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## Rosh Chodesh Tribe - 008 Chesvan | Levi

### ***The Month of Cheshvan Corresponds To The Tribe of Levi***

The month of Cheshvan, according to *Gra*<sup>[1]</sup><sup>[1]</sup>, and according to one of the opinions of the Rabbi Avraham ben David, corresponds to the tribe of Levi.

*Levi: The Power To Remain Loyal To Hashem*

When Levi was born, Leah said *"This time my husband will rejoice with me, for I have born him a third son."*<sup>[2]</sup><sup>[2]</sup> By the blessings of Yaakov, Levi did not receive a blessing. Yaakov cursed the anger of both Shimon and Levi, and he said *"I will divide them amongst Yaakov and spread them out amongst Yisrael."*<sup>[3]</sup><sup>[3]</sup> Levi did not receive a portion in Eretz Yisrael. But later, when Moshe blessed the twelve tribes, he included Levi in the blessings: *"Your Tumim and Your Urim befit your devout one....the one who said of his father and mother, I have not favored him"*.<sup>[4]</sup><sup>[4]</sup>

Rashi<sup>[5]</sup><sup>[5]</sup> cites our Sages, that Moshe was praising the tribe of Levi when they refused to participate in the sin with the golden calf, for they remained loyal to Moshe, and when Moshe commanded everyone to kill all of those who had deliberately sinned, the tribe of Levi *"did not recognize their brother, child, father, or mother"* and listened to Moshe's call. For this, Moshe blessed them.

*Levi's Power To Resemble Adam HaRishon Before The Sin*

The tribe of Levi's power to withstand the sin of the golden came from the power to be on the level of Adam HaRishon before the sin. Before the sin, the first man (Adam) had no father, mother, siblings, or children. Adam [and Chavah] had no one else in the world [with them], and there was only Hashem. The power of Levi to refrain from serving the golden calf was really a power to withstand all outside influences: that even when everyone else around them was falling into sin, one can be completely loyal to Hashem, for they recognized that there is no one in the world other than Hashem.

When the tribe of Levi refused to join the people in serving the golden calf, it was like a replay of the original state of Adam HaRishon. In doing so, the tribe of Levi personified the implication of their name *"Levi"*, which is from term *"nilveh"* - "joined" - they were completely "joined" with Hashem, by remaining on the level of before the sin of Adam. Thus it was the tribe of Levi who were able to heed Moshe's call of *"Whoever is for Hashem, come towards me"*.

Not only did they awaken this state of before the sin, but they awakened the very creation of Adam HaRishon, who was Hashem's own handiwork, for Adam was the first man, where there were no parents and no children. Thus, the power of the Levites, who are called "Hashem's servants",

represents the original handiwork of Hashem, Adam HaRishon before the sin, where man is completely joined with Hashem.

### *Levi - The Third Son Who Enables Connection*

The Sages said that after the sin, Adam separated from Chavah for 130 years.<sup>[6]</sup> [6] Later Adam returned to Chavah and bore Shes, who became his third son. Similarly, Levi was the third son of Yaakov and Leah, resembling how Shes was the third son of Adam. Through Shes, Adam and Chavah were reconnected. This is the depth of Levi being the third son of Yaakov: it was because just as the third son, Shes, enabled Adam and Chavah to reconnect, so did Levi's birth imply a truer level of connection between Yaakov and Leah.

### *The Higher and Lower Aspects of Levi*

Therefore, Levi contains two aspects. Levi's higher aspect is that he can access a spiritual illumination that comes from the state of Adam HaRishon before the sin. Levi's lower aspect is that he is the "third son", resembling the birth of Shes, the third son of Adam and Chavah, who was born after sin existed.

When Levi ignored the people by the sin with the Golden Calf, this was a use of his higher aspect, the power of Adam HaRishon before the sin, when there were no other people in the world to influence him. That is the meaning of why Moshe blessed Levi with the quality of the *Urim V'Tumim* - it is because Levi can access the light of Adam HaRishon before the sin.

### *Levi's Power To Remove All Chahal\Void*

Chazal give several explanations for Levi's name. The simple meaning is as the Torah says, because Leah said upon his birth "*This time my husband will join with me*". But the Sages revealed several other reasons behind Levi's name. One reason is because Hashem was "*livahu b'matanos*", "He escorted him with gifts", for Hashem had already named him before he was born, giving him the 24 *matnos kehunah*, the gifts of the priesthood. Another reason given for Levi's name is because Levi bears the "*shem lavayah*" of Hashem, the name that "escorts" Hashem's name.

Shimon and Levi's anger was cursed by their father Yaakov [and as a result, Levi lost his portion in Eretz Yisrael. It seems that Levi is greatly lacking, for he does not have a portion in Eretz Yisrael. But on a deeper level, this is a reflection of his great spiritual power. Later this will be explained]. Levi sinned in the area of anger.

There are two roots to all sin in Creation. There are two main names of Hashem: the name of *havayah*, and the name of *Elokim*. [Thus the two roots of sin are: either when there is a void of *Elokim*, or when there is a void of *havayah*]. There is only one *havayah* - one existing Reality - but there can be many other possible *Elokims*, as we find in the term *elokim acheirim*, "other gods". Hashem commanded, "*You shall not have any other gods before me*", which implies that there is a possibility of serving other 'gods' [albeit forbidden]. There can be a plural use of the word *Elokim*, because it is possible for one to serve other gods, but there can never be a plural use of the word *havayah*, for there is only one Reality.

By the sin with the golden calf, Levi was careful not to serve "other gods". The rest of the nation fell to the sin of serving other gods, when Levi did not.

The word "*Elokim*" is equal in value to the word *miluy*, to "fill". The concept of *miluy* is when a Hebrew letter is spelled out fully. For example, the *miluy* of the letter *aleph* is spelled out fully as the letters *aleph*, *lamed* and *pei*, and the *miluy* of the letter *beis* is spelled as *beis* and *tav*.

The opposite of the term *miluy*\full is *chalal*, void. The Torah says that Hashem blesses even Levi's *cheilo*, his soldiers, and Chazal expound this verse to mean that even a *cholol*, one whose status is profaned from birth (due to forbidden relations) from the tribe of Levi, is permitted to do his *avodah* with the rest of the *Leviim*. On a deeper level, this means that even the *chalal*, the "void", of Levi, is blessed.

The *miluy* of the word *Levi* is *lamed, vov, yud*. The "*miluy*" of Levi implies that his *chalal* is never a *chalal*, and instead, Levi is always filled. The lower aspect of Levi, the fact that he is the third son and that he rectifies the sin of Adam, implies *chalal*, a spiritual void. But the higher aspect of Levi is that his *chalal* is blessed - that he has no *chalal*!

The root of sin is always whenever there is a *chalal*, a spiritual void. The Gemara says that the most severe sin is *chilul Hashem*, to profane the name of Hashem. The word *chilul* is from the word *chalal*. The word *Elokim* is like a *chalal*, a void, when compared to the name of *havayah* - so the level of *Elokim* is a degree of *chilul Hashem*, when compared to the name of *havayah*. When Levi didn't fall to the sin, it was because they didn't want *elokim acheirim*, meaning that they were connected to *havayah*, the very essence of Hashem's Name, and that was how they were able to avoid the *chilul Hashem* of sinning with the golden calf.

Hence, the deeper implication of Levi being the third son is because he removes the entire concept of *chalal*.

When woman was created, she was taken from Adam's rib, which was a *chalal*, a void, in the man's body. The very creation of woman created the possibility of *chalal*, of sin, for man. Levi's power is that the *chalal* can be filled: that even when something is taken from place, there is no remaining *chalal* there, and instead it remains fully intact. Levi's blessing is that he has the *Urim V'Tumim*, and the depth of this is because the tribe of Levi maintains his *ohr* (spiritual light) and his power to be *tamim* (pure). Through the creation of woman, there should be *chalal*, since woman enabled the possibility of sin, but through Levi, the third son, who joined together his father and mother, there is instead *miluy*, a filling in place of the void.

Therefore, Levi reveals the point where there is no possibility of sin. There can only be a spiritual void, a *chalal*, if there is *chilul Hashem* involved. But if there is *miluy*\filling even in the place of *chala*\void, that means that there is never really a *chalal*, because the space can remain full even after something is taken from it. Levi's power is that he always keeps the *chalal* filled, and therefore, Levi reveals that the *chalal* is really not a *chalal*. It can be compared to drawing water from a spring, where the spring does not dry out, even though water has been removed from it.

#### *Levi - The Removal of All Void, and the Revelation of Constant Connection To The Creator*

Moshe's blessing to Levi is that he has the *Urim V'Tumim*. What is the meaning of this, if the *Urim V'Tumim* was worn by the *Kohanim*, and not by the *Leviim*? There are many explanations of this verse, but the deep explanation is because he is always has *ohr* (light), and just as a fire's light does not decrease even when you borrow light from it (such as touching a candle to another candle, in order to light the candle), so does Levi always remain complete. Hence, Levi has the blessing of the *Urim*, the light. Levi also has the blessing of *Tumim*, from the word *temimus*, completion, because he always full and complete. Levi never lacks anything, he is never void, and he is always filled.

The Gemara says that from the tribe of Levi comes forth those who render Torah decisions.<sup>[7]</sup> [7] Levi did not join with the sin of the golden calf, and this is connected with the fact that Torah comes from the tribe of Levi. The tribe of Levi is the continuation of the giving of the Torah at Har Sinai, which took place before the sin with the golden calf. The tribe of Levi did not sin with the golden calf, so

they continue the original pure level of Torah that was given at Har Sinai. That is why they merit to have Torah rulings come forth from them. It is because their Torah never became tainted with sin. Such Torah becomes a Torah of truth.

Levi's quality is that he never becomes void or missing of anything. This resembles the attribute of Hashem, for Hashem never becomes lacking no matter how much He gives to others.

Why doesn't Levi have a portion in Eretz Yisrael? On a deeper level, this is because he does not need any portion, because he lacks for nothing, just as Hashem lacks nothing.

This is depth of what Leah said upon the birth of Levi, *"This time my husband will join with me."* The creation of woman caused a void in man, for she was taken from man's rib. When woman was created from man's rib, this created a deficiency in man [and hence the possibility for sin]. But through Levi, there can be a kind of giving to another which does not result in any loss to the giver. This is because Levi reveals the concept of absolute connection to the Source, which is never severed. Thus, Torah comes forth from Levi, because he is always connected to his Source. All that comes forth from Levi is always connected to its Source, as it was from the beginning.

Levi was also blessed by Moshe to have success at war, that all of his soldiers return from war. When members of the tribe of Levi fight a war, they are always connected with their Source. They are not merely trying to eliminate the other side - they want to return the other side to their Source.

The revelation of Torah in Levi is that he has *miluy*: nothing is missing from him. The lower aspect of Levi is that he doesn't have a portion in Eretz Yisrael, but in his higher aspect, *"Hashem is His inheritance"* as the Torah says - and this is because Levi really lacks nothing.

Levi is the third child of Yaakov, and Moshe was also a third child. The Sages state that the lower half of Moshe was like a man, while the upper half of Moshe was G-dly.<sup>[8]</sup> [8] This means that Moshe was so connected with Hashem that he lacked nothing. This is the power of Levi, who always remains connected with his Source, and therefore he does not lack anything.

### ***Cheshvan - A Month That Is Entirely Malei\Full***

The month of *Mar-Cheshvan* has no festival in it. It is called *Mar-Cheshvan*, "bitter Cheshvan", because it does not contain any *yomim tovim* (festivals). The depth of this is that it seems to be a *chalal*, a spiritual void. Therefore, it is a month that contains bitterness.

However, that is only the "lower perspective" towards Cheshvan. The "higher perspective" towards Cheshvan is that it is entirely malei\full, and therefore it is a month which does not need any special day in it to be a festival. [As it has been explained here, the month of Cheshvan corresponds to the tribe of Levi, and Levi's power is that he can always remain joined and connected with his Source. Levi reveals how everything, even the biggest *chala*\void, is always filled with the presence of Hashem.] Whenever there is a festival, there is a part of the month which has the festival, and a part of the month where there is no festival. But the month of Cheshvan is entirely *male*\full, and therefore, for it is a month that is entirely 'filled' [with Hashem's presence], hence it does not need any festivals in it.

As a hint to this, our Sages taught that the word "*Cheshvan*" has the same letters as the word "*Nachash*", which is equal in value to the word "*Mashiach*". It is a time when the light of *Mashiach* is extended onto the world, which reveals in the heavens and in the earth, a world that is entirely "filled" [with the presence of Hashem].

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[1] [9] Peirush haGra Sefer Yetzira 5:1

[2] [10] Beraishis Rabbah 29:34

[3] [11] Beraishis 49:7

[4] [12] Devarim 33:8

[5] [13] ibid

[6] [14] Eruvin 18b

[7] [15] Yoma 26a

[8] [16] Yalkut Shimeoni Tehillim 841

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[4] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/need%20to%20place%20on%20site/TO%20UPLOAD/Tribe%20of%20Rosh%20Chodesh%20008.%20Cheshvan%20-%20Levi.%20V2.docx#\_ftn4

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[6] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/need%20to%20place%20on%20site/TO%20UPLOAD/Tribe%20of%20Rosh%20Chodesh%20008.%20Cheshvan%20-%20Levi.%20V2.docx#\_ftn6

[7] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/need%20to%20place%20on%20site/TO%20UPLOAD/Tribe%20of%20Rosh%20Chodesh%20008.%20Cheshvan%20-%20Levi.%20V2.docx#\_ftn7

[8] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/need%20to%20place%20on%20site/TO%20UPLOAD/Tribe%20of%20Rosh%20Chodesh%20008.%20Cheshvan%20-%20Levi.%20V2.docx#\_ftn8

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