

## SPREAD LIGHT 358



Parsha

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Naso

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Reflective  
Question:

Where can I use my words to bring more peace, blessing, and kindness?

Gematria on the Parshah:  
The Soul of Every Mitzvah

By: Reb Moshe Herskovits

In Parshat Naso, Am Yisrael inaugurates the Mishkan, where the Nasi of each tribe brings a special offering. The Alter Rebbe asks a famous question: Why does the Torah repeat each offering? We know the Torah has no extra letters, yet three aliyyot of the entire parshah consist mostly of the repeated verses of the offerings. What does the Torah want us to learn from this?

## The Uniqueness of Each Korban

The Alter Rebbe explains that every offering looked the same on the outside, but was totally different on the inside. We wake up each day and perform the same mitzvah we did the day before. Even two Jews performing the exact same mitzvah may seem repetitive. Yet to Hashem, each Jew's inner kavanah is what makes the mitzvah unique.

The gematria of הלכה (halachah) is 60, the same as כלי (vessel). The halachah is the container of the mitzvah, and the light we pour into it is the kavanah. Just like two cups can look identical yet hold something completely different inside, two Jews can perform the same mitzvah perfectly and yet the light each one pours into it is entirely unique.

Rav Zusha of Anipoli takes this idea even further. He teaches that every mitzvah we do creates an angel. Remarkably, the gematria of מלאך (mitzvah) is 141, the same as מלאכים (angels). Rav Zusha says every angel has a body and a soul. What is the body of the angel? It is built from the halachot of the mitzvah. Just as a body without a soul is merely a shell, one can perform a mitzvah perfectly on the outside while feeling nothing within. The soul of the mitzvah is the passion and Torah wisdom we pour into the act. Rav Zusha teaches that each mitzvah radiates light, and the light it illuminates is determined by the inner kavanah.

## The Power of Tehillim

The Ben Ish Chai shares something fascinating that illustrates this idea perfectly. In Sefer Daniel, there is the great miracle of Daniel's three friends, who are thrown into a fiery furnace by King Nebuchadnezzar. Nebuchadnezzar witnesses something extraordinary: an angel appears in the furnace protecting the three friends, and they emerge without a scratch, not even the smell of fire on them.

Sanhedrin 92b teaches that at that moment, Nebuchadnezzar was about to praise Hashem, and his praise would have surpassed even the Tehillim of David HaMelech. How could it be that a great rasha would have sung greater praises than the sefer used by every Jew in their happiest and most difficult moments?

The Ben Ish Chai explains: what elevated Tehillim beyond all other praise was not the words alone, but the inner world behind them. The love, the awe, the tears, the yearning for redemption that David HaMelech poured into every word, that is what gives Tehillim its eternal power. Nebuchadnezzar, witnessing an open miracle, would have produced more powerful external words, but no one could match the inner depth that David HaMelech poured into every word of Tehillim. This teaches us that what Hashem hears is never just the words. He hears what is behind them.

## Daily Mitzvot

The korbanot of the Nessiim and the Tehillim of

David HaMelech teach us a profound lesson. We wake up each morning and pray another Shacharit, wrap tefillin, and say Birkat Hamazon, yet each mitzvah we perform is unique. Hashem does not see it as just another mitzvah. It becomes our eternity, remembered before Him now and forever in Gan Eden. Its true specialness lies in the kavanah behind it.

This is exactly the mindset the great tzaddikim embodied. Each mitzvah was not one of many, it was the only one. Rav Levi Yitzchak of Berditchev said that when he prayed, he would imagine there was nothing else left in the world, that he had reached the pinnacle. Remarkably, the gematria of מלאך is 141, the same as אין עוד (there is no other). When we perform a mitzvah, we should treat it as if it is the only one.

## The Power of One Shiur

A famous story about Rav Mordechai Eliyahu ties this all together. He was once on a lecture tour across Israel when an unknown saboteur began calling his scheduled venues and cancelling his appearances, posing as his secretary.

On one occasion, Rav Eliyahu arrived at a town to give a shiur, only to be told by the security guard that no one had come. The guard said, "Rabbi, your secretary called to say you were unwell and the shiur would be postponed." Rav Eliyahu clarified what had happened and then asked, "Was there anyone who showed up at all?" One elderly woman had.

Without hesitation, Rav Eliyahu delivered a full shiur, for hours, with the same passion he would have brought to an entire audience.

Years later, Rav Eliyahu encountered that security guard again, now a baal teshuvah. The guard said, "Rabbi, you don't remember me, but the day you gave that shiur to that one woman changed my life. I thought to myself: if this Rabbi, who represents Torah, can show such respect to a single human being, then I must discover Torah for myself."

We must remember the same. We never know whether the next dvar Torah we share, the next prayer we offer, or the next good deed we perform might change another person's life. We must tap into the reality that the unique kavanah we bring into each mitzvah brings new blessings into the world.

## Challenge

This week, choose one good deed and perform it as though there is no other mitzvah in the world.

Why the Most Broken  
Person in the Torah May  
Be the Holiest

By: Reb Adam Klasner

This week's parsha, Naso, introduces us to three families of Levi who carried the Mishkan through the desert: Kehos, Gershon, and Merari. At first glance, it sounds technical. Logistics. Transportation. Different families carrying different parts of the Tabernacle.

But beneath the surface is one of the deepest psychological and spiritual lessons about the human condition.

Kehos carried the holiest vessels — the Aron, the Menorah, the sacred altar. Gershon carried the curtains and coverings. Merari carried the

beams, sockets, and heavy planks that formed the structure itself.

And the commentators point out something fascinating.

When the Torah speaks about Kehos and Gershon, it uses the phrase "Naso es rosh" — "lift their heads," an expression of elevation and honor.

But when it comes to Merari, those words disappear.

No exalted language.  
No "lift their heads."  
Just the burden.

## Why?

The deeper teachings explain that these three families are not just historical roles. They reflect three inner states every person experiences.

Kehos represents the person who feels spiritually grounded. Their mind, heart, and actions are aligned. Holiness comes naturally.

Gershon represents the fighter. The person pushing back against distraction, fear, temptation, and destructive habits. They may not feel whole, but they refuse to surrender.

And then there is Merari.

Merari comes from the word mar — bitterness.

Merari is the person carrying emotional weight. Pain. Shame. Confusion. Addiction. Sadness. Failure.

The person who feels far from who they want to become.

And yet Merari carried the foundation of the Mishkan.

Not the sacred vessels.  
Not the visible beauty.

The beams.  
The sockets.  
The structure that held everything together.

Because real spirituality is not measured by how polished a person looks.

Sometimes the holiest act is simply refusing to shut down.

To still care. To still fight.  
To still ache for something better.

That ache matters.

We tend to believe growth belongs to people who already have clarity and control.

Judaism teaches the opposite.

The person desperate to heal.  
The person exhausted by their own patterns.  
The person who fails, but gets up again anyway.

That is not weakness.

That is the beginning of transformation.

Many people think struggle disqualifies them spiritually.

The parsha says the opposite.

You may not feel like Kehos.  
You may not even feel like Gershon.



But if something inside you still refuses to give up — if there is still a spark pushing you forward — then you are carrying the Mishkan too.

And you may be carrying its foundation.

Growth rarely starts with perfection. It starts with the refusal to remain stuck.

With the courage to say:  
"I cannot stay this way."

That moment is holy.

This week's parsha reminds us: holiness exists not only in arrival, but in the struggle to move forward. Not only in clarity, but in persistence. Not only in light, but in refusing to surrender to darkness.

Hashem does not dwell only within the perfected soul.

He dwells within the soul that keeps carrying.

## Carried

By: Rabbi Nachum Aaron Kutnowski



In Parshas Naso, during the accounting of responsibilities assigned to each of the Levitic families, the Torah records the following regarding the children of Kehas: "And to the sons of Kehas he did not give wagons, for the service of the holy is upon them; they carry on the shoulder" (Bamidbar 7:9).

The other Levitic families received wagons and oxen to transport the components of the Mishkan, but Kehas received none. This is because they were charged with carrying the sacred vessels: the Aron, the Menorah, the Shulchan. These could not be loaded onto a wagon, but had to be borne directly on their shoulder.

At first glance, this seems like a unique burden. Everyone else received assistance. Why did Kehas receive only responsibility?

The Gemara in Sotah reframes this entirely. At the crossing of the Yarden in the time of Yehoshua, when the moment came to pass through the water, it was not Kehas who carried the Aron — it was the Aron that carried them. As the verse states: "The Aron of Hashem and the Kohanim crossed before the people" (Sotah 35a). What had appeared to be a burden had become the very mechanism of their support.

The Kli Yakar draws the deeper implication. The Aron carrying its bearers, he explains, is a model for all who support Torah and those who learn it. They appear to be the ones carrying — but in truth, they are the ones being carried (Kli Yakar on Shmos 25:22).

The miracle at the Yarden was not a one-time event. It is a permanent truth about the nature of Torah. As Shlomo HaMelech wrote: "עֵץ חַיִּים: הִיא לַמְּחַיִּים בָּהּ" — "It is a tree of life for those who hold fast to it" (Mishlei 3:18). To carry the Torah — through learning, through support, through commitment — is never a one-sided act. The Torah really carries those who grasp hold of it.

There are moments in life when we feel we have been given a burden without support. Parshas Naso suggests a different reading of these moments. What looks like an absence may be an invitation to a closeness that wagons would have kept at a distance.

Those who carry the Torah discover that it was carrying them all along.

## The World Needs Your Voice!

By: Rabbi Avrohom Jacks



The Voice of G-d thundered from Sinai so loud that the foundations of the world shook, and then, on purpose, G-d went silent.

When Moses entered the Tent of Meeting, he heard the very same Voice that had split open the heavens at Sinai. The same frequency, the same cosmic power. And yet, the moment that Voice reached the entrance of the Tent, it stopped. It did not carry outside. The rest of the world heard nothing.

The Voice did not naturally fade or grow quiet. A specific miracle held it back. G-d intentionally contained His own voice so that the world outside could remain a place of free choice, a place where human beings could wrestle, search, and ultimately choose to build something holy.

Here is what hits you when you sit with this long enough. G-d has no limit. He could have filled every corner of creation with His Voice and eliminated all confusion forever. Instead, He chose restraint. He chose to compress His infinite light into one small tent, with one man. He did this, so that the work of revealing that light would belong to you.

This is our purpose. Every single one of us has had a moment where something cracked open inside. A prayer that landed differently, a teaching that rearranged your thinking, a Shabbos table where you briefly felt that everything was going to be okay. That was your Tent of Meeting. That was G-d speaking to you in a frequency no one else around you could hear.

The simple and urgent question then becomes, "What are you doing with what you heard?"

You were given access to something rare and precious, a glimpse of divine clarity in a world designed to obscure it. Your life, your personality, your specific relationships and specific struggles, these are the outer world that is waiting for the Voice to arrive. G-d built the silence so you would have somewhere to bring the light.

Walk back out. The world is waiting.

## The Holiness of Repetition

By: Reb Yacov Aboudi



One of the most astonishing sections in the Torah appears at the end of פרשת נשא.

The נשיאים bring their offerings for the dedication of the Mishkan, and the Torah repeats every detail — twelve times. The exact same korban:

the same silver bowl, the same basin, the same flour, the same animals, the same incense.

The Torah could have summarized it all in one sentence: "Each נשיא brought the same offering." Instead, it repeats the entire korban again and again across nearly an entire parsha. Why?

Chaz"l already address this question. The Midrash Bamidbar Rabbah (13:14) explains that although the korbanot were externally identical, each נשיא carried entirely different inner intentions and spiritual meanings within his offering. Similarly, the Ramban (Bamidbar 7:2) explains that each נשיא brought his korban with unique wisdom and inner purpose.

Externally the same. Internally worlds apart.

And perhaps the repetition itself is the message.

The modern world sees repetition as wasted space. If something repeats, we summarize it, compress it, automate it.

But Torah does not measure actions only by external appearance. Two people can perform the exact same mitzvah while inhabiting entirely different spiritual worlds.

One person davens mechanically. Another davens מתוך שברון לב.

One person gives צדקה out of obligation. Another out of compassion.

One parent prepares supper exhausted and resentful. Another prepares it exhausted — but lovingly.

Externally identical. Spiritually entirely different.

The Sefer HaChinuch teaches, האדם נפעל כפיי — a person is shaped by repeated actions.

We do not merely perform our habits. Eventually, our habits perform us.

Holiness is not usually created through one dramatic moment. It is formed through repeated action that slowly reshapes the soul itself.

The world celebrates inspiration. Torah celebrates transformation. And transformation comes through repetition.

This may explain one of the most famous stories about עקיבא ברי.

The Gemara describes how Rabbi Akiva, still an unlearned shepherd at the age of forty, noticed water dripping continuously onto stone until it carved through the rock.

Rabbi Akiva realized: "If water can penetrate stone through constant repetition, then surely words of Torah can penetrate the human heart" (אבות דרבי נתן ו:ב).

That moment changed his life.

Not because of one dramatic revelation, but because he understood the power of consistency.

A single drop appears meaningless. But thousands of drops reshape stone itself.

And perhaps this is exactly what the Torah is teaching through the repeated korbanot of the נשיאים.

Real holiness is rarely dramatic. It is cumulative.

Another minyan. Another bracha. Another daf. Another act of patience. Another time refusing to speak lashon hara. Another quiet act of kindness nobody notices.

And we often think: "Nothing is changing."

But the Torah says otherwise.

The repetition itself is what changes us.

The Zohar teaches, אתעורות ודתתא אתעורותא — an awakening below creates awakening above.

In the world of פנימיות, no sincere mitzvah is ever truly repetitive.

Every mitzvah leaves another imprint upon the soul.

The same action performed by a different person is not the same action. And even the same person is no longer the same person they were yesterday.

Perhaps that is why the Torah refuses to summarize the offerings of the נשיאים.

Because before Hashem, no sincere act is ever merely repetitive.

A mitzvah may look identical externally — but if the person has changed, then the mitzvah has changed.

And perhaps that becomes the question each of us must ask ourselves:

Are the repeated actions of my life merely routines I am surviving...

Or are they the drops of water slowly reshaping who I am becoming?

