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**The Woman Who Would**

**Not Shake Biden's Hand**

**By**[**Mati Wagner**](https://aish.com/authors/mati-wagner?aut_id=8786)

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*Israeli pop star, Yuval Dayan*

*Israeli pop star, Yuval Dayan, sets off a firestorm. She’s just being true to herself.*

Op-ed: US President Joe Biden extended his hand to Yuval Dayan, the popular Israeli female singer who had just finished performing "Let it Be" at Israel's Presidential Residence. But instead of shaking his hand, she smiled and curtseyed respectfully.

Dayan's very [public act of religious modesty](https://aish.com/why-i-dont-touch-men/) sparked intense debate on social media and made headlines in Israeli news. Some rabbis praised her for proudly and publicly upholding Jewish law, which can be interpreted as prohibiting a handshake between a woman and a man who is not her husband or a close relative. These rabbis argued Dayan served as a role model for other women.

In contrast, some feminists argued Dayan was kowtowing to a patriarchy that objectifies women's bodies. She was, said the feminists, buying in to the idea that women "ask for" sexual harassment through their behavior, even if it’s a handshake.

Dayan's take was different. "I just wanted to represent our country with dignity while remaining faithful to my values as a religious woman."

**A Part of Her Own Search for Authenticity**

Dayan's decision to abide by the rabbinic opinions that prohibit her [shaking hands with a man,](https://aish.com/48899622/) even if that man is the President of the United States, seems to be part of her own search for authenticity and being true to who she is.

In a new song released last month she makes this clear. She sings of her humble beginnings and of her struggles to embrace Judaism and Jewish law despite all the temptations that accompany stardom. The song is about authenticity and being true to who you are.

Judging from her own comments and from her latest song, Dayan, whose first two albums went platinum in Israel, was not trying to make a statement about the way other women should behave, as some rabbis suggested. Nor was she obsequiously deferring to the "patriarchy." Rather, she was doing something much more down-to-earth: remaining faithful to her values and beliefs, even when social convention dictates that she should behave otherwise.

**The Courage to Stand Up for One’s Belief**

One of the main takeaways from the Me Too movement is the importance of maintaining a sense of autonomy and empowerment in the face of pressure from powerful figures or corrupt norms. Having the courage to stand up for one's beliefs and values, even when it is unpopular or objectionable to others or when one is forced to pay a price for doing so, is essential for living a moral life.

Yuval Dayan could have shaken the US president's hand. That would have been the easy way out. But Dayan stuck to her principles. She was willing to risk any subsequent fallout and controversy in order to stay true to her values. She also informed the staff of the Israeli president in advance of her commitment to her religious faith.

She might be criticized by some for taking an overly stringent position on the question of a handshake (some rabbis permit it in a situation like this) or for her purported deference to those who claim that a woman is to blame if she is sexually harassed. But many, including myself, respect her for being authentic and true to herself.

*Reprinted from the July 17, 2022 website of aish.com*

**Rav Avigdor Miller**

**On Shabbos Sleep**



**QUESTION:** **Should one sleep on Shabbos afternoon?**

**ANSWER:** Absolutely. Absolutely! However, that doesn’t mean that you should climb into your pajamas and remain there all Shabbos. Because Shabbos is a wonderful opportunity for much better things than sleep. There’s so much thinking you have to do; about briyas ha’olam yeish mei’ayin, about olam chesed yibaneh, about beini u’vein bnei Yisroel. There’s so much to accomplish on Shabbos.

But you must understand that sleep is extremely important for our health. It’s extremely important for our mental health and it’s being neglected by very many people. So Shabbos is a good opportunity to catch up on your sleep. Because of Shabbos, many people are able to survive the week – otherwise, they would collapse for lack of sleep. So certainly you should utilize Shabbos for sleep. But of course, don’t overdo it.

And by the way, since you mentioned the subject, I will tell you that you must be careful to go to sleep every night on time. And make sure that you get enough sleep because due to lack of sleep many, many people have ruined their lives.

*Reprinted from July 22, 2022 email of Toras Avigdor. Adapted from Tape #E-190 (June 1999)*

**The Significance of the Division of the Spoils After the Victory of the Jews Against the Midians in Our Daily Life Today**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



As we read in the first of this week's two Torah portions, Matot, the Jews were given very specific instructions on dividing the spoils of war after they were victorious over the Midianites. Half was to go to the men who had actually participated in battle, and the other half was to be divided between the rest of the nation. The Torah further specifies the percentage -- one out of every 500 and one out of every 50 -- that was to be rendered to the priests and Levites.

**The Exact Figures**

After these instructions the Torah states, "And Moses and Elazar the priest did as G-d had commanded Moses." The next several verses provide us with the exact figures: how many of each category were taken in battle, how many constituted half the spoils, and how many one out of 500 came out to be.

A question is asked: Why does the Torah go into such detail? Why is it important for us to know the exact number of each category? Why doesn't the Torah merely inform us that G-d's command was carried out or tell us the total amount of booty, in which case we can figure out the numbers for ourselves?

Moses was commanded to divide the spoils in half, and from that half to set aside one part out of 500. But not every number is divisible by 500. Surprisingly, the Torah does not mention what Moses was supposed to do with the odd numbers that would be left over.

When we look at the figures, however, we see that there were no odd numbers! The sum of every single category of spoils was divisible by the number it was to be divided by; there were no left-over numbers!

**Carried Out in a Perfect Manner**

The quantities mentioned in the Torah are very large. Nonetheless, G-d's command was carried out in a perfect manner, with all of the numbers adding up correctly. And in fact, this was not accidental but intentional.

G-d values the Jewish people's observance of His mitzvot so greatly and desires that we fulfill them so perfectly that He orchestrated the multiplicity of events connected with the battle so that the numbers would come out even! A large number of factors had to be "manipulated": how many animals the Midianites would buy and sell prior to the war, keeping the animals healthy, etc. Indeed, not one animal died until the division of spoils was completed!

From this we learn that whenever a Jew encounters obstacles in his daily life or finds himself beset with problems that hinder his observance of Torah and mitzvot he must trust in G-d completely. For G-d will surely help him fulfill His will in a perfect manner.

*Reprinted from the Parshat Matot-Masei 1997/5757 (Issue #479) edition of L’Chaim Weekly, a publication of the Lubavitch Youth Organization in Brooklyn, NY. Adapted from Likutei Sichot, Volume 13.*

**A Call To Action - Nullify Exile**

As we approach the month of Av, "...it is important to utilize the potential of converting destruction to redemption... Increase in Torah study and charity. This charity may take the form of money, or spiritual charity such as spreading Torah and mitzvot. There must likewise be an increase in Ahavat Yisrael and Jewish unity, for they will neutralize the causes of the exile, and when the month of Av comes it will already be given the label Menachem Av, the name of consolation."

*(28 Tammuz, 5747-1987) The Lubavitcher Rebbe, zt”l.*

*Reprinted from the Parshat Matot-Masei 1997/5757 (Issue #479) edition of L’Chaim Weekly*

**Rabbi Berel Wein on**

**Parshat Matot 5782**



The introductory subject of this week's Torah reading concerns itself with vows and commitments that a person takes upon himself or herself willingly, by simply stating his or her intention. The Torah places great emphasis upon the spoken word. Everything that is uttered from our mouths obligates us to the commitment attached to it.

Words are holy, and they are also binding. The Talmud records for us that a person who did not stand by his word regarding a commercial commitment, is allowed to be publicly rebuked in the synagogue, by the recitation of the statement that the L-rd who repaid the generation of the flood for their evil, will also undoubtedly repay this person who has breached his word and trust.

Judaism recognizes that the basic physical difference between the human kingdom and the animal kingdom is one of speech and communication. The ability to speak and converse is seen as being a divine attribute somehow granted to human beings as well. Because of this, speech is to be treasured and not squandered.

Evil speech, slander, lies, and libel are all viewed as being a violation of the relationship between G-d and man. A person must always be careful with the words that one utters from one's mouth. They are more powerful and influential than we might imagine. This is especially true in our time in a generation of nonstop communication and constant speech, text, and statements through many devices, in addition to one’s mouth. The statements of the Rabbis of how people should be very cautious with the words that they use is certainly even more relevant to our generation.

It is interesting to note that this basic idea, upholding speech, and truth in words, was communicated personally to the heads and leaders of the tribes of Israel. It is in their presence where Moshe explains these laws that gives our reading its title of Matot. I think it is intentional that this concept was originally explained first to the leaders of the tribes, with its laws pertaining to true speech and binding commitment. They were meant to set the example for society, that speech should be honest.

It should be obvious that if we are unable to trust the words and commitments of our leaders, that our society would crumble and dissipate. One of the drawbacks of our system of democracy and of elections is that our politicians are constantly engaged in electioneering and running for office. They make grandiose promises and statements as to their policies before election. In almost all cases, these statements are, at best, an exaggeration, and, at worst, a total sham full of falsehood.

Because of our lifelong experience with political commitments, we expect that our elected officials, once in office, may not live up to the promises that they made in order to be able to enter those offices. In order to mitigate this almost errant weakness in an otherwise healthy society, leaders should fulfill what they promise, and commitments should be upheld. I realize that this is a very high bar set for leadership in the Jewish people. But even if we cannot reach it, we should at least know that it is there.

Shabbat shalom

*Reprinted from the current website of rabbiwein.com*

**Thoughts that Count**

Moshe spoke to the heads of the tribes, "...If a man takes a vow to G-d... according to whatever comes from his mouth shall he do." (Num. 30:2-3)

Moshe taught the commandments first to the heads of the tribes and then to the rest of the Jewish people. This is emphasized in the laws of the vows, because one who runs for office very often makes promises in order to be elected. Moshe warned the heads of the tribes that promises and pledges that were made were to be kept. *(Chatam Sofer)*

**The Levite Choir and Orchestra: What,**

**Who and How?**

**By**[**Yehuda Shurpin**](https://www.chabad.org/search/keyword_cdo/kid/15169/jewish/Shurpin-Yehuda.htm)



**Artwork by Sefira Lightstone**

During the time of year that we mourn the destruction of the Holy Temple, it is customary to learn the laws of the Holy Temple as a means to hasten its rebuilding during the final redemption.

A highlight of the Temple service was the Levites’ song and music, which would accompany some of the services. In fact, the Book of Psalms is replete with songs that were traditionally sung in the Holy Temple by the Levites.

Even as we refrain from listening to music during this time of year due to our mourning, let’s explore the songs sung in the Holy Temple, with prayers that we will once again hear the “joyous sounds of music in Jerusalem.”[1](javascript:doFootnote('1a5577273');)

**Who Sang?**

King David divided the Levites into 24 groups, each of which served a different week in the Holy Temple, similar to how the Kohanim were divided into 24 groups.[2](javascript:doFootnote('2a5577273');)

They had two primary duties: guarding the Temple and singing during the services. Each one of these was further split into two. “Guarding” consisted of standing guard and opening and closing the gates. “Singing” consisted of vocalists and musicians. A Levite who was assigned to one task was not allowed to change to another.

Following a debate, the Talmud concludes that the singing was the primary service; the music simply accompanied the vocalists.[3](javascript:doFootnote('3a5577273');) In fact, although only the Levites could sing, an Israelite was permitted to be a musician.[4](javascript:doFootnote('4a5577273');)

**When Did They Sing?**

The Levites would sing when wine libations were poured on the altar to accompany the communal burnt offerings (i.e., the daily offerings and the special offerings brought on [Shabbat](https://www.chabad.org/library/article_cdo/aid/633659/jewish/What-Is-Shabbat.htm), [Rosh Chodesh](https://www.chabad.org/library/article_cdo/aid/1928828/jewish/What-Is-Rosh-Chodesh.htm) and holidays), and the peace offerings brought on [Shavuot](https://www.chabad.org/library/article_cdo/aid/609663/jewish/What-Is-Shavuot-Shavuos.htm).[5](javascript:doFootnote('5a5577273');)

They would also sing [Hallel](https://www.chabad.org/library/article_cdo/aid/4181720/jewish/What-Is-Hallel.htm) during the offering of the Paschal lamb,[6](javascript:doFootnote('6a5577273');) during [Simchat Beit Hashoeva](https://www.chabad.org/library/article_cdo/aid/1971019/jewish/The-Joyous-Water-Drawing-Ceremony.htm) (the drawing of the water ceremony) on [Sukkot](https://www.chabad.org/library/article_cdo/aid/4784/jewish/What-Is-Sukkot.htm),[7](javascript:doFootnote('7a5577273');) and when the [*bikkurim*](https://www.chabad.org/parshah/article_cdo/aid/3434818/jewish/Bikkurim-First-Fruits.htm) (first fruits) were brought.[8](javascript:doFootnote('8a5577273');)

Most are of the opinion that the Levites would only sing during communal offerings. Some[9](javascript:doFootnote('9a5577273');) are of the opinion (based on the Zohar[10](javascript:doFootnote('10a5577273');) ) that the Levites had the option to sometimes sing (although not necessarily play any instruments) when an individual offering was brought. Furthermore, some Kabbalists explain that if the Levites observed that the pillar of smoke didn’t rise up in a straight pillar, indicating that the person bringing the offering wasn’t sincere in his repentance, they would stop singing.[11](javascript:doFootnote('11a5577273');)

**What Instruments Did They Play?**

The following is a breakdown of the number of instruments the Levites used:[12](javascript:doFootnote('12a5577273');)

At least two lyres, but no more than six

At least two flutes, but more than twelve

At least two trumpets, but no more than 120

At least nine harps, with no upper limit

There was only one cymbal used

The Levites used to keep the instruments in the chambers underneath the Ezrat Yisrael (“Court of Israel”), which opened into the Ezrat Nashim (“Court of Women”).[13](javascript:doFootnote('13a5577273');)

**Platform or Steps: Where Did They Sing?**

In some sources, the Levites are described as singing upon a *duchan* (“platform”) in the Temple courtyard near the altar.[14](javascript:doFootnote('14a5577273');) Elsewhere we read that the Levites sang on the 15 steps— corresponding to the 15 Songs of Ascent in [Psalms](https://www.chabad.org/library/bible_cdo/aid/15770/jewish/Psalms.htm)[15](javascript:doFootnote('15a5577273');) —that led from the Ezrat Nashim (“Court of Women”) to the Ezrat Yisrael(“Court of Israelites”).[16](javascript:doFootnote('16a5577273');)

Commentaries explain that the Levites would sing on the platform near the altar year-round. However, on Sukkot during Simchat Beit Hashoevah, the Levites would sing on the 15 steps.[17](javascript:doFootnote('17a5577273');)

**The Children in the Choir**

The Mishnah[18](javascript:doFootnote('18a5577273');) states that there were never less than 12 Levites standing on the *duchan,* but their number could be increased indefinitely.

While ordinarily no minor was permitted to enter the Azarah (“Courtyard”) to take part in the service, the young Levites were permitted to join in the singing when the adult Levites stood up to sing. However, they were not permitted to play any instruments, they didn’t count toward the minimum requirement of 12 Levites, and they didn’t stand on the platform. Rather, they would stand on the ground so that their heads were between the feet of the Levites.

**When Did They Start Singing?**

During the era of the Mishkan, the Levites would start training for service in the Tabernacle at the age of 25 and would only begin service at age 30 (retiring at 50).[19](javascript:doFootnote('19a5577273');) This age restriction was lifted during the Temple period, but the Levites still needed to train for five years prior to their service.[20](javascript:doFootnote('20a5577273');)

**What Did They Sing?**

Almost all of the Levites’ songs are recorded in the Book of Psalms. As mentioned above, during the Passover offering, they sang Hallel (Psalms 113-118).

Throughout the year, a different Psalm was sung each day of the week during the morning and afternoon daily offerings:[21](javascript:doFootnote('21a5577273');)

**Sunday:** “The earth is the L‑rd’s and all it contains . . .” (Psalms 24)  
**Monday:** “Great is the L‑rd and highly to be praised in the city of G‑d . . .” (Psalms 48)  
**Tuesday:** “[G‑d](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm) stands in the divine assembly . . .” (Psalms 82)  
**Wednesday:** “O L‑rd G‑d, to Whom vengeance belongs . . .” (Psalms 94)  
**Thursday:** “Sing for joy to G‑d, our strength . . .” (Psalms 81)  
**Friday:** “The L‑rd reigns: He is robed in majesty . . .” (Psalms 93).  
**Shabbat** (only during the morning offering)**:** “A psalm, a song for Shabbat day . . .” (Psalms 92)

During the *musaf* offering of Shabbat, the Levites would sing one of six parts of the song of Haazinu (Deuteronomy 32), completing the song every six weeks.[22](javascript:doFootnote('22a5577273');)

During the afternoon *tamid* offering on Shabbat, they would sing the “Song of the Sea” from Exodus. They would sing from the beginning until "Who is like You" ([Exodus 15:1](https://www.chabad.org/9876#v1)-11) on one Sabbat, and from that verse until the end the next week. (There is a discussion if the third week they sang the “Song of the Well” or they would begin anew.[23](javascript:doFootnote('23a5577273');) )[24](javascript:doFootnote('24a5577273');)

When they would bring the *bikkurim* (first fruits), they would sing, “I will extol You, O L‑rd, for You have raised me up . . . (Psalm 30).[25](javascript:doFootnote('25a5577273');)

According to some, on holidays when the complete [Hallel](https://www.chabad.org/holidays/passover/pesach_cdo/aid/1801/jewish/Hallel.htm) is recited during prayer services, the Levites would sing the Hallel during the *[musaf](https://www.chabad.org/library/article_cdo/aid/939953/jewish/Laws-of-the-Musaf-Prayers.htm" \o "Laws of the Musaf Prayers)* offering of that day,[26](javascript:doFootnote('26a5577273');) in addition to the special holiday songs enumerated in Masechet Sofrim.[27](javascript:doFootnote('27a5577273');)

**Singing in the World to Come**

The daily psalms selected for each day of the week praise G‑d for creating the world in six days. The exception is the song sung on Shabbat, Psalms 92, which begins, “A psalm, a song for Shabbat day.” The [Mishnah](https://www.chabad.org/library/article_cdo/aid/4329319/jewish/The-Mishnah.htm) says it is “a song for the future, for the day that will be entirely Shabbat and rest for everlasting life”[28](javascript:doFootnote('28a5577273');) —for Shabbat is a glimmer of the [World to Come](https://www.chabad.org/library/article_cdo/aid/1069795/jewish/The-Messianic-Era.htm).

May we merit this time with the coming of Moshiach and the rebuilding of the Temple speedily in our days!

**FOOTNOTES**

[1.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef1a5577273) See [Jeremiah 33:10](https://www.chabad.org/16030#v10)-11.

[2.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef2a5577273) See, for example, Rashi on [I Chronicles 25:1](https://www.chabad.org/16545#v1).

[3.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef3a5577273) Talmud, Arachin 11a.

[4.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef4a5577273) *Mishneh Torah, Klei Hamikdash* 3:3.

[5.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef5a5577273) *Mishneh Torah, Klei Hamikdash* 3:2.

[6.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef6a5577273) *Mishnah, Pesachim* 5:7 and commentaries *ad loc.* According to some, everyone sang the Hallel. Alternatively, the congregation only sang parts of it.

[7.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef7a5577273) Mishnah, Sukkah 5:1-4.

[8.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef8a5577273) Mishnah, Bikkurim 3:4.

[9.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef9a5577273) See *Hadar Yaakov* 4:37; *Hashem Ozeri - Bedinei Shirah,* p. 35.

[10.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef10a5577273) See Zohar 3:32,71.

[11.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef11a5577273) Rabbi Avraham Bar Yitzchak of Granada (c.1340-1440) in *Brit* *Menuchah*, *nikud* 5.

[12.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef12a5577273) *Mishneh Torah, Klei Hamikdash* 3:4.

[13.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef13a5577273) Mishnah, Middot 2:6.

[14.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef14a5577273) See Mishnah, Arachin 2:6.

[15.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef15a5577273) Mishnah, Middot 2:5.

[16.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef16a5577273) Mishnah, Middot 2:5; Mishnah, Sukkah 5:4.

[17.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef17a5577273) See Rashi on Talmud 51b; see also *Mishneh Torah, Hilchot Beit Habechirah* 6:6.

[18.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef18a5577273) Mishnah, Arachin 2:6.

[19.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef19a5577273) See [Numbers 8:24](https://www.chabad.org/9936#v24), 4:3, and commentaries *ad loc*.

[20.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef20a5577273) See *Mishneh Torah, Hilchot Klei Hamikdash* 3:7-8 and Radbaz and Rabbi Yosef Korkos *ad loc.*

[21.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef21a5577273) Mishnah, Tamid 7:4.

[22.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef22a5577273) *Mishneh Torah, Temidin Umusafin* 6:9; an acronym for the words that begin the verses of these six segments is *haziv lech: Ha'azinu (32:1), Z'chor (32:7), Yarkiveihu (32:13), Vayar (32:19), Lu (32:29), Ki (32:40).* See also [Why Sing Sad Songs?](https://www.chabad.org/parshah/article_cdo/aid/4460842/jewish/Why-Sing-Sad-Songs.htm)

[23.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef23a5577273) See Rosh Hashanah 31a, which includes this third segment. However, the *Mishneh Torah,* *Temidin Umusafin* 6:9 omits it, possibly due to a variant text.

[24.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef24a5577273) *Mishneh Torah, Temidin Umusafin* 6:9.

[25.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef25a5577273) Mishnah, Bikkurim 3:4.

[26.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef26a5577273) See *Chikrei Lev, Orach Chaim* 32 (on *Hilchot Tefillah* 133).

[27.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef27a5577273) Masechet Sofrim 18:2.

[28.](https://www.chabad.org/library/article_cdo/aid/5577273/jewish/The-Levite-Choir-and-Orchestra-What-Who-and-How.htm" \l "footnoteRef28a5577273) Mishnah, Tamid 7:4.

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More Thoughts that Count

Moses said to the children of Gad and the children of Reuben, "Shall your brothers go out to battle while you settle here?" (Num. 32:6)

The tribes of Reuben and Gad wanted to stay in the land east of the Jordan river. Even though the Jewish people are dispersed all over the world, we are emotionally connected, and when a Jew experiences misfortune, Jews all over the world feel compassion. Therefore, Moses asked the tribes of Reuben and Gad, "Can you sit here calmly and enjoy your land when you know that your fellow Jews are engaged in battle?" (Sha'ar Bat Rabim)

These are the journeys of the Children of Israel, who went forth from the land of Egypt according to their legions, under the leadership of Moses and Aaron (Num. 33:1)

The first two words of the verse begin with the Hebrew letters alef and mem. Those two letters stand for the two people who redeem the Jews from each exile. The redemption from Egypt was due to Aaron and Moses. The Jews were saved during the Babylonian exile by Esther and Mordechai, and the ultimate redemption will come through Elijah and Moshiach. (Pardes Yosef Hachadash)

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