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maskil Le'David

Hashem Desires Unity Among the Tribes

"Then the leaders brought forward offerings for the dedication of the Altar on the day it was anointed" (Bamidbar 7:10).

The word "dedication" (חנוכה), is cognate with "education" (חונך), while the Mizbe'ach (Altar) symbolizes Am Yisrael. Together, the leaders of the tribes educated Am Yisrael and taught them that everything depends on unity. This is the meaning of, "A wagon for each two leaders, and an ox for each." Each leader paired up with another leader to show Am Yisrael the importance of unity, "As one man with one heart." In this vein on the words, "A wagon for each two leaders," the Seforno explains: "As a sign of brotherhood among them, through which they became fitting to have the Shechina rest among them, as it says (*Devarim* 33:5), 'He became king over Yeshurun when the numbers of the nation gathered in unity.'"

The term "wagon" (עגלה) is a further allusion to unity, since "עגלה" comes from the word "עגול", round. A circle (as opposed to a square which has corners) is a symbol of unity since all positions on a circle are equally distant from the center. The Admor of Sanz, zy"ta, explains the custom of baking round matzot: round matzot hint to unity and the idea that no one person is greater than the other. Just as in a circle there are no corners where an individual can distance himself, so we must all remain united.

The idea of Sefirat Ha'Omer can be explained accordingly. Hashem commanded us to count forty-nine days in preparation for receiving the Torah. Sefirat Ha'Omer alludes to the ten *sefirot* (spheres), for it is through the ten *sefirot* that Hashem brings down abundance to the world, which travels much distance to finally reach man. The *sefirot* are round for it is only in this way that man can receive G-dly abundance. Similarly, in order to receive the Torah, Am Yisrael must be positioned in a circle, meaning united, as it says (*Shemot* 19:17), "And they stood at the bottom of the mountain." They surrounded the mountain for they were in a state of unity, as we are told (*Shemot* 19:2), "And Israel encamped there, opposite the mountain, as one man with one heart" (the word "וּיְחַךְ", encamped, is

written in singular). Since no leader felt more important than another, they all brought the same offering. They did not try to outdo each other, teaching us that there is no room for haughtiness before Hashem.

This caused Hashem to desire their deeds, as it is written (*Bamidbar* 7:5), "Take from them, and they shall be to perform the work of the Tent of Meeting." The Ramban writes: "For Hashem apportions honor to those who fear Him, as it says, 'For I honor those who honor Me.' All the leaders decided on the same day to bring this offering that they all agreed upon. Since it was impossible that one not precede the other [in bringing the offering], they were honored [recorded in the Torah] according to the way they traveled."

Although every Jew possesses G-dly essence and each one is a world unto himself, this is so only so when he is part of Am Yisrael. If he separates himself from the congregation, he loses his value. For a Jewish person's value is measured by the Torah he possesses: "A man's soul is the lamp of Hashem."

There are six-hundred thousand letters in the Torah, corresponding to the six-hundred thousand souls of Am Yisrael. The letters of the word "ישראל", Yisrael, are an abbreviation for "יש ששים ריבוא אותיות לתורה" - there are six-hundred thousand letters in the Torah." Every Jew is part of the Torah and is obligated to stay connected to the community so as to complete the Torah. If a Jew separates himself from the community, there is something missing in the completeness of Am Yisrael and in the completeness of the Torah.

How is it possible for Am Yisrael to always remain integrated and united? Only when there is humility and respect for one another. This is why accepting the Torah is dependent on humility, to the degree that we all feel "as one man with one heart." The king too is warned about this (*Devarim* 17:20): "So that his heart does not become haughty over his brethren."

The leaders of the tribes demonstrated this attribute of humility. They had no desire to feel superior to the rest of the people, rather they lowered themselves. Therefore, Hashem praised them and they found favor in His eyes to the extent that He rested His presence among them, to let us know that the very foundation of Am Yisrael is dependent on unity.

This can be compared to drops of rain. Hashem said to Iyov, (*Baba Batra* 16a), "I created many drops in the clouds and for every single drop I created a unique mold so that no two drops should come out from one mold.

cont. p.3.>>>

11 Sivan 5785
7 June 2025

1115

Nasso



Hilula

11 Sivan

Rabbi Yitzchak Yaakov Weiss,
Av Beit Din of Eidah Chareidit

12 Sivan

Rabbi David Pardo,
author of *Shoshanim L'David*

13 Sivan

Rabbi Refael Yonah
Tikochinski,
Rosh Yeshiva of Yerucham

14 Sivan

Rabbi Chaim of Volozhin,
author of *Nefesh HaChaim*

15 Sivan

Yehuda ben Yaakov Avinu,
a"h, born and died on this date

16 Sivan

Rabbi Mordechai Menachem
Mendel Kalish

17 Sivan

Rabbi Tzvi Hirsch Broida





PARSHAH PEARLS

Inspiring Reflections

Measure for Measure

“A man’s holies shall be his” (*Bamidbar* 5:10).

The Gemara says (*Brachot* 63a), “Rabbi Yochanan said, ‘why is the section of *sotah* (wayward wife) adjacent to the section of tithing? To tell you that one who does not give his separated tithes to the kohen, will eventually require the services of the kohen, on account of his wife.”

What in fact does this person do with his tithes? It is not probable to say that he gets rid of them by throwing them to the sea, and it is even more perplexing to say that he eats them, for then he is liable for the death penalty.

Rabbeinu Yosef Chaim *zy”a*, in his *sefer Benayahu*, explains that we are talking about someone who separates tithes according to the law so as to give them to the kohen, but he does not search for the kohen to bring him his tithes, rather he leaves them in his house until the kohen comes to him and takes what he deserves.

According to this, one can understand that his punishment is measure for measure. Since he did not want to go to the kohen and give him the tithes, now he is required to seek the kohen who will administer the bitter waters to his wife.

In a different vein, the *sefer Tehilla Ledavid* explains his punishment by equating the wife to her husband’s “tithes.” Chava was created from the side of Adam Harishon. The Hebrew word for side (צלע) has the numerical value of one hundred and ninety, while the name Chava (חווה) has a numerical value of nineteen, which is one tenth (*ma’aser*) of one hundred and ninety. So חווה is the *ma’aser* of צלע, her husband, meaning that a wife is her husband’s *ma’aser*.

Now we can understand that a husband who holds back the *ma’aser* and does not give it to the kohen will eventually have to bring the kohen *ma’aser* from his own self, meaning his (rebellious) wife, for she is his *ma’aser*.

The Honor of Yisrael and the Creator are One

“Let them place My Name upon the Children of Israel, and I shall bless them” (*Bamidbar* 6:27).

When talking about the wife of a notable and renowned individual, she is referred to by his name, “wife of so and so,” and is respected on account of his honor.

If so, explains Rabbi Yisrael Hopstein of Koznitz *zt”l*, how much more so are we Bnei Yisrael, more honorable and precious and blessed than all the Heavenly Angels, since we say about the Creator, Blessed is He, “You have included Your Name in our name.” We, His people Yisrael, are likened to His betrothed bride, “I will betroth you to Me forever.”

This is what Hashem meant by saying, “Let them place My Name upon the Children of Israel.” Call them by My name, for they are My people and My friends. Then automatically, “I shall bless them” with all the blessings, and the Heavenly Angels will agree, for the honor of Yisrael is My honor.



WORDS OF THE SAGES

I Drank ... I am Obligated to Thank!

The Gaon Rabbi Moshe Feinstein *zt”l*, one of the greatest poskim of the last generation and the leader of Orthodox Jewry in America, once had an appointment with a wealthy individual whose office was on the fourth floor in a building without an elevator. At the time he was over eighty-five years old; he made his way up each flight of stairs with great difficulty.

At the conclusion of the meeting he slowly made his way back down the stairs. Just as he was about to enter the car, he stood still as if he had remembered something important. Then, without saying a word, he turned back on his heels and began walking towards the building.

The two *talmidim* who had accompanied him quickly asked, “Did the Rav forget something?” “Yes,” he replied, “I need to go back up to the office.”

“The Rav shouldn’t bother!” they both cried out, “We will go for you.”

But Rabbi Moshe refused. “It is my concern!” was his adamant reply and he began climbing the stairs.

The *talmidim* went up together with him, noting how he was panting and gasping with effort, resting between each floor. When they arrived at the fourth floor, he entered the office of the wealthy businessman who got up from his chair in surprise, wondering what could have changed in the short time that had passed since they had spoken. Rabbi Moshe turned to him and said, “I forgot to thank you for the cup of tea that you prepared for me. I came to say *Yashar Koach!* The tea was excellent!”

The *talmidim* were shocked. They asked, “Honorable Rav, could you not have sent us to thank him?”

“I could have,” he replied simply, “But who drank the tea, me or you? I drank, so I must be the one to thank!”

Harav Yosef Mograbi *shlita*, writes this story in his *sefer Avot U’Banim* and adds a piercing message: This is how a true Gadol lives! This is the behavior of one who lives the concept of *hakarat hatov*, showing true appreciation.

What about us? Do we feel that everyone else owes us? When we don’t receive something we expected, do we grow angry? Or do we focus on all the good that has been performed for us, remembering to be thankful and appreciative?



FROM THE TREASURY

Based on the teachings of
Moreinu v'Rabbeinu Hagaon
Hatzaddik Rabbi **David**
Chananya Pinto, shlita

We Merit the Torah Through Unity

The importance of unity is demonstrated in this week's *parsha* regarding the Priestly blessing. The *kohanim* were commanded, "... to bless His people Israel with love." There is a halachic ruling that a kohen who hates the congregation or the congregation hates him, may not raise his hands to bless the congregation. The holy Zohar adds that in fact it is dangerous for him to bless them. This shows us that one must constantly feel unity and love for one another.

This blessing is brought specifically in Parshat Nasso, which is usually read just before or following the festival of the Giving of the Torah, to teach us that the way to merit Torah is only through unity. Therefore, the central idea of this week's *parsha* is unity between all sectors of the people, which can be achieved only through working on oneself and perfecting one's *middot*. This is a firm and strong foundation with which one can merit the crown of Torah throughout the year in general, and particularly on Shavuot. One who loves his friend dearly and rejoices in his happiness and success will merit finding favor in Hashem's eyes and he too will merit success in all his endeavors. Only in this way will he be able to grow and elevate himself in the correct path.

Man must learn from Hashem how He raised and elevated the tribes by counting them and according honor to their families. He did not show disregard for even one of the tribes, for all were considered equal in His eyes. Let us note how Hashem was concerned for the family of Kehot who were given the perilous role of carrying the Aron, as it says (*Bamidbar* 4:18), "Do not let the tribe of the Kohathite families be cut off from among the Leviim." Hashem also took pains to attach importance to the family of Gershoni even though their role was not as important as that of the family of Kehot, by detailing them in the Torah and dedicating verses to be written about them.

If Hashem shows respect and appreciation for the tribe of Levi for their service in the Beit Hamikdash, even though in fact it was an honor for them that they were chosen to serve in the Mishkan, all the more so must each person realize how important it is to raise and elevate other people, considering them precious in his eyes. This is the only way to truly merit receiving the Torah, since "You shall love your fellow as yourself is a great principle in the Torah."

cont. from p. 1 >>>

If two drops would come out of one mold, this would blur the land and it would not produce fruit. I do not mix up any drops..."

When the drops fall to the ground they join together and become pools of water until a river forms which drains into the sea, a lake or a river. This is what gives the world existence, for these waters drench the land. Despite each drop having its own unique mold, it will only bring benefit by combining with the other drops, otherwise it will go to waste. By joining together, the drops bring life to the world. So it is with Am Yisrael, each one on his own cannot bring benefit, only through joining together can *bracha* come to the world.

May it be His will that we have the wisdom to understand the great value of a united heart. May we all serve Hashem and fulfill His mitzvot as one man with one heart, bringing pleasure to our Creator, Amen v'Amen.



WALKING IN THEIR WAYS

Tidbits of faith and trust
penned by Moreinu
v'Rabbeinu Hagaon Rabbi
David Chananya Pinto, shlita

Continuing the Momentum

On Shavuot night (5770) I was overcome with pleasure, observing Am Yisrael in all its beauty and splendor. I spent this holy night visiting the entire 19th Quarter in Paris. I witnessed the *batei kneset* filled to capacity, the young and old sitting together and delving into the holy Torah.

I saw my son, Rabbi Moshe n"y, surrounded by more than three hundred *bachurim*, listening to his words of Torah and *mussar*. Another dear son who also works tirelessly to bring Torah and mitzvot to the public, Rabbi Refael *shlita*, also had hundreds of youngsters gathered around him, some of whom were dressed in unmistakably irreligious attire, yet they were drinking his words of Torah and moral lessons with great thirst. During my lecture I asked them, "What are you doing here in the middle of the night? Why don't you go to sleep?" And they answered with total honesty and simplicity, "We came to receive the Torah." I was deeply moved by their response and felt a great love for them. Certainly Hashem too is delighted with them and loves them dearly.

This is the spiritual revolution that is exploding in the world before the arrival of Mashiach. A spirit of purity is passing through us and we are all thirsty to hear the word of Hashem, as the Navi says (*Amos* 8:11), "Not a hunger for bread nor a thirst for water, but to hear the words of Hashem."

We have just experienced the festival of the Giving of the Torah and now, more than ever, we must strive to grow spiritually, going from strength to strength, by adding holiness and purity to our service of G-d. Let us not feel content with our present level, but rather continuously strive upwards.

For this reason we read the Parshiot of Nasso and Beha'alotcha following Shavuot. The names of these Parshiot are actually two words: "raising oneself up" and "continuous spiritual growth." In addition, the word "בהעלותך" can be split up into "ב' העלותך", where 'ב' means two, signifying two types of growth: preparation for receiving the Torah, and the actual receiving of the Torah. During the period of Sefirat Ha'Omer we prepare ourselves to become fitting receptacles for Torah. On the festival of Shavuot, we finally receive the Torah. We are obligated to use both time periods to maintain our spiritual growth, continually advancing to the next level.

Let us all in unison continue this momentum and utilize the spirit of purity that we merited receiving on Shavuot.

And as Chazal have told us (*Shabbat* 104a), "One who wishes to purify himself is assisted."

Amen v'Amen.

A NOVEL LOOK AT THE PARSHA



Our Greatest Asset – The Priestly Blessing

At the time of the Corona pandemic, we lived through a most turbulent and volatile period. Who would have believed that a microscopic virus could wreak such enormous and significant havoc on our lives? The *batei midrash* were locked and bolted, residents were confined to their homes, “no one left and no one entered.” We experienced death at our doorsteps. “My Beloved has descended to His garden ... to pick roses.” G-d plucked our elderly Sages, *talmidei chachamim* and *gedolei Torah*. Am Yisrael lowered their head, pained and saddened at the passing of hundreds of His finest children, all a result of the virus that spread throughout the world.

It is our fervent desire to protect ourselves and our families from the scourges of the Evil Inclination. We also wish to remain strong and healthy and far-removed from any sickness G-d forbid. We desire success and satisfaction, happiness and delight. All of us wish to open our hearts to Torah study and spiritual growth, an aspiration which burns in every heart. But who knows what the future holds, who can guarantee the fruition of our dreams?

Chazal have already told us that from the day the Beit Hamikdash was destroyed, the curses of each day are worse than the previous day's. These tidings are most worrying. Each day the situation will only worsen? Each day will bring in its wake new verdicts, G-d forbid? Mysterious illnesses? How will we cope? Is there any way that we can protect ourselves?

In this week's *parsha*, the Torah bestows on us an especially meaningful gift. We are told of wonderful moments with far-reaching influence. This precious and inconspicuous gift can be found right in the midst of our prayers. It demands very little from us, besides standing and listening. Nothing more! Nevertheless, it is a true treasure, worth contemplating and becoming acquainted with.

Chazal revealed to us (*Yerushalmi, Sotah* 46a), that the Priestly Blessing is the *segulah* and special device that the Creator bestowed on us in His great kindness, so as to protect and guard us from all troubles and distress, from all diseases and sickness. Chazal quote the verse in Tehillim, “G-d is angered every day,” and ask: If so, who can annul this? **“Rabbi Avin in the name of Rav Acha said, the Priestly Blessing annuls.”**

The Priestly Blessing is the only defense left in our hands from the days of the Mikdash, and now as then, it continues to protect us, for it is the only service of the *kohanim* still performed today. As the Ramban states in Parshat Beha'alotcha, when the offerings stopped and the entire Priestly service discontinued, only the Priestly Blessing remained and is still active in our days.

This is the implication of the Yerushalmi that we quoted. Today, in an era where we no longer have a Beit Hamikdash and we are exposed to all kinds of threats, the Priestly blessing is what bestows on us G-dly abundance straight from the Creator. It crowns our heads with a protective umbrella, immune to decrees and evil mishaps. It places us inside a protective conservatory and opens all the gates of abundance, improving the quality of our lives and enabling us to merit much success and blessing.

The Netivot Shalom of Slonim defines the superiority of the Priestly blessing: “It is a gift that Hashem bestowed on His people. The entire Torah and *mitzvot* are a support and aid that Hashem gave the Jewish people against anything that could distance us. But in addition to this, in His great mercy Hashem gave Am Yisrael the power of the Priestly Blessing, so that every day a Jew should receive a blessing of Heavenly abundance.”

Maran Hagaon Rabbi Chaim Kanievsky *zt”l*,

related that he once came across a *sefer* (I do not remember the name) published approximately a hundred years ago, which clarifies the blessing inherent in each word of the Priestly blessing. For example, ויחנך – and be gracious to you, refers to the blessing of sons and daughters. וישם לך שלום – and establish peace for you, refers to marital harmony. He also writes that one may ask the kohen to have one in mind during the Priestly blessing, for any matter for which one requires salvation, and many times this has helped. Rabbeinu said, **“People come (to me) every day with problems of marital harmony, I thought that this suggestion could help them.”**

In the approbation to the *sefer Birkat Kohanim B'ahava*, Rabbi David Cohen, Rosh Yeshiva of Chevron notes:

“Some time ago I was with Maran Rosh Hayeshiva, Hagaon Rabbi Aharon Leib Shteinman, and he told me that **he is very surprised to see people who require salvation, asking and seeking blessings, and many times they will even travel to distant places for this, even though they have no proof that blessings from these people have power. They do not realize that right at their doorstep, every single day, they have a blessing that Hashem promised has power, and generates abundant blessing. This is the blessing that the kohanim bless us with every day, yet they do not try to pursue this blessing.**”

Let us take advantage of this wonderful gift! Let us prepare ourselves for these special moments, G-d forbid not to miss the opportunity, rather we should listen to every word and have the correct intentions. In this way we will assure ourselves of wonderful Heavenly protection and open up the treasuries of unlimited abundance!



“Contemplate and see that Hashem is good”

Exciting update: With *siyata diShmaya*, the *shiurim* of Moreinu v'Rabbeinu, the Admor Rabbi David Chananya Pinto *shlit”a*, are now available in Hebrew, English, French and Spanish

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