



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

**Seuda Shlishis Parshas Bamidbar**  
(חדוותא דזעיר אנפין במדבר עמ' ט)

In this week's *parsha*, the Torah describes the *avoda* of the *Leviim* as (במדבר ד:י"ט) **אִישׁ אִישׁ עַל עֲבֹדָתוֹ וְעַל מְשָׁאוֹ**. Each person assigned to his task and to his burden. In *Maseches Arachin*, we find the following *drasha*:

“Abayye said, we have learned that a singer who performs the duty of his fellow Levi who is a gatekeeper, is deserving of death...*Tanya*, once R. Yehushua ben Chananya went to help R. Yochanan ben Gudgeda close the doors. He said to him, ‘My son, stand back, for you are one of the singers and not one of the gatekeepers.’”

The Rambam (כלי המקדש ג:י) linked this *halacha* to our *pasuk*.

“The *Leviim* themselves are warned not to perform the *melacha* of their fellow *Leviim*. A singer should not assist a gatekeeper, nor the gatekeeper the singer, as it says **אִישׁ אִישׁ עַל עֲבֹדָתוֹ וְעַל מְשָׁאוֹ**.”

This teaches us a great lesson in the ways of *Avodas Hashem*. Each of us came into this world to play a specific role in achieving the goal of לתקן עולם במלכות ש-ד-י according to the unique composition of our *nefesh* and our individual *shoresh neshama*. Scientists have stated that from the creation of the world until now, no one's fingerprint is identical to that of anyone else. So too, each person is created *b'tzelem Elokim* as a *yechidi* - a unique individual. Therefore, the composition of a person's *nefesh*, is never identical to that of any other person that has ever lived.

That uniqueness of the *nefesh* guides, forms, and focuses every aspect of a person's *avodas Hashem*. The *nefesh* of one person may draw him to



[1]

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matters of *Torah Shebichtav* while the *nefesh* of another draws him to *Torah She'baal Peh*. One person is drawn to *Toras Ha'nigleh* - the more revealed levels of Torah, and another is drawn to the hidden world of *Toras Ha'nistar*. One person's *nefesh* may yearn to focus his *avoda* on matters of *tahara* - purity, while another yearns to focus on *avodas ha'tefilla*. These differences can be found in countless areas, because *Hakadosh Baruch Hu* created each of us with the mix of attributes that will enable him to fulfill his destiny, and make his unique contribution towards the goal of לתקן עולם במלכות ש-ד-י.

The *Degel Machane Ephraim* states this succinctly (פרשת עקב ד"ה ועליהם) "The *Adon Baruch Hu* left room for each person to be *mechadesh* in Torah, each person with his *avoda* and the light of his *neschama*, so that they will complete the Torah."

Parents and *mechanchim* are responsible for enabling each child and *talmid* to identify the nature of his *nefesh* and to follow its guidance as he charts his unique path in life. Under no circumstances should that nature be suppressed or stifled.

The *Imrei Emes* (בראשית תרע"ג) brings a *peirush* of his father the *Sfas Emes* on a *Midrash* (במד"ר כ"א:ב) - כשם שפרצופיהן אינם דומים זה לזה (literally - just as their faces don't resemble each other)

"The word *partzuf* refers to the *pnimiyus* of the *nefesh*, for each person was created for something specific that he is meant to repair. This is what is referred to in *Maseches Sanhedrin*:

Therefore each and every person is obligated to say, 'The world was created for me'. The word *שביל* is based on the word *שביל* - a pathway. As the *Baal Shem Tov z"l* explained the message of the *bas kol* - 'כל העולם ניזון בשביל חנינא בני' (תגיגה י"ג.) - The entire world is sustained *bishvil* my son Chanina' for a *tzadik* is like a *שביל* a pathway or pipeline. For each person has a unique



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*shvil* and *derech* in *avodas Hashem* for which he was created, and only he can bring about that *tikun*."

Similarly, the *Tiferes Shlomo* of *Radomsk* explains the basis of the *tefilla* - ותן חלקנו בתורתך - give us our portion in your Torah. For each and every Jew has his portion in the Torah, and we ask Hashem to give us our unique portion.

This is why a Levi who is a singer can't perform the *avoda* of a gatekeeper and vice-versa. Each Levi must follow his path in order to bring about the *tikun* for which he came into this world. Even among the Leviim who served as musicians, some knew how to play musical instruments, while others were talented singers. Each had their own task.

This applies not only to the song of the Leviim, but also to the song of each person's life. A person shouldn't try to resist his unique nature. He should discover how to serve Hashem with those unique characteristics of his *nefesh*. A person with a very sensitive and emotional *nefesh* will naturally tend to serving Hashem with song of *Hallel* and *simcha*, raising the spirits of those around him. Another who may have been blessed with a very sharp intellect, will find himself drawn to learning Torah in depth, delving into the difficult *halachos* in *Choshen Mishpat* such as the laws of *ribis* - interest. A *talmid* who is blessed with an exceptional memory will desire to serve Hashem by acquiring a vast treasure-trove of Torah knowledge.

If someone refuses to follow the path of *avodas Hashem* that comes naturally to his unique *nefesh*, he will lose far more than he hopes to gain. All of his Torah and good deeds will lack the full power of the *neshama* that is meant imbue his actions with light and life. His Torah and *avoda* will remain superficial.

By denying the gift of his true nature, he becomes a *kafuy tova*, one who denies the *tova* of Hashem making him unique. That uniqueness is meant to guide and help him fulfill his *tafkid* in life.



[3]

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This principle is particularly vital to the *avoda* of the *Beis Hamikdash*, for it is the source of *ruach hakodesh* and *hashraas Hashechina* for each Jew. That is why the Torah demands that specifically in the *Beis Hamikdash* each person should undertake only the specific task that suits the talents and abilities that Hashem has given him.

Some *Leviim* were able to sing the high notes of a song, while others sang the lower ones. Different *Leviim* were experts in playing different instruments. If, *min hashamayim*, a *Levi* lacked musical talent, he would be appointed to the honorable role of *shomrei hakodesh*, those who watched over the *Mikdash* day and night. Those who were strong enough would have the privilege of opening and closing the gates.

Only by each *Levi* performing the task for which he is best suited could the *Shechina* dwell among all Jews, even those geographically or spiritually distant. Therefore, even though helping your fellow Jew is one of the fundamentals of *yiddishkeit*, a *Levi* who performs the task of another is judged so severely. A *Levi* is meant to actualize every aspect of his potential when he performs his specific *avoda*. If another *Levi* assists him, his personal *avoda* won't be complete, thereby weakening the entire *avoda* of the *Mikdash*. That in turn would detract from *hashraas Hashechina* in *Am Yisrael* and cause distant *neshamos* who depend on that connection to fall by the wayside.

This is the fundamental principle that we learn from this *Parsha*. Each Jew must identify his unique powers and utilize them to the maximum in fulfilling his unique task in Hashem's world. No one else in the world has that ability. When each of us will devote the power of our multifaceted *nefesh* to our *tafkid*, Hashem will derive unique *nachas ruach* from each Jew, and the קומה שלימה - the spiritual body of *Am Yisrael* will be complete.

This understanding is a key part of our preparation for *Matan Torah*. *Chazal* explain (מכילתא דרשב"י י"ט:כ"ד) the *pasuk*



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וַיֹּאמֶר אֵלָיו ה' לָךְ רֵד וְעֲלִית אִתָּהּ וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֲלֵי יְהֹרְסוּ לְעֹלֹת אֵל ה' פֶּן יִפְרֹץ  
בָּם (שמות י"ט:כ"ד)

And Hashem said to him, go down and then ascend, you, and Aharon with you, and the *Kohanim*. But the people must not break through to go up to Hashem, lest He cause a breach among them

“Could it be that everyone went up with him? The *pasuk* says that the people should not break through to go up. Could it be that the *kohanim* went up with him? The *pasuk* says ‘You will ascend, and Aharon with you’ - not the *kohanim*. Could it be that Aharon would stand in the same *mechitza* as Moshe? The *pasuk* says (במדבר כ"ד:ב) וַיִּגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל ה' - And Moshe approached Hashem by himself. We therefore learn that Moshe had his own *mechitza*, and Aharon had his own *mechitza* etc.

A Jew must approach *Matan Torah* not only with recognition of his own unique powers, but also with the appreciation of each and every Jew. Every single Jew fulfills a *shlichus* in the world and brings *nachas ruach* to his Creator. By doing so, we will have the *zechus* to unite as *Am Yisrael* did, (שמות י"ט:ב) וַיַּחַן שָׁם יִשְׂרָאֵל נֶגֶד הָהָר (שמות י"ט:ב) - And Yisrael (singular) camped opposite the mountain. For *Chazal* teach us that the *pasuk* reveals that they were *כאיש אחד בלב אחד* - like one person with one heart.

וּנְזַכֵּה לְקַבֵּל אֶת הַתּוֹרָה מִחֲדָשׁ בְּשֵׁתָא דָא אַכִּי"ר



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