



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Bamidbar

HaMeor Shebah

A Short Burst of Relevance

כְּאִשֶּׁר צִוָּה ה' אֶת־מֹשֶׁה וַיִּקְדָּם בְּמִדְבַר סִינַי...

“As Hashem had commanded Moshe, so he counted them in Midbar Sinai...”

THE KEDUSHAS LEVI wonders about the wording of this *pasuk*. Wouldn't a more direct way of saying that Moshe heeded the word of Hashem be, “And Moshe counted them in Midbar Sinai as Hashem had commanded him”? The tzaddik explains with a fascinating idea. The Zohar HaKadosh famously teaches that the 600,000 letters in the Torah correspond to the 600,000 root souls of the Jewish nation. In the same way that each of our 248 limbs corresponds to one of the 248 *mitzvos aseih* and each of our 365 veins and sinews correspond to one of the *mitzvos lo sasieh*, the Torah in its entirety aligns with our holy nation as a whole. Says the Berditchover, it emerges that when Moshe focused on each and every individual Jew in the process of taking the census, he was studying Torah! This is hinted to in the wording of our *pasuk*: **“Kasher tzivah Hashem es Moshe”** - the very words of the Torah which bear Hashem's commandment for am Yisrael to be counted were studied by Moshe, **“vayifkideim b'Midbar Sinai”** - in the process of the counting itself! Each and every Jew is sanctified with the literal holiness of the Torah. A group of Jews forms a word. A larger group, a sentence. An even larger group, a paragraph. And so on and so forth, until the entire Torah becomes manifested

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in human form, shining with unparalleled illumination - brought to life within the vicissitudes of the human condition. This perspective can enable us to remember how important it is to cherish, respect, and value each and every Jew with whom we are privileged to come into contact. What a blessing to be a part of this exalted nation! *Thank You Hashem!* 🙏

Parsha Roundup

A 60-second Review

- 👑 Hashem commands Moshe to conduct a census of the twelve *shevatim*. Moshe counts 603,550 men ages 20 to 60. Shevet Levi is counted separately. The Levi'im, who are to serve in the Mishkan, replace the firstborn who were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked Leviim to replace them had to pay a five-shekel “ransom” to redeem themselves.
- 👑 Upon preparing to travel, the Leviim dismantled and transported the Mishkan and reassembled it at the center of the next stop. The kohanim carried the vessels of the Mishkan and camped to its south; the Gershuni, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. The tents of Moshe, Ahron, and Ahron's sons were to the east of the entrance of the Mishkan.
- 👑 The twelve *shevatim* camped in four groups of three shevatim each. East: Yehudah, Yissachar, and Zevulun. South: Reuven, Shimon, and Gad. West: Ephraim, Manasheh, and Binyamin. North: Dan, Asher, and Naphtali. This formation was kept while traveling as well. Each tribe had its own *nasi*, and a special flag with its color and emblem.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

וַיְדַבֵּר ה' אֶל-מֹשֶׁה בְּמִדְבַר סִינַי בְּאַהֲל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם
מֵאֶרֶץ מִצְרָיִם לֵאמֹר...

“And Hashem spoke to Moshe in Midbar Sinai in the Ohel Moed on the first day of the second month in the second year following their exodus from Mitzrayim, saying...”

PARSHAS BAMIDBAR BEGINS with the words, “Hashem spoke to Moshe in Midbar Sinai in the Ohel Moed, the first day of the second month in the second year following the exodus from the land of Egypt.” The holy Noam Elimelech reveals a deep message hinted in this verse.

It is well known that humility is a primary prerequisite to serving Hashem. About an arrogant and self-absorbed person, Hashem says, “I am not able to dwell with him.” By concerning himself solely with his own personal needs, this person fills all possible spaces within which the light of Hashem might have settled with his egotistical pursuits, effectively pushing Hashem out of his life. The Baal HaTanya teaches that Hashem only dwells upon something that is nullified to His presence. When the material body and its urges is removed from the forefront of man’s striving, the soul’s awareness of Hashem acts like a window allowing Hashem’s light to illuminate one’s life with the blessings of faith, depth, optimism, comfort, clarity, and love.

However, the all-important trait of humility is often misunderstood. Many make the mistake of thinking that humility is synonymous with a lack of self-worth, a negative perception of one’s value, and an ego-annihilating force which turns the Jew into a crippled shell of a human being. Of course, this couldn’t be further than the truth. True humility does not negate our self-worth. On the contrary! It highlights our strengths by reframing these abilities as gifts granted by the Infinite One Who believes we can do the most incredible things with the tools He has invested within us. Instead of being beaten down and overwhelmed by a debilitating sadness, the truly humble person is filled with the joy of knowing that his strengths are rooted

in Hashem’s belief in his ability to transform the world by turning everything he touches into windows to the divine sunlight.

When a person is working on attaining this consciousness, it is quite common to grow bitter upon contemplating his frequent lapses in connection and his many sins. When this occurs, one must immediately remember the power of *teshuvah* and believe that he can begin again, completely fresh, as if he has been reborn anew! When a Jew lives life with this exalted consciousness, he will experience a personal “*yetziyas mitzrayim*” every day – the liberation of seeing oneself in relation to the divine and feeling the infinite faith He has that we can create a dwelling place for Him in the lower realms.

The tzaddik sees these important ideas packed into our verse: “**Hashem spoke to Moshe in Midbar Sinai**”: This refers to the importance of humility, represented by Hashem’s forsaking the grand mountains to settle His glory on humble Har Sinai. “**in the Ohel Moed**”: One must never allow the pursuit of humility to cause a negative self-image and self-loathing. Rather, one must ensure that this pursuit causes great joy (“*moed*” is related to the *chagim*, which are times of great joy and celebration.) “**the first day of the second month**”: If a Jew feels broken over his sins, let him remember that he can choose for today to be “day one” of his journey (“*b’echad*”) by doing *teshuvah* and starting fresh (“*la’chodesh*” can mean “new”), as if he has been reborn a second time (“*hasheini*”). “**in the second year following their exodus from the land of Egypt**”: Such a person will experience a personal redemption from the *meitzarim*-constraints of a miserable, ego-driven existence, allowing the spiritual energy of freedom to shine into his life a second time, just as they had at the time of the exodus from Egypt. 🕎



A Jew must walk with humility, confident joy, and the ever-present belief in his ability to become spiritually reborn again.

Tohameha

Tasting the Depth of Shabbos Kodesh

“*V'SHAMERU B'NEI YISRAEL es haShabbos, laasos* etc.” In the very outset of our study of *sefer Sidduro Shel Shabbos* through the medium of this column, we learned that Shabbos is “*keviya v'kayma*”, an essentially holy day that requires no further sanctification on the part of am Yisrael. The Chernovitzer explains that in essence, the physical reality is founded upon the six days during which the world was created. On Shabbos, the seventh day, there is a revelation of Hashem’s desire which brought all of creation into being, the premise of existence, the soul of the world. On this day, creation was completed, standing at the ready to bring about the ultimate purpose of creation - to reveal Hashem’s Presence in the lower realms of corporeality. As an effect of the kiss between “final act” and “first thought”, the concrete actualization of Hashem’s dream of a world bursting with His presence, the holiness of Shabbos is not contingent upon the *avodah* of the Jewish nation or the giving of the Torah. Rather, it is built into the very fabric of reality, unconditionally recurring each seven days in an endless cycle. This, writes the tzaddik, is why we find that am Yisrael kept Shabbos while still in Mitzrayim, and why the laws of Shabbos were given at Marah, before *Matan Torah*. Indeed, this is the meaning of our *pasuk*: “**V'shameru b'nei Yisrael es haShabbos**” - am Yisrael kept the laws of Shabbos even before they were officially given, “**laasos es haShabbos ledorosam**” - as a commandment for them to guard for future generations. What is the reason for the distinction between Shabbos and all other mitzvos? The *pasuk* answers, “**Bris olam**” - Shabbos is part and parcel of the world’s makeup, sanctified from the beginning of time and lasting for all eternity. 🕎

This section is adapted from the sefer “Sidduro Shel Shabbos” by R' Chaim of Chernowitz zy”a (1760-1816)