

CHAYUS

A Shabbos Stimulus

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Bamidbar, 5781 – May 14, 2021

ערב שבת פרשת במדבר, ג' סיון, ה'תשפ"א

✧ כתר שם טוב ✧

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The Names of the Tribes

The names of the twelve tribes allude to positive characteristics. However, if we lack genuine humility and submissiveness to G-d's will, our positive attributes can easily become perverted into negative traits. This is accomplished by the *yetzer hara* convincing us to engage in positive activities with ulterior, self-serving motives.

The name Reuven comes from *re'u ben* (See—a son!). The *yetzer hara* turns this into “See that *I am* a son!”—we desire that others see and take note of our accomplished status.

The name Shimon comes from *shama* (heard). The *yetzer hara* turns this into a desire for *sham'o*, his reputation—we want our good deeds to be widely publicized.

The name Levi comes from *lavah* (join). The *yetzer hara* causes us to desire that people attach our names to those whom society considers the distinguished elite. The name Yehudah comes from *yodeh* (praise). This is turned into a desire to receive praise for our deeds.

If we work on ourselves to become truly humble—and not for the sake of being considered humble in the eyes of others—then we forestall the development of these negative tendencies, and the names can retain their original, sacred implications of characteristics that are purely for the sake of heaven.

Focus: Do good to be good, not to look good.

✧ שער הבטחון ✧

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Medical Advice

You surely know that which is said regarding King Assa of Judah, who, despite his great piety, relied upon the doctors at the time when he was ill, as it is written (II Chronicles 16:12): *And also when he was ill he did not seek the L-rd, only the doctors, and he was punished for this.*

Commentary: A person who relies on any being other than G-d to help him, thinking that this other being may also sometimes help him and forgetting that G-d is the only power in the world, cannot be considered a person who has bitachon.

King Assa should have asked G-d to heal him and then rely on Him to heal him either through the doctors or through whichever means He saw fit. Instead, the king relied solely on the doctors to heal him, for which he was punished.

The *Shulchan Aruch* states: Permission has been granted to a doctor to heal, and it is a commandment upon him to heal. This is considered saving human lives

(*pikuach nefesh*), and absent of his curing he is spilling blood (*Yoreh Dei'ah* 336:1). The *Taz* (ibid. 1) explains the contradictory words *permission* and *commandment* to mean that a cure comes from G-d through beseeching Him for mercy and health. G-d, however, created the world in a way that His cure comes through the medium of a doctor. He has in a sense given a health professional his “permission” to heal. Now, the doctor is commanded to act on his G-d given ability to cure.

A man wrote to the Lubavitcher Rebbe that his wife was instructed by doctors to be hospitalized, but she was afraid of the hospital. The Rebbe replied: “You should explain to her, in words that she can appreciate

(based on her current state of mind), that G-d created the world, and it is He Who controls it. He controls both the western hemisphere, where I am situated, and the eastern hemisphere, where... you are situated. The verse states, He *spoke, and it came into being; He commanded, and it endured* (Psalms 33:9); thus, nothing takes place in the world without G-d, and everything that He desires takes place. However, G-d wants us to make a natural medium—things should happen in a natural way.

“When a Jew, be it a man or a woman, doesn’t feel well and a doctor must be summoned, this does not mean that the doctor is going to do whatever he feels

like doing. What is really happening is that G-d has chosen this doctor to be His emissary and to carry out His mission.

“When a person has *bitachon*, trusting without any doubt that G-d conducts the world, he is then granted the privilege of seeing this with his physical eyes, too, at every single step... Therefore, when your wife goes to the hospital on the doctor’s orders, she is still under G-d’s surveillance. And He will watch over her and see to it that things will work out in the way that is best for both her physical and mental health” (*Igrot Kodesh of the Lubavitcher Rebbe*, vol. 3, p. 441).

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the [Lubavitcher Rebbe](http://www.lubavitcherrebbe.org)

Keeping the Kehuna

The Verse: In the middle of a passage describing the duties and obligations of the levites, the Torah interjects, “You shall appoint Aaron and his sons, and they shall keep their *kehunah*; any outsider [non kohen] who approaches shall be put to death.” (*Bamidbar* 3:10) What does the phrase “keep their *kehuna*” mean? Rashi offers the following explanation:

The Rashi: *They shall keep their kehunah* — This refers to receiving the blood in a basin, dashing the blood, burning the fats, and the rites entrusted to the kohanim.

The Question: Ibn Ezra offers an interpretation that is closer to the literal meaning of the Torah’s wording: “*They shall keep their kehunah* — They should not allow their *kehunah* to become invalidated.” Meaning, the *kohanim* should guard their status as *kohanim*, and not do any action which would invalidate their *kehunah*.

How does Rashi determine that this verse refers to services performed by the kohanim?

The Groundwork: Rashi cannot accept Ibn Ezra’s explanation here, because the verse’s opening words “you shall appoint” intimates a new, previously unstated command. Yet the command instructing the *kohanim* to avoid becoming invalidated is found earlier, in *parshas Emor*. Rashi, therefore, explains that the command, “keep their *kehuna*” refers to certain rites which *kohanim* should keep for themselves exclusively, and not allow a non-*kohen* to perform.

But why would the Torah insert this command in the middle of a passage delineating the levites’ responsibilities? From this unusual placement, Rashi learns that this section dealing with the levites might lead a person to the conclusion that there are some rites of

the kohanim that can be performed by a levite. To forestall this mistaken conclusion, our verse indicates that these rites are the exclusive domain of the kohanim.

The Explanation: Previously, in verse 8, the Torah defined the role of the levite, as one who executes certain ritual obligations in the *Mishkan* on behalf of the Jewish people. It might be thought, therefore, that any ritual service performed by the Jewish people themselves, at any point in history, could be done for them by the levites.

In *parshas Bo* (12:7-9), we find that the Jews themselves collected the blood from the Pesach sacrifice, applied it to the doorposts, and roasted the sacrifice over the fire. These three actions correspond to the sacrificial procedures done in the *Mishkan*: a) collecting the blood, b) dashing it on the altar, and c) burning the fats of the sacrifice.

We may have assumed that a levite could have performed these rites of the Pesach sacrifice on behalf of the people even after the *Mishkan* had been erected.

To counteract this mistaken assumption, the Torah interjects with “they shall keep their *kehunah*” — teaching that these rites belong exclusively to the Kohanim.

The Lesson: The importance of the distinction between the roles of a kohen and a non-*kohen*, despite the Torah’s general attitude of inclusivity in divine service, is a reminder of how important the distinction is between a Jew and a non-Jew. The desire to dissolve this barrier through a “conversion” that does not meet *Halachic* requirements does great harm to both the Jewish people and the non-Jewish person.

Based on Likkutei Sichos vol. 18, p. 1

Where is Your Focus?!

“The children of Israel shall encamp each man by his division with the flag staffs of their fathers’ house; encircling the Tent of Meeting they shall encamp” (Bamidbar 2:2).

This command continues nowadays in a spiritual sense. The entire Jewish people must camp around the Tent of Meeting, meaning that all of our efforts and intentions must be directed towards regaining the *beis hamikdash*, the *aron*, and the *kodesh ha-kadashim*. True, each tribe has its own flag. Some excel in Torah

study, others in prayer, and others in kind deeds – each group following the path of their fathers. Nevertheless, all of our flags must be focused towards this one goal – bringing the complete redemption and the third *beis hamikdash*.

Chaim VeShalom

ילקוט לוי יצחק על התורה

FROM THE REBBE’S FATHER

רב"ל רבי לוי יצחק שניערסון

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shloma

- והחנים קדמה מזרחתה דגל מחנה יהודה ... והחנים עליו מטה יששכר ...
- *Camped on the front, or east side: the standard of the division of Yehudah... And camping adjacent to it: The tribe of Yisachar...*
- דגל מחנה ראובן תימנה ... והחנים עליו מטה שמעון ...
- *On the south: the standard of the division of Reuven... Camping adjacent to it: The tribe of Shimon...*
- דגל מחנה אפרים לצבאתם ימה ... ועליו מטה מנשה ...
- *On the west: the standard of the division of Efrayim... Adjacent to it: the tribe of Menasheh...*
- דגל מחנה דן צפנה ... והחנים עליו מטה אשר
- *On the north: the standard of the division of Dan... Camping adjacent to it: The tribe of Asher. (Bamidbar, 2:3-27)*

Beside Or Beyond?

Context: The Parsha is describing the order in which the Jewish People camped throughout their journeys in the desert, on all four sides of the Mishkan. The tribes were divided into four groups of three. Each group had its ‘leading’ tribe with two others alongside it.

There is a fascinating Mishna, in which these verses play a foundational part¹. The discussion centers around the *Shulchan* (Table of the Showbread) in the *Beis Hamikdash*, and the requirement to place an offering of frankincense on it each week.

“Abba Shaul says: There, in the space between the two arrangements (of the *Shulchan*), the priests would place the two bowls of frankincense that accompany the showbread. The Sages said to him: But isn’t it already stated²: “And you shall place pure frankincense על [“*al*”, literally “upon”] each arrangement...”? (The verse seems to indicate that the frankincense is placed upon the showbread i.e. on top of the top layer and not next to it, on the table itself). Abba Shaul responded to the Sages: Isn’t it already stated³: “And adjacent to him עליו [*alav*] shall be the tribe

of Menasheh”?! (Just as the preposition עליו “*alav*” in our verse means that the tribe of Menasheh pitched camp **next to** the tribe of Efrayim and not **upon them**, so too, the preposition על “*al*” means that the frankincense was placed **next to** the arrangements of the showbread, on the table, not above the bread.)

Driving Questions:

1. Why did Abba Shaul skip the first two mentions of the word עליו [*alav*] in the previous verses (with regard to Yisachar or Shimon), and choose the 3rd time it appears in this description (in connection with Menasheh) as his proof?
2. What is the connection to Abba Shaul’s name?

R’ Levi Yitzchak explains:

The word עליו [*alav*] literally means **above him**. In the first two descriptions (and the 4th) one can in fact learn that it means ‘above’, not adjacent. Obviously not physically (you can’t camp on top of another tribe) but *spiritually*. It might indeed be referring to the greatness

1. Menachos, 11:5.

2. Vayikra 24:7.

3. Bamidbar 2:20. The verse in our Parsha quoted at the top.

of the tribe mentioned (second), teaching us that they were on a loftier spiritual level than the first primary tribe. Hence it will not serve as proof that it means 'adjacent to' as Abba Shaul is attempting to prove. This can only be proven from Menasheh.

To explain: In the case of Yehuda-Yisachar or Reuven-Shimon there is reason to say that Yisachar was spiritually greater than Yehuda, and Shimon was greater than Reuven. When it comes to Efrayim and Menasheh, however, it can't be explained this way and therefore the "alav" is clearly defined as adjacent to.

How so?

The tribe of Yehuda was blessed with the royalty, while the tribe of Yisachar was blessed with Torah.⁴ The Mishna states,⁵ "Torah is greater than the priesthood or royalty." Thus the tribe of Yisachar is "alav" (on top of) i.e. of greater spiritual caliber than the tribe of Yehuda.

4. See Divrei HaYomim I, 12:33.

5. Avos, 6:6.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Bamidbar, 7th Aliyah
Tehillim*	Chapters 23 – 28
Tanya*	Chinuch Katan, אך הנה, עמ' עו- אך הנה, ידוע... - יתברך וית'
Rambam – Sefer Hamitzvos*	Positive Mitzvah #248.
Rambam – One Chapter*	Sefer Kedusha – Hilchos Shechitah, Chapter 12
Rambam – Three Chapters**	Sefer Mishpatim – Hilchos Nachalos, Chapter 3-5

*Available in the Chayenu Print & App

**Available in the Chayenu App

The same logic can be applied to the tribes of Reuven and Shimon. One of the many ways in which we see the spiritual greatness of Shimon over that of Reuven is in the portion of land they each received.⁶ The tribe of Reuven opted to remain in Transjordan, while Shimon lived in Eretz Yisroel proper, connoting a higher level of divine connection.

Regarding the tribes of Efrayim and Menasheh, however, we can't apply this logic. It is evident in many ways that Efrayim was spiritually superior. Ya'akov chose to place his right hand on Efrayim despite him being younger than his brother Menasheh, and prophesied that he, Efrayim, would be greater.⁷ Thus, here עָלָיו [alav] must mean 'adjacent to' (not 'above').

R' Levi Yitzchak adds that this connection is demonstrated also in the realm of Remez — allegory (in this context — Gematria).

This teaching was taught by Abba Shaul. When subtracting the numerical value of מְטֵה (tribe) from מְנַשֶּׁה Menasheh,⁸ one arrives at the name אַבְיָא שְׂאֵוִל Abba Shaul.⁹

395	$\overset{(5)}{=}$ $\overset{(300)}{ה}$ + $\overset{(50)}{ט}$ + $\overset{(40)}{נ}$ + $\overset{(40)}{מ}$
-54	$\overset{(5)}{=}$ $\overset{(9)}{ה}$ + $\overset{(40)}{ט}$ + $\overset{(40)}{מ}$
=341	$\overset{(30)}{=}$ $\overset{(6)}{ל}$ + $\overset{(1)}{1}$ + $\overset{(300)}{א}$ + $\overset{(1)}{ט}$ + $\overset{(1)}{א}$ + $\overset{(2)}{ב}$ + $\overset{(1)}{א}$

Toras Levi Yitzchok — Chiddushim U'biurim L'Shas — pg. 241

6. R' Levi Yitzchak brings a number of ideas as to how we can see the spiritual superiority of Shimon over Reuven. See source text for a full discussion on this topic.

7. Vayechi, 48:19.

8. In the words of R' Levi Yitzchok:

אם תסיר מספר מט"ה מן מנשה, כי הרי "ועליו" הרי רק המטה של מנשה, ולא מנשה עצמו. ישאר מספר אב"א שאו"ל, ואם תסיר מטה של מנשה קולא מ"ם נ"ן ש"ן ה"ה ישאר מספר שני בוי"י לבונה, במקונו....

9. His two names Abba Shaul, have an additional connection to the tribe of Menasheh. When receiving their portion in Eretz Yisroel, half of Menashe received a part inside the land, while the other half received a portion in Transjordan. These two ideas are expressed in the names Abba Shaul. Abba referring to the part inside the land and Shaul referring to the part outside of it. See source text for a complete understanding of these ideas.

לעילוי נשמת

ר' חיים שניאור זלמן יהודה ע"ה בן
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