



THANK YOU HASHEM

For Shabbos Kodesh!

Parshas Naso

HaMeor Shebah

A Short Burst of Relevance

נשא את־ראש בני גֵרְשׁוֹן גם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם:

"Take a census (literally - "lift up the head") of the children of Gershon..."

DUE TO OUR many sins, our holy nation has been exiled from our precious land, Eretz Yisrael, for close to 2,000 years. Over this lengthy sojourn through foreign cultures we have lived in many places, divorced in body and spirit from the Land of our soul. This exile is considered to be a form of *"geirushin"*, "divorce". We have been cut off from our precious status as the pinnacle of Hashem's world, instead languishing in the shadow of divine concealment with all of the suffering that has brought. But even within the exile, our loving Father in heaven has given us a gift by way of which we may again catch a glimpse of His glory and bask in divine revelation. This gift is the Torah, in which Hashem inscribed His very Soul – *"ana nafshi kesavis yehavis."* When a Jew connects himself with the Torah in thought, speech, and action, he carves out for himself an island of redemption within the exile. Though his feet, like Yaakov's ladder, remain firmly planted on the dark and dismal ground of a broken world, his heart and mind rise above the smoke to encounter the majestic completion of the spiritual reality. The letters of the Torah are vessels for such intense levels of holiness that even when we merely look at them (and certainly when we contemplate them deeply) the holiness they contain enters our lives to elevate, purify, and renew our marriage to the Master of the world. The holy Chozeh m'Lublin sees this message hinted to in the words of our verse. **"Naso es rosh b'nei Gershon"**: The words *"b'nei Gershon"* refers to klal Yisrael when they are in a state of exile, as the

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WITHIN YOUR REACH
ONLY WHEN YOU
START REACHING
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word *"Gershon"* is a form of the word *"geirushin"*, divorce. The verse is telling us: **"Naso"** - if we want to lift ourselves, the *b'nei Gershon*, out of our miserable exile in the realm of the physical and mundane, the key is **"es rosh"**. The word **"rosh"** contains the opening letters of the words **"Shishim Ribo Osios"**, a reference to the Torah which contains 600,000 letters. The *pasuk* is teaching us that by connecting ourselves to the divine Light held within the letters of the Torah in thought, speech, and action, we can experience personal redemption from this bitter exile and pull back the mask behind which Hashem is hiding, waiting for us to find Him. 🙏

Parsha Roundup

A 60-second Review

- 👑 Moshe completes the census of the Jewish nation in Midbar Sinai by counting a total of 8,580 male Leviim between the ages of 30 and 50. These men would be doing the actual work of transporting the Mishkan.
- 👑 Hashem communicates with Moshe, teaching him the laws of the *sotah* – a woman who is suspected of adultery, as well as the laws of the *nazir*, who swears off of wine, lets his or her hair grow long, and is not allowed to become contaminated through contact with a dead body. Ahron and his descendants, the kohanim, are taught how they are to bless the Jewish nation.
- 👑 The Nesiim, leaders of the twelve *shevatim*, each bring their offerings for the inauguration of the Mizbeach. Although their gifts are identical, each is brought on a different day and is described individually by the Torah.

Tohameha

Tasting the Depth of Shabbos Kodesh

WITH THE HELP of Hashem, we have completed our study of the Chernovitzer Rav's discourses on the *avodah* of Friday night. In great depth, we explored the general rectifications and strengthening of the *middos* of **Yesod**, **Hod**, and **Netzach** by way of lighting Shabbos candles, davening *maariv*, singing *zemiros*, and making *kiddush*. Let us now delve into the inner dimension of Shabbos day and the great spiritual treasures it holds for each and every Jewish soul. The Chernovitzer Rav begins by explaining that Shabbos day is aligned with the *middah* of **Tiferes**, the fifth spiritual energy from the bottom of the *Sefirotic* structure that sits above *Malchus*, *Yesod*, *Hod*, and *Netzach*. The *middah* of *Tiferes* is associated with the light of the sun and is embodied in the daylight of Shabbos day. It is a masculine energy, associated with pride, extroversion, glory, and confidence, and relates to the splendor of Yaakov Avinu which we draw down into the collective Jewish soul (associated with the bottommost *sefirah*, *Malchus*) on Shabbos day. The Chernovitzer explains that the lengthy *pesukei d'zimra* of Shabbos day far exceeds the *tefillos* and songs of the night before because in this extensive glorification of Hashem, we are channeling the *middah* of *Tiferes* which is revealed on Shabbos day. The *tzaddik* adds that one who has "*da'as*", a necessary requirement for the capacity of distinction, is aware that even the parts of davening that are identical to the liturgy of the weekdays should be said differently and with greater intention on Shabbos. Fascinatingly, the *tzaddik* sees this as included in Chazal's teaching that, "one's speech on Shabbos must be different than his speech during the week." 🕎

This section is adapted from the sefer "Sidduro Shel Shabbos" by R' Chaim of Chernowitz zy" a (1760-1816)

P'nimiyus Ha'Halacha

The Inner Dimension of Jewish Law

WITH HASHEM'S HELP, we will devote the next few weeks to examining some of the laws of *Berachos* and the inner dimension of their spiritual meaning. When one eats a meal consisting of bread, the *berachos* of all foods that accompany the bread or fill one's appetite during the meal are exempted by the *beracha* of *hamotzi* made on the bread which is primary. The *Mishnah Berurah* rules that anything which provides sustenance and is considered part of the meal does not require its own *beracha*. There is a discussion among the *poskim* regarding a case where one made a *beracha* of *hamotzi* on bread for the purpose of exempting all other *berachos*, despite not wanting to make the bread the primary part of his meal or even eat from it at all. Will this *hamotzi* still exempt the *berachos* on other foods? The *Mishna Berurah* (177:3) writes that because the halacha is unclear, one should not do this *lichatchilah*. However, if one finds oneself in this situation, he doesn't need to make a *beracha* on each food because there is a possibility that they were indeed exempted by the *beracha* on the bread. The *Aruch HaShulchan* (177:2) holds that the *beracha* of *hamotzi* will exempt the *berachos* on all other foods regardless of whether or not one desires to eat the bread or not. All agree that if one is eating bread on Shabbos or Yom Tov in order to fulfill the obligation of eating the meal, the other foods are covered by the *beracha* of *hamotzi*. (*Mishnah Berurah* 177:3)

In *Likutei Halachos* (*Hilchos Betziyas HaPas* 4), Reb Nosson points out that the *mitzvah d'Oraysa* of *Birchas Hamazon* is linked with the holiness of Eretz Yisrael. This bond is conveyed in the verse which introduces this *mitzvah*. The verse begins, "*V'achalta v'savata uveirachta es Hashem Elokecha*", "You shall eat, you shall be satisfied, and you shall bless Hashem your God," and concludes with the words, "*al ha'aretz hatovah asher nasan lach*", a reference to Eretz Yisrael. What is the connection between these two seemingly disparate concepts? The *tzaddik* explains that the Holy Land embodies the concept of *Malchus d'Kedusha*, Hashem's sovereignty over and

presence within the world which is grasped by those who perceive reality through the eyes of faith. Chazal teach that Hashem began the Torah with the account of creation so when the nations of the world would claim we stole the land, we could counter by explaining that Hashem created the world and He chose to give us the Land. Thus, the land of Eretz Yisrael is bound with the foundational premise of our faith, Hashem's creation of and involvement with every detail of our physical world. Seeing Eretz Yisrael as the embodiment of a Jew's faith in Hashem's sovereignty allows us to understand the bond between the Holy Land and *birchas hamazon*. Before eating any food, a Jew makes a *beracha* to affirm that this food was created by and truly belongs to Hashem. This declaration is similar to that embodied in the land of Eretz Yisrael. Therefore, Reb Nosson writes that when a Jew makes a *beracha* on any food, as all *berachos* are derived from *birchas hamazon*, the words become a vessel for the spirit of Eretz Yisrael. In fact, because Chazal tell us that Eretz Yisrael is the source of the world's sustenance, Reb Nosson teaches that it is the *beracha* and the spirit of the Holy Land it channels which allows the food to sustain body and soul.

Based on this connection, Reb Nosson writes that the **ten** mitzvos related to bread, the **ten** fingers with which one must hold the bread while making the *beracha*, the **ten** words in the *beracha* of *hamotzi*, the **ten** words in the verse describing the fruits of Eretz Yisrael, the **ten** rectifications affected during a meal taught in the Zohar, and the **ten** levels of holiness in Eretz Yisrael all correspond to the **Ten Utterances** with which the world was created as well as the **Ten Commandments**. This is because, as we have explained, the concept of *berachos* which are derived from *birchas hamazon* are aligned with the message of faith embodied by Eretz Yisrael which declares Hashem's creation of and sovereignty over the world which was renewed at the giving of the Torah upon which all of creation depended. 🕎