

A Sin for A Son

PARSHA INSIGHTS - PINCHAS (5757)

WHO IS YASHUV?

You probably notice a census in *Perek Chof Vav* [chapter 26] of today's *parsha* [Torah portion]. In *Pasuk Chof Dalid* [verse 24], a son of Yissachar named Yashuv is mentioned. Who is Yashuv? You might reply that Yashuv is simply a son of Yissachar! Correct, but that causes a problem for us. The *meforshim* [commentators] point out that in *Parshas Vayigash*, in *Perek Mem Vav*, *Pasuk Yud Gimmel* [46:13], a son of Yissachar named **Yov** is mentioned; this is the name closest to the **Yashuv** of *Parshas Pinchas*. No actual Yashuv is listed in *Parshas Vayigash*; we have not yet heard of such a person.

Accordingly, *Rashi* on our *pasuk* in *Pinchas* explains that Yashuv IS Yov. To elaborate, all the families forming the census in *Pinchas* are called based on the names of the individuals who originally went down from Canaan to Egypt, as detailed in *Parshas Vayigash*. The family of Yashuv extends from its progenitor, Yov ben Yissachar.

The question is obvious. Why is Yov now called Yashuv? *Rashi* in *Divrai Hayamim Alef 7:1* remarks that since the children of Yissachar set themselves down (*nisyashvu*) to learn Torah, a son of Yissachar was rewarded with the name Yashuv. Yashuv is like the word *yeshiva* [religious school], which denotes sitting down in a permanent fashion to learn Torah. It doesn't necessarily refer to the physical act of sitting; it refers to a total commitment, a devotion to Torah study.

To see this from a different angle, let us investigate the comments of the *Chizkuni*. Yashuv is actually Yov, because one letter ש "sin" (pronounced as a ש *shin* in Yashuv's name) was taken from his father's two (notice that י ש ש כ ר Yissachar is spelled with two). But if so, why is Yissachar still spelled with both letter "sins"? The *Chizkuni* states that even though the name Yissachar is written that way, it is pronounced as if there is only one letter *sin* in it. In other words, Yissachar DID lose a *sin* from his name. He gave it to his son יוב Yov, so that son's name became ישוב Yashuv. Although Yissachar's name is still written with the double letter, only one is pronounced now.

It is easy understand the *Rashi* in *Divrai Hayamim*, that the name Yashuv hints to *yeshiva*, a remarkable dedication to learning Torah. Hashem rewarded Yov with this letter; there is no indication that Yissachar gave up a letter. But how do we explain the *Chizkuni*, that the father himself gave up a letter of his name for his son? What was the reason for this?

The *Sifsai Chachamim* (in the name of the *Imrai Shefer*) on our *pasuk* in *Pinchas* says he found written that at first, Yissachar called his son Yov. Afterward, Yov complained to his father that he had been given the name of an idol! Yes, Yov was the name of an *avoda zara* [idol worship], which existed in their time. Yissachar, feeling compassion for his son, replied that he was willing to give up one letter from his own name in order that Yov not be called the name of an idol. Thus, Yov became Yashuv. Consequently, despite the two letters "sin" in Yissachar's name, we only read one of them.

Although the *Sifsai Chachamim* says he found this written somewhere, and he does not name the source, you can find it cited in another place. In the *Otzar Dinim U'minhagim*, a digest of *halachos* [Jewish laws] and *minhagim*, this same approach is brought in the name of the *Midbar K'daimos*. You might want to check it out for yourself under the heading "Yissachar". In addition, the *pirush* [commentary] on the *Chizkuni* written by Harav Moshe Menachem Aharon discusses all this at length, citing possible sources as well.

The approaches of both these *rishonim* [early commentators], *Rashi* and the *Chizkuni* (using the later interpretations of the *Chizkuni's* few words), are intriguing. The great *zechus* [merit] of *limud* [learning] Torah effected a change from Yov to Yashuv. From this we can learn the value of *YESHIVA*, settling down to learn in a permanent fashion. In the second interpretation, Yov's objection to being called a name similar to an idol brought about an alteration of his name. Yissachar was willing to give up a precious letter to appease his son. It is impressive, though not surprising, that a father would sacrifice a part of his name, his very essence and self, to help

his son be content. Thus, we receive lessons about dedication to learning, plus parents' devotion to children, from Yov's change to Yashuv.

By Rabbi Moshe Heigh

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