

## ❖ PARSHAT NASO

### **This is the law of jealousies, when a wife goes astray (5:29)**

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 of the Divine will (see above). The Chassidic masters further investigate this prototype, finding in the particulars of the laws of Sotah insight into the deeper significance of transgression.

The Sotah is not a woman who is known to have actually committed adultery, but rather one whose behavior makes her suspect of having done so. Her faithfulness to her husband must therefore be established before the marriage relationship can be resumed.

A woman becomes a Sotah through a two-stage process: "jealousy" (kinui) and "hiding" (setirah). The first stage occurs when a husband suspects his wife of an improper relationship with another man and warns her, before two witnesses, not to be found alone with that individual. If the woman disregards this warning and proceeds to seclude herself with this person, 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 exonerate her completely. In fact, the Torah promises that, having subjected herself to this ordeal, her marriage will now be even more rewarding and fruitful than before her "going astray."

As applied to the marriage between G-d and His people: Israel can never truly betray her G-d; at worst, she can only be as a Sotah, a wife whose behavior gives the appearance of unfaithfulness and causes a temporary rift between herself and her husband. The process by which this happens was begun at Mount Sinai, where 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.

Even this she can do only because G-d has "set her up" to it by His "jealousy." In the case of the Sotah, simply secluding herself with another man does not make one a "wayward wife"--unless such seclusion has been preceded by a warning from her husband; in other words, it is the husband's "jealousy" which makes her act a betrayal--not the act unto itself. By the same token, a soul's "hiding herself" from G-d is possible only because G-d has allowed for this possibility by proclaiming "Do not have any other gods before Me," thereby giving credence to the illusion that there can be anything other. Were it not for this Divine contrivance, sin--that is, a denial of the Divine reality--would not be possible.

To continue the analogy: When the Jewish people act as a Sotah, they are tested with the bitter waters of galut (thus: "Because of our sins we were exiled from our land"). Indeed, two thousand years of exile have proven that, despite all appearances, the Jewish soul is inseparable from her G-d. The Jew may be persecuted for centuries, may assimilate for generations, but ultimately there comes a moment of truth, a moment which lays bare the question of who and what we are stripped of all distortion and self-delusion, and our innate faithfulness to G-d comes to light.

And like the bitter waters of the Sotah, galut is more than just a test. It is a "descent for the sake of ascent," a crisis in the marriage which ultimately deepens and enhances it by unearthing reserves of loyalty and commitment which remain untapped in an unchallenged relationship. The trials of galut call forth the quintessential powers of the Jewish soul, intensifying the bond between G-d and His people. (Chabadonline.com)

**"And every portion from any of the holies that the Children of Israel bring to the Kohen shall be his" (5:9)** QUESTION: The words "lo yiheyeh" - "will be his" - appear superfluous. If it is given to the Kohen, then it is obviously his? ANSWER: In nineteenth century England there lived the famous Jewish philanthropist Sir Moses Montefiore. Queen Victoria once asked him, "What is the extent of your wealth? How much do you own?" Sir Moses told her it would take him a few days to do some accounting, and afterwards, he would reply. When Sir Moses told her his wealth she became upset saying, "This is offensive: Everyone knows that you have far greater wealth." Sir Moses explained that he considered as his true wealth whatever money he gave to tzedakah. Anything else that he possessed was only temporary and could be confiscated or lost. With the phrase "Lo yiheyeh" - "shall be his" - the Torah is emphasizing that people should always consider their monetary wealth as temporary, and whatever one gives to charity "shall be his" - his real wealth which remains with him forever. (From: Vedibarta Bam by Rabbi Moshe Bogomolsky)

**This is the law of the Nazir, on the day that the days of his abstention are completed... (6:13)** Why does the Torah section dealing with the laws of the Nazir follow immediately after the section dealing with the laws of the Sotah? To tell you that whoever sees a Sotah's ruin should forswear wine. (Rashi)

Once, in the early days of Chassidism, a learned Jew happened upon a farbrengen (a Chassidic gathering). Taking in the sight of half-empty vodka bottles on the table, of Jews singing and dancing instead of studying Torah, he cried: "Jews! The Holy Temple is in ruins, Israel is in exile, and you dance and drink?!" Present at the farbrengen was Rabbi Dovid Ferkus, a senior disciple of the Baal Shem Tov. "I have a question for you," said Rabbi Dovid to the visitor. "In one place, Rashi writes that a Nazir's vow to abstain from wine is an appropriate reaction for one who witnesses human susceptibility to corruption by physical appetites. But only a few verses later, Rashi quotes the Talmudic opinion which regards the Nazir's abstinence as a sin. Which is it? Is drinking wine a positive or a negative thing to do?"

"I'll tell you the difference between the two cases," continued Rabbi Dovid. "The first statement by Rashi is addressed to one who 'sees a Sotah's ruin.' A person who is capable of seeing the negative in a fellow Jew, had better not drink wine. Wine will agitate his heart, and he'll probably be roused to discover more failings and deficiencies in his fellows. But someone who is blessed with the ability to see only the good in his fellow--for him to avoid getting together with other Jews for a lechaim! is nothing less than sinful. An infusion of wine into his heart will stimulate it to uncover the hidden good in the hearts of his fellows." (Reshimat Devarim, Chabadonline.com)

IN PUTTING ON THE TALLIT KATAN IN THE MORNING, WITH "CLEAN" HANDS (1) AND IN A PLACE WHERE A B'RACHA MAY BE SAID, RECITE AL MITZVAT TZITZIT; (L'HITATEIF B'TZITZIT IS ONLY SAID FOR A LARGE TALLIT THAT HAS THE SIZE FOR "ENWRAPMENT.") IF ONE MAY NOT SAY A B'RACHA WHEN PUTTING ON A TALLIT KATAN, THEN BEFORE DAVENING, HOLD THE FOUR TZITZIT AND SAY THE B'RACHA THEN. HOWEVER, IF ONE IS WEARING A LARGE TALLIT AS WELL, NO B'RACHA IS SAID FOR THE TALLIT KATAN. FOOTNOTE: (1) NAMELY AFTER THE RITUAL HAND WASHING (Sidur p. 6). (FROM REBBE'S HAYOM YOM SIVAN 14)

*He who is slow to anger is better than a mighty man, and one who rules his spirit than one who captures a city.*

-Shlomo Hamelech

**Sunday: 9:00 AM**

**PARTICIPATE IN WEEKLY CLASSES**

**Sunday 8:00 AM Gemara-Tractate Berachot (men)**

**Monday 8:00 PM Chumash (men and women)**

**Tuesday 8:00 PM Gemara-Tractate Sukkha (men)**

**Wednesday 8:30 PM Halacha and Tanya (women)**

**Thursday 10:00 AM Chassidus (women)**

**(NEW) 7:00 PM Reading & Learning Rashi**

**8:00 PM Class for Beverly Hills Highschool Students**

**Daily 6:45 to 7:15 AM Chasiddus**

**Between Mincha and Maariv Halacha**

**SHABBAT PARSHAT NASO**  
*June 16, 2000*

**Candlelighting: 7:49 PM**  
**Friday Mincha: 8:05 PM**  
**Early Minyan 6:25 PM**

**LATEST TIME FOR SHEMA: 9:17 AM**

**SHABBAT MORNING**

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 6:50 PM
- Mincha 7:35 PM followed by Seuda Shlishit
- Shabbat ends 8:49 PM

*Kiddush* this week is being sponsored by the Mr. & Mrs. Sussman in memory of his family yartzheit.

*Anyone who would like to sponsor a Kiddush or Seuda Shlishit can contact Rabbi Shusterman at (310) 271-9063.*

**Yartzeits:** Neuman Family (Ms. Novak-Dattel's parents & siblings) - Sivan 14, Yehuda Salzberg - Sivan 19, Esther, Kraindel, Elimelech Sussman - Sivan 20.

**Happy Birthday to** Chaya Gitel Lipsker, Ahuva Esther Graff, Sara Meisel,

There will be no class on Monday, June 19<sup>th</sup>.

**DAILY MINYONIM:**  
**Shacharit: Mon-Fri: 6:00 AM & 7:30 AM**

**ALL ARE INVITED THIS TUESDAY, SIVAN 17- JUNE 20 AFTER MAARIV FOR SIYUM ON MESECHTAS BAITZA**

***GOOD SHABBOS!***

