

Parshas Bamidbar

May 14-15, 2021

3-4 Sivan 5781

Hashem Echad Ushmo Echad

Parshas Bamidbar is the first parsha of the 4th book of the 5 books of Moshe, and is known as numbers, even though, the literal translation of the word is wilderness.

The first word of the parsha, Vayidaber and Bamidbar have the same root, daled beis reish, which can mean spoke, a "thing", or wilderness (among other translations). The difference between the 2 words numerically, is 26, or the name of Hashem. Drawing Hashem into everything we do is even seen in davening. We yearn to achieve the level of when Hashem is one and his name is one will be reigning in the world. That is the coming together of echad (13 and Echad 13). We begin davening by stating the 13 principals of R'Yishmael, who tells us how to draw Hashem into Halacha, and through this we can rebuild which we say "Sheybane Beis Hamikdash"... Then we say Shema which we scream Echad. Then we achieve "Vn'emar Vhoya Hashem, at the end of davening (aleinu), where we achieve succeeding in drawing Echad and Echad, i.e. 26 the name of Hashem.

According to chassidus taught by the Previous Lubavitcher Rebbe among others, is that the reason Hashem told us that we are hearing these words in the wilderness is a fewfold.

- 1) Just as the wilderness is endless, so too is the capacity to learn Torah
- 2) Just as the wilderness is owned by anyone, so to anyone can take ownership of Torah in their lives

3) Just as the wilderness is so vast and overwhelming, and will humble a person, so to one ought to approach learning Torah with humility to fully accept its edicts.

4) We are seeing another census of the Jews, and our forefathers were promised that the Jews would be as numerous as the sand in the desert,

5) this is obviously where they were physically situated.

The fact that the difference between Hashem said, and wilderness is 26, is that in order to learn and understand Hashem's word, you need to be imbued with G-dliness, otherwise, the wilderness will feel overwhelming, and can lead one to feel empty. But the words of Torah without the humility to learn it, is learning just words, without the name of Hashem.

The outcome of learning has to be growth and change, otherwise one can learn anything else.

The census is so detailed, in that it shows (as Rashi says) the love of Hashem, for the Jews, His people. Every tribe is repeated, because each tribe is unique and loved.

Ahron Hakohen named later in the parsha has dots on it 5- of them, to tell us that Ahron was not counted even among the Leviim. This is perhaps because Ahron achieved completion as a person because of his Ohev Shalom Rodef Shalom mentality. Further the 5 dots can represent Nefesh Ruach Neshama Chaya and Yechida. Perhaps Ahron had so achieved drawing these levels into his life, he didn't need to be counted among the rest of the Leviim.

Good Shabbos