

PARASHAT BAMIDBAR- 2019

“FULFILLMENT OF HASHEM’S PLAN FOR THE WORLD”

The parsha states: “The people of Israel did everything HaShem had commanded Moshe... This is how they camped and this is how they traveled” (2:34).

Why does the Torah make special mention of the compliance of the Jewish people with the Gd given instructions for encamping and traveling? What was so special and commendable about it? The Midrash explains that the people were indeed to be commended for their unquestioning compliance. It was a true manifestation of *Na’aseh Ve’nishma* .

To understand this Midrash we can draw from our own experiences. We know that in a Bet HaKnesset (shul or synagogue) everyone vies for those front seats closest to the Aron HaKodesh, which are usually reserved to the Rabbanim or shul officers. Here, the Midrash explains, the Levi’im occupied the position of honor in the center of the encampment, near the Ohel Mo’ed, while the other tribes, many of whom were superior in wisdom and knowledge to the Levi’im, occupied positions on the fringes. Nevertheless, to their everlasting credit, they did not complain or raise any objections. They submitted willingly to the divine wisdom that had assigned positions and roles to all the *shevatim*.

But, we may ask, was this really a fair system? Was it right that for all generations no member of another tribe could aspire to the priestly duties of the Kohanim and Levi’im? According to our contemporary minds and thinking about fairness and equality, this was perhaps, unjustified. However, there is a difference between traditional Torah attitude and universal secular attitude. In the secular world, the purpose of each individual’s existence is solely for personal fulfillment. Therefore, if all people are inherently equal, their purposes are also equal, and no one should be allowed to take precedence over someone else.

In our Torah view, Knesset Yisrael represents a team effort. Each member will do his best in the position he is assigned to for the sake of the team, just as each musician will give his best performance on the instrument he is playing to bring out the harmony of the symphony. So too all our people are united to one common purpose, the fulfillment of HaShem’s plan for the world, a world of justice, peace and righteousness. Some roles are of course more prominent and prestigious than others. But in the greater picture, everyone is of equal importance, since everyone’s contribution is essential towards achieving the greater common goal.

That is the concept of “*Kol Yisrael Areivin Zeh BaZeh*” (Shevuot 39a), that as a team we are responsible for one another. If one Jew has failed to perform a Mitzvah then we are all lacking in our Mitzvot. But as individuals, we have to know our role, execute it to the best of our ability and not to confuse it with the role that others have to perform.

I compare this global Torah vision of all being united to one common purpose with our own community, and our society today. Unfortunately, most of us focus mainly upon

ourselves to improve our own Midot, our Davening, our learning and concerns for our immediate family, which is understandable. The idea of praying for a world of justice and righteousness, for those living in abject poverty, for those who cannot find Shidduchim, for those who have not yet discovered the beauty and spirituality of living a life of Torah and Mitzvot, -those thoughts are just not in the radar of our Shemoneh Esrei. But unknown to most, that is the main function of the repetition of the Shemoneh Esrei, or Chazarat HaShatz. That is the Tefillah of the collective Tzibbur, our team praying for all the above. We do not express it silently or aloud, but only listen, attentively, as the Shali'ach Tzibbur recites it and we merely answer-AMEN. Our fulfillment of “*KOL YISRAEL AREIVIM ZEH BA'ZEH*”

Shabbat Shalom from Yerushalayim---Rabbi Aharon Ziegler

KOL HAKOVOD TO THOSE WHO ANSWERED LAST WEEK: #1- *Pechman Family- Jerusalem/// *Rabbi Charles Meisles-Far Rockaway, NY/// Libby Ziegler-Yerushalayim// *Yaakov Doerschuck-Kollel Agudath Achim-Bern, Switzerland// *Rabbi Steven Mauner -Kollel AA,-Bet HaKerem/// *Chaim Chamma-Israel// DR. Michael Rose-kollel AA-J'lm *Dr. Joseph Taitelbaum-Statens Island, NY// *Yehudis, Yosef, and Teller Family-Lakewood, NJ// *Mordechai Ziegler-Elazar, Israel

QUESTIONS OF PARASHAT BAMIDBAR: 2019

- 1-** IN commanding Moshe to take a census the Torah uses the expression “Se’uh Et Rosh” which literally means: “Raise the head”. What is the significance of using such a strange expression , when all it wants is to “count t he people”???
- 2-** If a girl from tribe of Re’uven married a boy from tribe of Shimon and they had a son, under which tribe would the son be counted? And from where do we learn this concept ?
- 3-** Each tribe had a flag with a distinct color. Which tribe had the color “ red” with the insigne of “Duda’im” –flowers?
- 4-** From where do the Rabbis learn – that “One who teaches Torah to someone else’s children is regarded as if he gave birth to them?”
- 5-** In 3:39 there are dots on Aharon’s name. What is the significance of that?
- 6-** Which Nasi had his name changed?
- 7-** How do we justify the fact that in 4:2 –the Levi’im were counted from age 30, while in parashat Naso 8:24- it says that they were counted from age 25?

ANSWERS TO BAMIDBAR
#1-MORDECHAI ZIEGLER

Rabbi Aharon and Libby Ziegler

Did you ever notice the month of I-Y-A-R, in Hebrew is Alef Yud (Abbreviation for Eretz Yisrael) and Yud Reish (abbreviation for Yerushalayim). The month that has, Yom HaZikaron, Yom HaAtzmaut, Lag BaOmer and Yom Yerushalayim. What a Zechut!