



## A Weekly Dvar Torah from Reb Sholom Mordechai Rubashkin

*Reb Weissmandl, Reb Pinchas all my brothers askonim and all my family sheyichyu,*

It's already Parshas Bamidbar. In this Parsha we learn how the Yidden were counted individually, each one contributing to the total, making up Klal Yisroel. We also learn how each Sheivet had their own flag color and symbol and how each Shevet had a designated position for traveling and resting. Yet all this is **not** about being **separate** from one another, rather, it is precisely **through** this individuality that the Shechina Hakdoisha rests among Klal Yisroel as a whole and thus within each individual Yid.

*Lechoira*, counting is very impersonal and seemingly disregards a person's individual level of achievement. But Hashem commands that we be counted because *Mispar* brings out and reveals a *Koiach* greater than any other *Koiach* – a *Koiach* that all Yidden equally possess on account of their Neshama and its intrinsic connection to Hashem. As Rashi explains, "*Mitoich chiboson lefonov moineh oisom kol sho'oh*" –because of the great love Hashem has for Yidden he constantly counts them.

In *le'umas zeh* there is also often the *inyan* of counting, yet it means something totally different. In these past months these words of Rashi have been very enlightening for me, and very much a regular saying and thought. (The positive lesson in *avoidas hashem* is simple: when there is an important job to be done, it needs to be preformed precisely and without change, even if logic dictates otherwise, we must do what is right, because "this is how it says in the Shulchan Aruch.")

As we know, in everything there is *Penimius*, the life of the thing, and *Chitzoinius*, the Guf of the thing. The Guf is temporary and eventually dies but the Neshama and Dvar Hashem is real and continues. When one learns to focus his attention on, and desire, the *Penimius*, then we are connected to life (and *chas vesholoim* in the reverse).

We see this difference *lechoirah* in the words of the *posuk*. The *posuk* says, "*Se'u*," "count," but literally it means to "pick up," pick up the Yidden, "*Es roish Bnai Yisroel*" and bring them "*le'mishpechoi'som le'bais avoisom*," to their families and the house of their fathers – connect them with their source.

Being counted in *kedusha* actually unites us to our family and community; which in turn, connected and united as one *Klal*, brings down the *Hashroas Hashechina*. As we see with the gathering of three Yidden we can have a *mezuman*, and with ten we can have *kedusha* (which is even greater than what a *Malach* can endure), until we reach 600,000, where as explained in the Mishna, there is a special Brocha to be made.

**There is the question:** since by Yidden we do not count (because Brocha is not found in something measured), then why is there this counting in our Parsha?

The **Shaloh Hakodoish** answer that there are two *inyonim* in *mispar*: *mispar* in ***Oilom Hazeh Hagashmi***, which firstly is about detail and separation, and secondly, when dealing with something *gashmi*, no matter how great the number it still remains a limited number, and ultimately it is like naught. However, *mispar* related to ***hasogas oilam haboh***, is a type that is higher than number and has no end! Because through the ever-increasing *deveikus* in *Hashem Yisborech*, one constantly progresses to higher levels. As the *Chazal* allude: "*tzadikim ein lohem menucha leoilam haboh*" meaning, they are constantly reaching ever higher *hasogo* in *Hashem Yisborech* which has no end or *tachlis* - infinity.

Also, every Yid is a *dovor shbeminyan* (which is never *botul*) meaning that he is being counted individually,

and the greater the number the greater is his importance because there is no end to the levels that are higher and higher. Thus in kedusha there are both *maalois*, the *maaloh* of being a specific number (*dovor shebinyan* which is not *botul*) and at the same time being connected to *Ein Soif*.

Therefore when Hashem came to rest his Shechina among the Yidden he commanded to count them to awaken their infinite levels -- although they were in Oilam Hazei their number comes from the 600,000 letters in the Sefer Torah, which is *Ein Soif*, making the Yidden connected to the infinite as well. *Gevaldik*.

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There is a lesson in *achdus* as well from the *degolim*. As mentioned, each *Sheivet* had his own flag and color. (This external separation came about, as the Medrash says, after the Yidden saw the *machenois* of the *Malachei Hashoreis* and desired to be like them. The *malochim* all have different *derochim* in *avoidah*, yet they all unite as one in their *avoidas hashem*, “*kulom ke'echid oinim beimoh veomrim beyiroh.*”)

The Shaloh Hakodoish brings the Arizal, “Just as there are four *degolim*, so too are there four *kitois* by Yisroel differing in certain Minhagim -- *Sfared, Ashkenaz, Katloinyoh, Italia* -- and each one stays with their *degel* to be *noiheg* according to their *Minhag*, ‘*eilu voeilu divrei eloikim chayim.*” This shows us how strong our Ahavas Yisroel must be, knowing that each *derech* is actually *Divrei Eloikim Chaim*.

Being that the *Avoida* right is now is *mesiras nefesh* with **Yechida of the Nefesh**, which is higher than that which we could understand and greater than what we can feel --

The lesson of counting is, when we count a person he has the same number whether he is a great Talmid Chochom or a *poshuter Yid* that can't learn (this is not to equalize the greatness of the Talmid Chochom and pull him down to the level of the simple person -- that's actually what *Gashmiusdike* counting does...). It gives the Yid a lesson that when he reveals his Etzem Hanshama he has the *koiach* of the **Yechidah** of the Nefesh, and that is *Ein Soif* from Hashem. As the Shaloh says that *inyan* of *mispar* gives the *koiach* for *Hashroas Hashchina*. It's only when we realize that we have this oneness with Hashem that we are able to go higher than the *gashmius* that separates us and thus able to unite.

This is also the reason that Parshas Bamidbar is before Shavuois: we need to know that we have a Yechidah of the Neshama that is one with Hashem and it is with that *koiach* that we are able to be *mekabel* the *Torah Hakdoisha* and fulfill the *mitzvois* **in all times and all places**.

Baruch Hashem we see the *ahavas yisroel* and that we are all being counted *b'achdus* and in a way of *mesiras nefesh*, it is in this *zechus* that Hashem will hear all of our *tefilois* and see our pain and Hashem will reveal his *rachamim* to every one of us and all of Klal Yisroel and as we traveled out of Mitzrayim to Eretz Yisroel, Hashem will send us Moshiach and we will all go together to Eretz Yisroel *bimheiro beyomeinu*.

*A guten shabbos*  
*Besurois toivois*  
*SMR*



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