Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 11 No. 33 Parshas Bamidbor 5780 **בס"ד פרשת במדבר תש"פ**

שאו אֶת רֹאשׁ כָּל עֲדַת בְּנֵי ישראל למשפחתם לבית אֲבֹתָם במספר שמות כָּל זכר לְגֻלְגְּלֹתָם: פ"א פ"ב

The counting of Klall Yisroel conveyed that the Shechinoh should rest upon us. Since everyone learnt that there is a counting and each person can sway the lot of the whole world. As the Gemoroh in Kedushin (40:2) says "A person should always see the world as half Zakei (righteous) and half Chayov (sinful), the person does one Mitzvah, he sways the whole world to righteousness, if he does one sin he sways the world to the opposite". This tallying of every person that he is one of the complete counting, this brings to Teshuva (repentance) and internally to Hashro'as Hashchinoh.

- Sheloh HaKodosh, Der Torah Kvall

Similar to this expounds the Chida ZY"A on the Possuk מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ וגו': שמות פרק ל' פסוק י"ג... Every Yid must know that with his Kedushoh he tips the scale of the whole world, as its status is exactly halfway, Machtzis Hashekel

- Der Torah Kvall

דבר שבמנין אפילו באלף לא בטיל

The Din is that an "item that is counted even in one thousand is not nullified." Hashem did not want that the Yidden should Choliloh become botul (nullified) in the multitudes of the nations, in which they find themselves. Hashem therefore commanded to count them, and brand them a "Dovor Shebiminyan" "a counted object", that can never become Buttel" (nullified). Even though the fact that a "Dovor Shebaminyon" is not Buttel (nullified) is only MidiRabbonon (Rabbinically). Such a counting that the Torah itself commanded, is even Min HaTorah also not Buttel.

- Sefer Chashova Litovoh in the name of the Chiddushei Harim ZY"A - Di Torah Kvall

As we see in this week's Parsha, Hashem instructed a counting for each family and Shevet (tribe), it is worthy to mention a story that The Chofetz Chaim ZY"A related which shows the significance of each Yid and his individual task in this world. Lines of people waited outside the recruiting office of the Russian army. The officer was enlisting thousands of citizens to be soldiers to fight in the Russian army of the Czar ym"sh. One day it occurred to the officer the following thought. If I am only enlisting soldiers to go to fight on the front, why do I not myself go and fight the battle? So, the officer left his office and wholeheartedly fought with all his might. When he returned to his office, he was greeted by the military police who arrested him. "Look at the lines of people waiting to be enlisted in the army. You did not fulfill your appointed job". So too, concluded the Chofetz Chaim, every person has their Tafkid (fulfillments) in this world, if he sways from it, he is not accomplishing his duties to Hashem, just as the officer was mistaken.

- Adapted from "Olomeinu – Our World"

The Rebbe R' Ziesha ZY"A would say, "Zieshaloh, Zieshaloh, you will not be questioned why you did not grow to be the Rambam, Rashboh, or Ritvoh. You will be questioned if you grew to be Ziesha! It is also said on the Rebbe R' Ziesha that he was offered to be Avrohom Avienu. He did not accept the offer since what Nachas Ruach would he give Hashem by being a duplicate of Avrohom Avienu. His Tafkid in this world is to be Reb Ziesha!

- Seforim HaKedoshim

What we acquire from this is that it is obligatory on each Yid to know that he is singular in this world in his capacity. And that himself and someone like him was never in this world. For if there was already a person like him in this world, he would not be needed to be in this world. Only truthfully each and every person is a new existence – creation, in this world. And each person must rectify his traits in this world, for surely this is the restrain for the coming of our Moshiach, who will come speedily in our days. Each person must rectify his Middos and his Torah that are applicable to his Neshomoh, until it will be modified all the Olomos through the hands of Klall Yisroel. It will be with the will of Hashem the coming of the Go'el Tzedek speedily in our days. אמן כן יהי רצון

- Sefer Beis Aharon

If I am I since you are you, and you are you since I am I. Then I am not I and you are not you. But if I am I since I am myself, and you are you because you are yourself, then I am I and you are you.

- Reb Menachem Mendel of Kotzk ZY"A

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן: פ"א פ"ג

What is the necessity to count from those 30 to 50, as to what significance is this? We see that they were not counted later. Seemingly it is to show as it is necessarily to utilize every strength that Hashem. We must count every moment, that one's abilities do not go to preoccupations of uselessness.

- Dorash Moshe, Rav Moshe Feinstein ZY"A

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לקבל הגליון, הן בלשון הקודש "על התורה ועל העבודה" והן הנ"ל, ושיעור באידיש {בערך 25 מינוט}, וכן להקדיש גליון לזכות, לרפו"ש, לע"נ, או לזכות את הרבים - אחב"י ביותר מארבע אלף מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג
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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig