

## PARSHAT NASO SHAVUOT

5 - 11 Sivan 5785  
1 - 7 June 2025

### Shavuot Day 1

Torah: Exodus 19:1-20:23;  
Numbers 28:26-31

Haftorah: Ezekiel 1:1-28; 3:12

### Shavuot Day 2

Torah: Duet. 15:19-16:17;  
Numbers 28:26-31

Haftorah: Habakkuk 2:20-3:19

### Parshat Naso

Torah: Numbers 4:21-7:89  
Haftorah: Judges 13:2-25

## PREPARING TO RECEIVE THE TORAH TODAY

By the Grace of G-d  
In the Days of Preparation  
to the Season of the Giving of our  
Torah,  
5743 (1983). Brooklyn, N.Y.

To the Sons and Daughters of  
Our People Israel, Everywhere  
G-d bless you all!

Greeting and Blessing:

In these auspicious days, certainly everyone will utilize these days that are designated for additional preparation for receiving the Torah, to prepare additionally well and with extra vigor in anticipation of the great day - "The day when you stood before the L-rd, your G-d, at Chorev" to receive the eternal Torah which shall never be substituted.

Explore and consider how our ancestors prepared in the lead up to this day, beginning from that dramatic day when our Teacher Moshe received the news that "When you will lead the people out of Egypt, you will worship G-d on this Mount," meaning, that the Giving of the Torah on Mount Sinai was the ultimate goal of the Exodus, from bondage to freedom, to be servants of G-d and not servants of servants, including, not servants of "the strange god (the evil inclination) that is within you" - which only this constitutes true and complete freedom;

And it goes without saying, that all the signs and miracles that they witnessed in Egypt and on the sea, which were in a manner of "affliction for Egypt, and healing for Israel," amazed and directed their minds and hearts to their Father in Heaven with love and awe, "just as water mirrors a face to a face," as the Alter Rebbe marvels about this topic in his book, the sacred Tanya, using the well-known parable of a great and mighty king who displays his great and intense love for a commoner, etc.

And immediately on the morrow of leaving Egypt with an "upraised arm," - they began to count the days and weeks longingly, desirously, and thirstily for that auspicious day upon which G-d would descend on Mount Sinai before their eyes and give them His hidden treasure. And they ascended in holiness from day to day in preparation for this event, all

based on the guidance (and encouragement, urging and assistance) of Moshe Rabbeinu (Moses), the Shepherd of Israel, the Faithful Shepherd from his time until this very day, And meanwhile, the Holy One, blessed is He, further astounded His kindness and fed them "bread from the heavens" (Manna) and extracted for them (and gave them to drink) water from a rock (the Well of Miriam), and accommodated them and encircled them in the Clouds of Glory, and took them through the desert - far from all the vanities of this world, etc. - And after all these preparations and more, it was not enough, and when they reached three days before the giving of the Torah, they still needed to add an additional preparation - in the Shloshes Yemei Hagbalah, the Three Days of Preparation - to ascend to the highest level, in order to receive the Torah, G-d's Torah, with joy and pnimius (inwardness).

From this is understood, and all the more so, how the endeavor and preparation must be in our times to receive the Torah, the same Torah that was given at Mount Sinai.

Yet since our Torah, the Torah of Truth, states that the Holy One, blessed is He only demands that which is in man's capability (and not beyond his capabilities), He has definitely given every individual all the capabilities and everything necessary so that when the Days of Preparation and the Festival of the Giving of Our Torah arrive, man will fulfill and accomplish all of this (and do so completely, as is the will of the Giver of the Torah), and what is incumbent upon the individual is merely to bring it from the potential to the actual.

And Scripture has said, "The L-rd will give strength to His people" (and a verse always maintains its simple meaning), and our Sages, of blessed memory, explained and interpreted that "strength" here refers uniquely to the Torah - meaning, that even before the Giving of the Torah, the ability and strength have been granted to receive and fulfill it, and to do so completely. The Three Days of Preparation and the Festival of the Giving of our Torah indeed come once a year, but there is a small-scale version of this preparation and of Mattan Torah every day. As is known the explanation of the precise wording of the conclusion of the Blessing of the Torah - recited in the

Morning Blessings each day and likewise when receiving an Aliyah to the Torah - is Nosein HaTorah, Giver of the Torah, in the present tense, meaning, that each day the Torah is given anew, which automatically means that a preparation for this is also necessary, and indeed our Sages have said and instructed, "Every day they should be (as) new in your eyes."

This is similar to "When you will lead the people out of Egypt" - the holiday of Pesach, the Season of our Freedom, wherein the yearly remembrance of the Exodus is on the holiday of Pesach, and particularly, at its start, and in addition to this there is an obligation to remember the Exodus every day, twice a day ("to include the nights") - and the yearly remembrance (in the manner of every remembrance in the Torah - "remembered and done") is what brings additional vitality and light into the daily remembrance, Likewise with regard to the yearly ("once a year") Giving of the Torah and the Receiving of the Torah (and the Days of Preparation) in the third month - and from them a great influx flows and adds vitality and light in the fulfillment of the directive "they shall be (as) new in your eyes" - each and every day, throughout the duration of the day.

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May G-d grant that each and every individual will complete all the preparations, and specifically in the Days of Preparation, and until the conclusion of the seven perfected weeks, and they shall receive the Torah with joy and pnimius at the Season of the Giving of Our Torah, And in the manner described, that it shall be drawn down and affect every single day of the entire year, And in the immediate future will be fulfilled the promise: "Arise O G-d, judge the earth (with the judgment of our Torah, which is Divine judgment - 'judgment is compassion'), for You possess (rule) all the nations" - and as is written, "For then I will transform the nations to all call in G-d's Name, and serve Him with one consent,"

With the true and complete redemption through our righteous Moshiach.

With esteem and with blessing for success in all the aforementioned, and with blessing for a joyous

## Psalms for our brethren in the Holy Land

### Psalm 117

1. Praise the Lord, all nations, laud Him, all peoples.  
2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah!

(Please say Chapter 20 daily)

The physical universe is a mixture. It is a meeting-place where G-d meets together (as it were) with man, the select of all creatures; yet it is also ginat egoz, "a garden of nuts," the word egoz having the numerical equivalent of cheit, "sin." G-d gives man the capacity to choose freely, that man may choose for himself a path in life.

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**ALEPH INSTITUTE**  
No One Alone,  
No One Forgotten.

holiday of Shavuot, and to receive the Torah with joy and *pnimius*,

*Rabbi Menachem Mendel Schneerson זצ"ל*  
*The 7<sup>th</sup> Lubavitcher Rebbe*

## NASO IN A NUTSHELL

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.

## IN JEWISH HISTORY

**Sunday, 5 Sivan 5785 - 1 June 2025**

### **Jews Accept Torah (1313 BCE)**

On this day in 2448 (1313 BCE), Moses made a covenant with the Jewish people at the foot of Mount Sinai at which the people declared, "*All that G-d has spoken, we shall do and hear*" (Exodus 24:7) committing themselves to observe the Torah's commandments ("do") and strive to comprehend them ("hear"), while pledging to "do" also before they "hear."

### **Rabbis Burnt at Stake (1728)**

On 5 Sivan 5488 (1728) Rabbis Chayim and Yehoshua Reitzes were tortured and burned in Lvov, Poland after they were accused of having attempted to convince an apostate to return to Judaism.

**Monday, 6 Sivan 5785 - 2 June 2025**

### **Torah Given (1313 BCE)**

On the 6<sup>th</sup> Sivan 2448 (1313 BCE), seven weeks after the Exodus, G-d revealed Himself on Mount Sinai. The entire people of Israel (600,000 heads of households and their families), as well as the souls of all future generations of Jews, heard G-d declare the first two of the Ten Commandments and witnessed G-d's communication of the other eight through Moses. Following the revelation, Moses ascended the mountain for 40 days, to receive the remainder of the Torah from G-d.

At Sinai, G-d rescinded the "decree" and "divide" (Gezeirah) that had been in force since the 2nd day of creation separating the spiritual and the physical into two hermetic worlds; from this point on, "the higher realms could descend into the lower realms, and the lower could ascend to the higher." Thus was born the "Mitzvah" - a physical deed that, by virtue of the fact that it is commanded by G-d, brings G-dliness into the physical world.

### **Passing of King David (837 BCE)**

David, a descendent of Judah the son of Jacob as well as of Ruth, a Moabite convert to Judaism, was anointed King of Israel by Samuel in 2884 (877 BCE). All future legitimate kings of Israel were David's descendants, as will be Moshiach (the messiah), who will "restore the kingdom of David to its glory of old."

David fought many wars, defeating Israel's enemies and securing and expanding its borders. He conquered Jerusalem, purchased the Temple Mount from its Yebusite owner, and prepared the foundation for the Holy Temple (which was built by his son, King Solomon). David served as the head of the Sanhedrin and the foremost Torah authority of his generation; he is also the "sweet singer of Israel" who composed the Book of Psalms that for 28 centuries has embodied the joys, sorrows and yearnings of the Jewish people.

King David passed away on the 6<sup>th</sup> of Sivan of the year 2924 (837 BCE), age 70.

### **Cologne Jews Martyred (1096)**

On this day in 4856 (1096), during the first crusade, the Jews of Cologne, Germany chose to be killed rather than convert to Christianity. This was the case, during the first crusades, for many of the Jews who were given the choice between being killed or being baptized. Most of those who converted continued to practice Judaism in secrecy and, one year later, were permitted by Henry IV to openly return to Judaism.

### **Passing of Baal Shem Tov (1760)**

In 5494 (1734), Rabbi Israel Baal Shem Tov, who up until that time had lived as a hidden tzaddik, began to publicly disseminate his teachings. While adding nothing "new" to Judaism, he re-emphasized truths and doctrines that had been buried under the hardships of exile: the immense love that G-d has for every Jew, the cosmic significance of every Mitzvah a person performs, the divine meaningfulness that resides in every blade of grass, in every event, and in every thought in the universe. He spoke to the downtrodden masses and to the aloof scholars, giving meaning to their existence, and thus joy, and thus life. Many disciples came to imbibe the "inner soul" of Torah from him, and the new movement came to be known as "Chassidism."

Rabbi Israel passed away on the 6th of Sivan of 5520 (1760), and was succeeded (one year later, on the first anniversary of his passing) by his disciple, Rabbi DovBer of Mezeritch.

**Tuesday, 7 Sivan 5785 - 3 June 2025**

### **Ger Tzedek of Vilna Burned at the Stake (1749)**

Avraham ben Avraham, the famed "Ger Tzedek" (Righteous Convert) of Vilna, was born as Valentin Potocki, the son of Count Potocki, one of the richest landowners in Poland. As a student in Vilna he discovered Judaism and decided to convert - a capital offense in most countries in Christian Europe at the time. He fled to Amsterdam where he secretly converted to Judaism, assuming the name Avraham ben Avraham ("Abraham the son of Abraham").

Years later he returned to Vilna, where he was eventually recognized as the missing son of Count Potocki and arrested by the church. He refused to renounce his faith and was sentenced to death. He was burned at the stake in Vilna on the 2<sup>nd</sup> day of Shavuot of 5509 (1749).

**Wednesday, 8 Sivan 5785 - 4 June 2025**

### **Rabbeinu Tam Escapes Crusaders (1147)**

Rabbi Yaakov ben Meir Tam, known as the "Rabbenu Tam," was one of Rashi's illustrious grandsons. During the Second Crusade, on the

second day of the holiday of Shavuot of 4907 (1137), the Crusaders entered his hometown of Ramerupt, and pillaged and massacred many Jews.

They broke into Rabbenu Tam's house, plundered all his wealth, and seriously wounded Rabbenu Tam. On the next day, the 8<sup>th</sup> of Sivan, Rabbenu Tam escaped Ramerupt and the clutches of the Crusaders.

Two years later he completed his famous treatise on Jewish ritual and ethics, *Sefer Hayashar*.

**Thursday, 9 Sivan 5785 - 5 June 2025**

### **Passing of the Kaf Hachaim (1939)**

Rabbi Yaakov Chaim Sofer, better known as the Kaf Hachaim (the name of the monumental halachic work which he authored), was born in Baghdad in 5630 (1870). In his youth he studied Torah under the Sephardic greats of the times, such as the Ben Ish Chai.

In the beginning of the 20<sup>th</sup> century Rabbi Yaakov Chaim emigrated to the Land of Israel, and settled in Jerusalem. There he became renowned as a great Kabbalist as well as a recognized Halachic authority. He authored an eight-volume book on Jewish law, with a special focus on Jewish law and customs from a mystical viewpoint.

He passed away on the 9<sup>th</sup> of Sivan in Jerusalem and was buried on the Mount of Olives.

**Shabbat, 11 Sivan 5785 - 7 June 2025**

### **Passing of the Minchat Yitzchak (1989)**

Rabbi Yitzchak Yaakov Weiss, known as the Minchat Yitzchak (the name of the responsa he authored), was born in Galicia in 5662 (1902). He headed of the court of Jewish law, the Beit Din, in Grosswardein, Romania before WWII, and after miraculously surviving the war he assumed the same position in Manchester, England.

In the aftermath of the Holocaust, he worked diligently on aiding the many women whose husbands disappeared, and presumably perished, during the war; finding halachic "loopholes" which allowed them to remarry according to Jewish law.

He authored a nine-volume set of responsa. In this widely used work, he addresses many modern-day halachic issues which resulted from the technological explosion, as well as many medical ethics issues.

In 5739 (1979), he assumed the position of Av Beit Din (Head of Court) in the Edah Hachareidit, one of the most prominent rabbinical bodies in Israel. He served in this capacity for the remainder of his life.

He passed away on the 11<sup>th</sup> of Sivan 5749 (1989). An estimated 30,000 people attended his funeral.