

“LIVING DANGEROUSLY”

Each of the three Levi'im families had their own task to perform. The family of Kehot had the very unique job of carrying the Aron HaKodesh. The Midrash comments that unlike the family of Gershon and Merari, the Torah does not call the family of the third son of Levi by the title “the sons of Kehat” but uses the term “the sons of HaKehati” (4:34). The reason for this change was because their job was so hazardous that G-d joined His own name to theirs, that is, the Yud following Kehat and the Hay preceding it, in order to protect them from the dangers of their job. If one of them had an improper thought while carrying the Aron, he was in danger of losing his life. The Yud and the Hay of G-d's Name protected and saved them as King David said in Tehilim 33:19,

“LE'HATZIL MI'MAVET NAFSHOM”, To save their souls from death.

This protective segulah was not fool-proof, it did not always work. The Midrash cites Rav Pedat in the name of Rav Yosi ben Zimra that when the Aron was carried, two bolts of lightning emerged from the ends of the poles of the Aron to protect the nation from enemies who might attack them. Sometimes however, the bearers of the Aron were themselves the victims of these bolts of fire and their numbers were diminished by the fires destructive force. It was a truly dangerous occupation. Therefore, Cha'zal, focusing on this aspect teach us in (Arachin 11a) that the words *“BAKATEIF YI'SA'HU”* ON their shoulders they should carry it, that Yi-sa-hu can have another meaning. Namely, they should carry **A TUNE**.

What our Sages are teaching us is a lesson in life. Whenever a person is in a trying situation where his life is on the line, and he emerges successfully or victoriously from that ordeal, he should dance and sing **tunes** of praises (Hallel) to HaShem. After Yom Kippur, the Kohen Gadol made a holiday for his friends and relatives. The fact that he survived the entrance into the Kodesh Kadashim (Holy of Holies), which was fraught with danger and from which many High Priests did not emerge alive, was reason to celebrate (Yoma 70a).

Many people today have a special meal after Yom Kippur-having emerged successfully from the awesome judgment we face during the High Holiday period. They even sing and dance following the conclusion of Ne'ilah, for they feel they were just figuratively “in battle” and have “emerged in peace from the period of Kodesh” (Shabbat 114b-Tosafot)

In June 1967, following the “Six Day War”, we sang praises of Hallel to HaShem and danced in the streets, no less than what the children of Kehat did after carrying the Aron, or what the Kohen HaGadol did after he emerged from the Kodesh HaKadashim.

This Shabbat we celebrate the Bar Mitzvah of our GREAT grandson, Shalom Drillick in Brooklyn NY.

Shabbat Shalom from Yerushalayim-Brooklyn,
Rabbi Aharon Ziegler

KOL HA'KAVOD TO ALL WHO ANSWERED QUESTIONS ON BAMIDBAR:

*Dr. Ira Rabin-Silver Spring, Md.// *Dr. Michael Rose- Jerusalem// *Rabbi Jay Karzen- Jerusalem// Rabbi Levi VanLeeuwen-Elazar// *Libby Ziegler-Yerushalayim// *Pechman Family- Jerusalem// *Rabbi Charles Meisels-Far Rockaway, NY// Rebbitzin Bayla Gold-Har Nof//

QUESTIONS FOR PARASHAT NASO:

1-Naso has 176 pesukim.

Which perek in Tehilim has 176 pesukim, and which book of Talmud has 176 pages?

2-In pasuk 5:8 , it states “If the victim has no relatives”. Which Jew has no relatives?

3- A Nazir upon completing his term of Nezirut must bring a sin-offering (6:14).

Why should a Nazir have to bring a sin-offering?

4-What miracle will G-d do for the woman who was suspected of being a Sotah but at the end she was proven to be innocent?

5- Which Judge of Israel was a Nazir?