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Naso

#### A LESSON FROM THE PARASHA

## The Real Son Of The King

After the census of Klal Yisrael was completed. Hashem asked Moshe Rabbeinu to count Shevet Levi separately. This census was done according to age-first Gershon, then Kehas, and then Merari. However, the order was switched after the jobs in the Beis HaMikdash were given out. Kehas, who carried the aron hakodesh, was listed before Gershon, who carried the curtains. The Midrash explains that the order of counting was done according to the appointment of jobs in the Beis HaMikdash, and a Torah scholar precedes a kohen gadol who is unlearned. Being that Kehas was the one who carried the aron hakodesh, which represents the Torah, his name was listed first.

The Sefas Emes asks: if studying Torah places someone on a higher level than a firstborn, or even a kohen gadol, why is it that only a kohen gadol can enter the Kodesh Hakadashim? Shouldn't a talmid chacham be accorded similar,

if not greater, honor in the Beis Hamikdash?

He explains that there is a difference between learning Torah and serving Hashem. Anyone can learn Torah. However, regarding the service in the Beis Hamikdash, there are strict guidelines in all facets, including who is allowed to serve. The place where one serves does not indicate that one is spiritually greater than someone who serves elsewhere.

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He gives an example of a king who has children and servants. A servant's status is determined by his proximity to the king. A low-level staffer may never even see the king, while the chief of staff is always in close proximity. The prince, however, is always in a close relationship with the king, even if he may be far away. After all, he is the king's son. One who learns Torah is

likened to the son of Hashem. He lives a spiritually uplifted life with a strong relationship to Hashem, even though he is located in the physical confines of this world. The kohanim are privileged to serve in close proximity to the king. The Midrash is teaching that one who learns Torah (outside the palace) is dearer to Hashem than even His closest servants. Indeed, one who delves into the study of Torah is the true son of the king. 🏻



### A RIDDLE FOR YOU

How many passukim can you think of that have only three words? See reverse side for the answer





The Kollel will be on recess from June 16th until the 24th

> Sponsored in honor of Cincinnati Torah is distributed weekly Josh Fischer to local shuls on his completion of Gemara Seder Nashim and the community e-mail list.

#### IT HAD TO BE HASHEM

RABBI YOSEF DOV HALEVI SOLOVEITCHIK, ALSO known as the Bais Halevi, was the Rabbi in the city of Brisk. One day as he learned with his son, a butcher ran into the room and began yelling at Rabbi Soloveitchik with anger and hate, "You decided against me in a ruling you gave yesterday, you were bribed, that was the only way you could have decided I was wrong." The butcher continued calling Rabbi Soloveitchik disgusting names with incredible chutzpah. Rabbi Soloveitchik's response was only to say that he understands why the butcher is bitter, and that he forgave the butcher for his harsh words. The butcher walked out still throwing nasty epithets over his shoulder. The next day the butcher was leading a group of bulls to the market for slaughter when all of a sudden something gave the bulls a scare and they began to stampede and within seconds had trampled the butcher to death. When someone informed Rabbi Soloveitchik, he was overtaken with grief. "What have I done?!" His son who had been with him the day before quickly responded, "It was not you. You forgave him." "Are you sure I forgave him?" "Yes, I heard you say it several times." Rabbi Soloveitchik relaxed somewhat but was still upset about what happened, and attended the funeral, crying bitter tears.  $\mathbf{W}$ 

#### RIDDLE ANSWER

#### GLIMPSES OF THE KOLLEL

Eleven local boys were rewarded for the extra diligence displayed in mastering many chapters of Mishna. Rabbi Moshe Fuchs, who directs the 'Chemdas' project, led the boys on



**CHEMDAS TRIP** 













# **BEYOND ELLIS ISLAND**THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Serving as a Rabbi for sixty-three years in the city of Minneapolis and nine years in Indianapolis before that, Rabbi Shlomo Yitzchak Levin saw firsthand the growth and building of Jewish infrastructure in America from its infancy when he arrived in America in 1912 to its successful establishment. Rabbi Levin writes in his introduction to his work *Minchas Shlomo* that when offered a position in Minneapolis he took it, because there were other *Rabbonim* in Minneapolis who would help shoulder the burden of communal responsibilities, as opposed to Indianapolis where he was alone in that regard, and therefore left him with no time to study Torah. Indeed, Rabbi Levin was a great Torah scholar and in fact, the renowned Torah scholar Rabbi Aharon Kotler said upon meeting Rabbi Levin that now he sees that there are rabbis in America who rival the Torah scholarship of their contemporaries in Europe. Besides for his work *Minchas Shlomo*, Rabbi Levin also collaborated on a project with then University of Minnesota professor of anatomy, Edward Boyden, to produce a book in English on the Torah laws of *treifos*, or animals that were unfit for kosher slaughter even though they come from a kosher species. Interestingly, Rabbi Levin had a half-brother sixteen years his senior, Rabbi Yosef Meir Levin, who served as Rabbi of the Oheiv Shalom synagogue in Cincinnati until his passing in 1926.

SOURCES: Schwartz, Rabbi Gedalia Dov. "Shaarei Gedulah." P131. Chicago Rabbinical Council. 2007 Levin, Rabbi Shlomo Yitzchak. "Minchas Shlomo." Levin, Rabbi Yosef Meir. "L'Beis Dovid."

