
THE WEISS EDITION

נשא

Naso



How to Give

Returning Shortly

I am Holy, Therefore I Am Different

Where More is Less

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

לעילוי נשמת

הרה"ת הרב משה יצחק בן הרב חיים צבי הירש ע"ה

קאניקאוו

נלב"ע ביום י"ט סיון ה'תשד"מ

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נלב"ע ביום כ' סיון ה'תשס"ט

תנצב"ה

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נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת

מרת בת שבע בת ר' נחום דוב בער ע"ה

עלמאן

נפטרה ט"ו סיון

תנצב"ה

נשא

Naso

5:9 | ט:ה

וְכֹל תְּרוּמָה לְכֹל קֹדֶשׁי בְּנֵי יִשְׂרָאֵל
אֲשֶׁר יִקְרִיבוּ לַכֹּהֵן לֹא יִהְיֶה

*Every raised-offering of all the holy things
that the children of Israel bring to the Kohen,
it shall be his.*

How to Give

Rashi explains that this verse teaches us that the Bikkurim are given to the Kohen. Elsewhere,¹ the Torah instructs us to bring Bikkurim, the first fruits of the season, to the Beis Hamikdash, the Holy Temple, but does not state what shall be done with the fruit afterward. The Torah tells us now, “to the Kohen, it shall be his”—the Bikkurim are divided among the Kohanim.

The Torah’s portrayal of Bikkurim as a two-step process, first requiring us to bring the new fruits to the Beis Hamik-

1. Shemos 23:19.

dash and then instructing us to leave them for the Kohanim, teaches us the approach we should adopt when it comes to giving *tzedakah*.

Bikkurim must be brought from fruits of the highest quality,² whose cultivation requires great effort and patience. The mitzvah to bring the very first of these fruits to the Temple demonstrates that when we chance upon an opportunity to give to charity, we must not hesitate to part with it as we consider how difficult it was for us to earn. Rather, we should readily give the first and finest of our earnings to a G-dly purpose—*tzedakah*.

The ultimate challenge, however, is not in contributing toward a holy or communal cause, but in giving the first of our earnings to the poor, for their personal benefit. We can rightfully argue: why is the next person more entitled to the first fruits of my labor than I am? I, too, am needy and deserving!

The mitzvah of Bikkurim shows us how to surmount this inner struggle: by bringing the new fruits to the Temple *before* giving them to the Kohen. Figuratively, this means to regard the first of our earnings as funds that already belong to charity. The process begins with “bringing the fruits to the Temple,” because the struggle of parting with our hard-earned money in favor of giving it to someone else exists only so long as we are parting with *our* possessions. Once we regard the funds as belonging to charity, giving them away becomes much easier.

—*Likkutei Sichos, vol. 8, pp. 39–40*

2. See Mishneh Torah, Hil. Bikkurim 2:3.

 ה:יב | 5:12

אִישׁ אִישׁ כִּי תִשָּׁמָה אִשְׁתּוֹ וּמָעַלָהּ בּוֹ מְעַל

A man whose wife strayed and was unfaithful to him.

Returning Shortly

A *sotah* is a married woman who is suspected of adultery and prohibited from being with her husband until she proves her innocence. The term *sotah* means “woman who strays,” and comes from the verse in the Torah, “A man whose wife strays (*sisteh*) and was unfaithful to him.” The word *shtus*, meaning foolishness or irrationality, stems from the same root. By using a term synonymous with foolishness to describe the *sotah*’s sin, the Torah teaches us that it is simply inconceivable that a Jew would transgress the Torah’s laws unless he or she is not thinking rationally.³

The Torah’s allusion to this principle in the context of the laws of a *sotah* also teaches us that, like a *sotah*, a Jew who is distant from G-d through “foolish” transgressions is in this state only temporarily. A *sotah* is not necessarily guilty of adultery; she is deemed a *sotah* simply because she behaved in a manner that allowed for suspicion. Such conduct is, in and of itself, immodest for a Jewish woman, and temporarily bars her from her normal married life. Once she drinks the miraculous “*sotah* waters,” however, and establishes her innocence, she returns to her husband and they continue living together. In fact, the Torah promises that her marriage will now be even more blessed than it was previously.⁴ If she was barren, she

3. See Talmud, Sotah 3a.

4. See Bamidbar 5:28.

will now conceive; if she gave birth painfully, she will now give birth with ease; if she used to give birth to unattractive children, she will now give birth to beautiful children.⁵

The same is true concerning the distance we put between ourselves and G-d when we sin. The Jewish people as a whole are regarded as G-d's "wife," which is why our conduct is of such significance to Him. Yet even when the foolishness of the *yetzer hara*, the evil inclination, gets the better of us, our distance from G-d is only temporary. Ultimately, every Jew will certainly do *teshuvah* and be cleared from sin, and our relationship with G-d will be renewed and enhanced.

—*Likkutei Sichos, vol. 2, pp. 313–314*

5. See Talmud, Sotah 26a; Talmud Yerushalmi, Sotah 3:4.

 6:8 | ח:ו

כָּל יְמֵי נְזִירוֹ קֹדֶשׁ הוּא לַיהוָה

All the days of his separation, he is holy to G-d.

I am Holy, Therefore I Am Different

A *nazir* is an individual who chooses to dedicate himself to G-d, by vowing to abstain (usually for a limited period of time) from wine or any grape products, from cutting his hair, and from defiling himself with the ritual impurity contracted from the dead.

The Torah emphasizes, however, that being a *nazir* is not just a matter of abstinence. Rather, “all the days of his separation, he is holy to G-d”—the *nazir*’s vow is a pledge of holiness, in the context of which he undertakes certain restrictions.

This understanding of the laws of *nazir* teaches us a valuable lesson. The Torah demands that we conduct ourselves in a manner that far exceeds society’s ethical and moral standards. In addition, we are encouraged to distance ourselves from even a faint brush with the Torah’s prohibitions. Now, one way to approach these expectations is from a place of fear and frailty: a person regards himself (correctly or incorrectly) as spiritually or morally weak, and therefore accepts that he must take extra precautions to prevent himself from succumbing to corruption, sin and immorality.

The ideal and correct approach, however, is one of distinction and pride. Like the *nazir* who is “holy, therefore abstains,” a Jew must approach the Torah’s high standards and

expectations with the attitude that “I have been set apart by G-d to be distinguished and sanctified; would it befit me to behave otherwise? Considering my illustrious lineage—I am a descendant of Avraham, Yitzchak, Yaakov, Sarah, Rivkah, Rachel and Leah—how can I compare myself to the rest of society? G-d selected *me* to receive the Torah. It therefore behooves me to be different, and to take the high road in all areas of sanctity and morality.”

—*Toras Menachem, vol. 44, pp. 75-79*

 7:3 | ג:ז

וַיָּבִיאוּ אֶת קַרְבָּנָם לִפְנֵי ה' שֵׁשׁ עֲגָלוֹת צֶבַע וּשְׁנַיִם עֹשֶׂר
 בָּקָר עֲגָלָה עַל שְׁנַיִם הַנְּשָׂאִים וְשׁוֹר לְאֶחָד

They brought their offering before G-d: six covered wagons and twelve oxen, a wagon from each two princes and an ox from each one.

Where More is Less

Bnei Yisrael's generosity when they donated materials for the construction of the Mishkan was extraordinary. As the craftsmen told Moshe, "The people are bringing very much, more than is enough for the labor of the articles which G-d had commanded to make."⁶ In contrast, when the Mishkan was later dedicated, the princes of the tribes jointly gave what seems to be a very meager gift: "six covered wagons and twelve oxen, a wagon from each two princes and an ox from each one." Each of the princes sponsored only *half* a wagon, instead of donating a full wagon of his own!

This is even more troubling considering the purpose the wagons would serve—to assist the *Levi'im* in transporting the Mishkan and its parts. Knowing the many items requiring transportation, why did the princes limit their donation to a mere six wagons, barely enough to do the job?

As components of the holy Mishkan, every wagon in its entirety needed to be critical to the Mishkan's service. The Mishkan would be a dwelling place for G-d, wherein the G-dliness and Divine purpose inherent in all of creation would

6. Shemos 36:7.

be revealed and manifest. Indeed, our Sages taught, “In all of G-d’s creation, He did not create even one thing for naught.”⁷ Certainly, then, in the Mishkan itself, if any of its components were unnecessary or underutilized, the integrity of the entire Mishkan would be compromised.

The princes’ donation was therefore limited to six wagons—no less, but also no more. Since the task *could* be completed with six wagons, to spread the load over more than six would mean that each of the wagons was not being used to its fullest potential.

The same is true of the “Mishkan” that we each create within our own lives. Only when all our talent and potential is fully utilized for the purpose for which it was created—“I was created only to serve my Creator”⁸—is the home we make for G-d truly complete.

—*Likkutei Sichos, vol. 28, pp. 40-48*

7. Shabbos 77b.

8. Kiddushin 82a.

לעילוי נשמת

הרה"ת ר' **יצחק נח**

בן האדמו"ר ר' **משה מנחם מענדל** ע"ה **מסלאנים**

סילווער

נלב"ע ביום ח"י סיון ה'תשמ"ב

ולעילוי נשמת הרה"ת **בנימין זאב** ע"ה

בן יבלחט"א הרב **אברהם יוסף** שי' **סילווער**

נלב"ע ביום כ"ב סיון ה'תשע"ג

תנצב"ה

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נדפס ע"י בני משפחתם שיחיו

לזכות

הנערה **רבקה הנדל** תחי'

בת הרה"ת **רפאל** זוזגתו מרת **חיה מושקא** שיחיו

אנדרוסיער

לרגל הגיעה לגיל שתים עשרה שנה

היא עונת בת מצוה בשעטו"מ ביום י"ט סיון ה'תשפ"ו

יה"ר שתקבל על עצמה עול מלכות שמים ועול מצוות בלבב שלם,

ותצליח בקיום המצוות מתוך יראת שמים טהורה

לנח"ר הורי' וכל משפחתה שיחיו

לזכות

הת' **רפאל ברוך** שי'

לרגל הכנסו לעול המצוות בשעטו"מ

ביום ט"ז סיון ה'תשפ"ו

יה"ר שישגדל להיות חסיד, ירא שמים ולמודן

לנח"ר הוריו וכל משפחתו שיחיו

.

נדפס ע"י הוריו

הרה"ת ניסן זוזגתו מרת מרים שיחיו פעוונזנער

לעילוי נשמת
מרת רבקה
בת ר' חיים שלום ע"ה
ג'ייקובס

נפטרה י"ב סיון ה'תשפ"ד

ולעילוי נשמת בעלה
הרה"ח הלל ב"ר יוסף ע"ה
ג'ייקובס

נלב"ע ביום ז' תמוז ה'תשנ"ח
תנצב"ה

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נדפס ע"י בנם

הרה"ת ישראל אברהם
וזוגתו מרת רחל ומשפחתם שיחיו
ג'ייקובס



THE LIGHTPOINTS PROJECT WAS MADE POSSIBLE
THROUGH THE GENEROUS SUPPORT of
Rabbi Moshe Aaron Tzvi and Mrs. Ruty Weiss