

## Bamidbar

The *Yalkut* elaborates the comment of *Rashi*: When the people of Israel received the Torah the Nations of the world became envious. They asked why were the people of Israel singled out for the privilege of this relationship with G-d and to receive the Torah. "Why not us?", they asked. He silenced them by demanding that they present their "*Sefer Yuchasin*," their account of the pedigree of ancestors, as the Jews did. The people of Israel brought testimony of their lineage and evidence of their legitimacy and relationship with the tribe and father's house.

Many commentaries ask why was this necessary? Is "*Yichus*" a requisite for Torah? Should not even a "*mamzair*" who is a scholar be accorded honor? Is not a Gentile who studies Torah to be respected? Then why were the Jews required to bring their "*Sefer Yichusin*?" Why were the nations denied the privilege of receiving the Torah?

The answer may be that the nations would have had justification to receive the Torah. But they would not have had the privilege to experience Revelation. They would not have had the right to be the recipients of the Oral Torah and its secrets. They would not have witnessed the Sinaitic spectacular display of "*Kolos Uvrokim*" which implanted in the hearts and souls of Jews the fear of G-d. Torah possibly, but Sinai surely not.

Then should this not have been recorded in the Sedrah *Yisro*? Why is this unfolded in *Bamidbar*?

Because at Sinai when "*Vayichan Shawm Yisroel*," the people of Israel were united with a unique oneness there was no need for proof that they are each related to the other. The peace and harmony demonstrated that they were all brethren, the sons of Abraham, Isaac and Jacob. "*Hashem Oz L'amo Yitain Hashem Yevoraich Ess Amo Basholom*." Therefore they were not required to establish their "*Yichus*." However, later in the desert, after the sin of the Golden Calf, after all the strife and dissension their relationship and lineage were doubted. They then were required to prove that they are brethren.

Today we have Torah knowledge and scholarship. But the "Ma'ohr" of Torah is wanting. The blame is the bone of deviousness in the Jewish society, with its various parties and sects. Are we not brethren? Today we must again affirm and confirm our affinity with peace, harmony and brotherly love.