

Parshas Naso in a Nutshell

(Numbers 4:21–7:89)

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.

(continued next column)



There are some more creative than others. Others who are smarter, still others who achieve more; some are more sensitive and better able to respond emotionally. Every person has his or her own particular quality which is unique.

When looking from the standpoint of these qualities, we cannot say that everyone is equal. On the contrary, what is special is that everyone is not equal, but rather, possesses his or her own dimension of greatness that overshadows others.

Nevertheless, we each possess a quality that far surpasses our individual selves. Every person contains a soul which is "an actual part of G-d," unbounded and undefinable as is He Himself. And that is who we really are. When we shed all externals, this soul is what lies at the core of our beings.

-- The Rebbe

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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. ❖

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Join us each weekday morning Mon-Fri as we delve into the mysteries of Chassidic concepts. 5:55 am, followed immediately by Shacharis.



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Halachic Zmanim

Shabbos, Jun 11, 2022
Daylight Savings Time

Earliest Tallis..... 4:12 AM
Latest Morning Shema 9:07 AM
Earliest Mincha (Gedola).. 1:35 PM
Plag Hamincha..... 6:58 PM
Earliest Evening Shema 9:02 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Jun 10 / Sivan 11

Candle Lighting.....8:10 pm

Mincha7:30 pm

Shabbos Day – Jun 11 / Sivan 12

Shacharis10:00 am*

Torah Reading11:00 am

Kiddush.....12:00 pm

Mincha8:15 pm

Rabbi's Drasha8:35 pm

Shabbos Ends9:19 pm

**Latest morning Shema is now 9:07 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri)6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs).....1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

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Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

The Hiding Wife

The prophets speak of the bond between G-d and Israel as a marriage, and of Israel's sins as a wife's betrayal of her husband. Following this model, the sages of the Talmud see the sotah—the "wayward wife" discussed in our Parshah—as the prototype of all transgression against the divine will. The chassidic masters further investigate this prototype, finding in the particulars of the laws of sotah insight into the deeper significance of transgression.

A woman becomes a sotah through a two-stage process: The first stage occurs when a husband suspects his wife of an improper relationship with another man, and warns her not to be alone with that individual. If the woman disregards this warning and proceeds to seclude herself with the other man, she becomes a sotah, forbidden to live with her husband unless she agrees to be tested with the "bitter waters." The woman is warned that if she has indeed committed adultery, the "bitter waters" will kill her; if, however, she has not actually been unfaithful, the drinking of these waters exonerates her completely.

As applied to the marriage between G-d and His people: Israel can never truly betray her G-d; at worst she can be only like a sotah, a wife whose behavior gives the appearance of unfaithfulness and causes a temporary rift between herself and her husband.

The process began at Mount Sinai, when G-d, like a "jealous" husband, warned: "Do not have any other gods before Me." But no matter how far the Jewish soul strays, she never truly gives herself to these "other gods"; she is only "hiding" from G-d, indulging the illusion that there exists a dimension of reality that is outside of G-d's all-pervading presence and providence.

Conformity or Individuality?

The name of this week's Torah reading, Naso means "Lift Up." It is always read either immediately before or after the holiday of Shavuot, highlighting how the Torah is the medium that enables a person to elevate himself. It gives him the potential to rise above the framework of mortal understanding and to relate to G-d on His terms.

There is, however, an implicit difficulty in such a concept: Generally, when we speak of transcending our personal identity, this usually connotes letting go of our individuality; conforming to a G-d-given code of conduct and thus abdicating our individual wills and personalities.

This is not Judaism's approach. Judaism teaches a person how to lift himself above: to conduct himself in a G-dly manner, not by forgetting about who he is and what potentials he has been given, but by using those potentials for a G-dly purpose.

This fusion of individual effort and divine direction is reflected in the concluding passages of this week's Torah reading, which describe the sacrifices brought by the leaders of the tribes. Each leader brought an identical offering:

the same number of animals, the same measure of incense, the silver bowls of the same size, and yet the account of the offerings is repeated verbatim for each leader.

Why repeat the entire passage twelve times?

The commentaries explain that the Torah is teaching us that the sacrifices of each leader were indeed different. Although they brought the same items, each one had a different intent. The deed was the same; the spiritual commitment differed from leader to leader.

These concepts apply to every one of us. We are all put on similar tefillin, light similar Shabbos candles etc. This does not, however, imply sheep-like conformity. Instead, it opens up a broad channel for each person to serve G-d, but rather than doing it according to the whims of our fancy, we do it on G-d's terms. ❖

Our sages have taught, "Whoever gets angry, it is as if he worshipped idols" (Zohar I, 27b). The reason for this is... because at the time of his anger, his faith has left him. For were he to believe that what happened to him was G d's doing, he would not be angry at all. For although it is a person possessed of free choice that is cursing him, or striking him, or causing damage to his property — and is accountable according to the laws of man and the laws of heaven for his evil choice — nevertheless, as regards the person harmed, this [incident] was already decreed in heaven and "G d has many agents" [to carry out the decree]...

- Rabbi Schneur Zalman of Liadi in "Tanya."

From Our Sages – Naso

If you He shall eat nothing that is made of the grapevine, from the seeds to the skin (Numbers 6:4)

*Though a vine is supported by straight reeds and forked reeds, it cannot stand up under the weight of the wine in the grapes. So if wine's own mother cannot bear its burden, how then can you?
(Midrash Rabbah)*

When Noah took to planting, Satan came and stood before him and said to him: "What are you planting?" Said he: "A vineyard." Said Satan to him: "What is its nature?" Said he: "Its fruits are sweet, whether moist or dry, and one makes from them wine, which brings joy to the heart." Said Satan to Noah: "Do you desire that we should plant it together, you and I?" Said Noah: "Yes."

What did Satan do? He brought a lamb and slaughtered it over the vine; then he brought a lion and slaughtered it over it; then he brought a monkey, and slaughtered it over it; then he brought a swine and slaughtered it over it; and he watered the vine with their blood. Thus he alluded to Noah: When a person drinks one cup, he is like a lamb, modest and meek. When he drinks two cups, he becomes mighty as a lion and begins to speak with pride, saying: Who compares with me! As soon as he drinks three or four cups he becomes a monkey, dancing and frolicking and profaning his mouth, and knowing not what he does. When he becomes drunk he becomes a pig, dirtied by mud and wallowing in filth.

(Midrash Tanchuma)

May G-d bless you and keep you (Numbers 6:24)

With G-d's blessing comes His protection of the blessing. A mortal king has a servant in Syria, while he himself lives in Rome. The king sends for him. He sets out and comes to him. He gives him a hundred pounds of gold. He packs it up and sets out on his journey. Robbers fall upon him and take away all that he had given him and all that he had with him. . . . But when G-d blesses one with riches, He also guards them from robbers.

(Midrash Rabbah)

May G-d make His face shine upon you, and give you grace (Numbers 6:25)

*He will give you the wisdom to be gracious to each other and merciful to each other.
(Midrash Rabbah)*

May G-d lift up His face to you (Numbers 6:26)

*He will turn His face towards you, for it is not the same thing for a man to greet his neighbor while looking him in the face as to greet him with his head turned to one side.
(Midrash Rabbah)*

. . . and give you peace (Numbers 6:26)

If there is no peace, there is nothing.

(Torat Kohanim) ❖

Haftorah for Parshas Naso in a nutshell

Judges 13:2-25

This week's haftorah describes the birth of Samson, a lifetime nazirite. A condign haftorah 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." ❖



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Good Shabbos to all!