationship to our land and our ability to create and manage the resources that sustain us. We extract seemingly limitless natural resources using the most advanced technologies of any society in human history. It seems impossible to imagine that our way of life could ever change, or that environmental impacts could ever truly affect our way of life.

We forget that modern Western society has existed for less than four hundred years. That seems like a long time, when we think of all that has happened in that period. But many cultures survived and thrived in an area of land for longer than four hundred years and were ultimately doomed by the consequences of the environmental choices, combined with unexpected circumstances that they could not change, like variations in weather patterns, or political changes elsewhere. Moreover, our global consumer society has existed for a much shorter period of time, only approximately 60 years. Its environmental impact is without comparison in human history.

We have an advantage over these ancient societies who degraded their land and ultimately were destroyed. We have the ability to learn from their mistakes, and also from our holy Torah, which teaches us how to protect our resources for ourselves and for future generations. The ordering of Sotah and Nazir in this week’s Torah portion teaches us that we can learn from others’ mistakes and from the safeguards of our Torah. We do not need to suffer through devastating consequences in order to learn to live differently.

Throughout our history, particularly in exile, the Jewish people have suffered along with the other nations, through famines, droughts, and other natural disasters, sometimes brought on by poor management of the environments in which those nations lived. Today, living in our own land in Israel, our responsibility is even more intense, to protect our land for our children and grandchildren.

We live in an extraordinarily complex society by all standards in the history of the world. The globalization of our world presents great opportunities, and can insulate us from certain types of problems, because we can rely on people across the planet to provide us with the products that we need. However, that globalization also makes us vulnerable. Even disasters or political challenges in distant countries can be felt in the costs of our food and energy resources. The complexity of our society also makes our impact on the environment vastly more significant and broad-reaching than earlier cultures.

Like Joseph, who foresaw the famine of seven years[11] and saved food resources for the “lean” times, we need to adopt a mindset that will take us through not only the good years, but leave enough so that unexpected challenges will not lead to disastrous consequences. We need to restrain ourselves, and to learn from the mistakes of others so that we do not have to experience the suffering of errors that could have been avoided.

As Jews and as participants in this globalized Western society, we must protect our land and our precious world, so that our children will be able to enjoy the good land and all the resources that G-d has granted us. *(Evonne Marzouk is the founder and Executive Director of Canfei Nesharim. In addition, she has worked since 1999 for the Office of International Affairs in the Environmental Protection Agency (EPA). Evonne coordinates a local Torah and environment committee in Silver Spring, MD, where she lives with her husband and son.)*

1) Numbers 5:18 2) Numbers 6:2-3 3) Acronym for Rabbi Shlomo Yitzhaky, Jewish scholar and commentator on all books of the written and oral Torah, France, 11th cen. Numbers 5:18 4) Based on Babylonian Talmud, Sotah 2a and Nazir 2a, and Midrash Badmidbar Raba 10:2-4 5) This is based on a source in the Talmud that says one can only be strong in Torah observance once one has fallen, see Babylonian Talmud (200 C.E.-~500 C.E.) Gitin 43a 6) commentary on Bamidbar 6:2 7) Rashi describes the word “imecha” (your mother) as related to “amitecha” (your nation, i.e, the nation of Israel), as in (Ezek. 19:2) “What a lioness was your mother [meaning your nation]!” Invoking the concept of a “lioness,” he explains that the additional edicts of the rabbis serve as a guardian for the laws of the Torah. 8) Rabbi Herzl Hefter has explained this verse by elaborating the metaphor: that in a family, a father tends to be more comfortable with his child getting hurt and learning from mistakes in order to become independent, whereas a mother tends to want to protect the child from any pain and therefore tries to prevent mistakes from happening. 9) For example, an ancient people called the Anasazi, who lived in the U.S. Southwest, built an organized society and thrived for nearly six centuries, from 600 to 1200 C.E. Their main city, in Chaco Canyon (today located in New Mexico), included multi-story buildings with as many as 600 rooms. The Anasazi caused inadvertent environmental damage, by diverting streams with negative effects for agriculture; and by deforesting their land, eliminating a source of food and timber. The society collapsed after six centuries of success under the pressure of a drought which led to starvation, warfare, and the remaining refugees fleeing to other lands. There had been similar droughts in previous centuries, but the society had grown and the land resources had been

weakened, so that the society, which could have sustained itself through drought in earlier generations, was left vulnerable. Surely most of the people felt that their resources, and their technology for managing their resources, would safeguard them from any environmental effects. Before we feel too confident about our own resources and technology, we should remember that the Anasazi lived in North America for six centuries — longer than we have.

10) Alfred de Montesquiou, "Experts: Darfur Faces Environment Crisis," Associated Press 6.22.07. 11) See Genesis 41 and 42

YAHRTZEITS

Mel Zwillenberg remembers Susan-s father Gerald Altman on Saturday June 15th

Debra Rubin remembers her mother Beatrice Kaplan on Tuesday June 18th

Erwin Mevorah remembers his father Chaim Mevorah on Friday June 21st