



פרשת במדבר
אייר תשפ"ג
שבת מברכים סיון
שנת הקהל



HAKHEL IN THE PARSHA

Parshas Bamidbar begins with Hashem addressing Moshe in Midbar Sinai - the desert of Sinai, the site of Matan Torah.

The Rambam writes that at Hakhel, the people would listen to the words of the Torah with awe... like on the day the Torah was given at Har Sinai. Hakhel was a reexperiencing of the covenant at Sinai.

In addition to hearing the words of Torah, one of the messages of Hakhel is the gathering and unity of the Jewish people.

The Jewish people arrived in Midbar Sinai on Rosh Chodesh Sivan. Based on the use of the word יחין in singular form, the sages teach that they camped at Sinai in absolute unity; like one man with one heart. Chassidus explains that the key to achieving unity is humility. The trait of humility is represented by Har Sinai, which was chosen by Hashem because it was the smallest mountain.

The desert also represents the quality of humility. The desert is a place that is Hefker, which no one owns and the lowly dust of the desert is trampled and tread upon by all.

The oneness and unity of Midbar Sinai was also experienced at Hakhel.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush



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The Sublime Source of Every Jew

Sefer Bamidbar is also called Chumash Hapekudim, because it begins with the count of Bnei Yisroel by Moshe and Aharon.

שאו את ראש כל עדת בני ישראל למשפחתם
... לבית אבתם במספר שמות כל זכר לגלגלתם:
ואתכם יהיו איש איש למטה איש ראש
לבית אבתיו הוא:

Count the entire congregation of Bnei Yisrael by their families, to its ancestral houses, listing the names, every male, head by head... Together with you shall be a participant from each tribe, each one the head of his ancestral house.

There are many explicit words in Lashon Hakodesh for counting that the Torah could have employed. So why does the verse employ the cryptic phraseology שאו את ראש בני ישראל, which literally translates as "lift up the heads of the Jewish people"?

Further, every detail in Torah is of eternal relevance and is a lesson for all times. What is the relevance or lesson to us from this command to Moshe and Aharon to count Bnei Yisrael? Seemingly it was a one-off command that applied only at that time?

The Chassidic masters teach that these words allude to a deeper meaning and directive, beyond just a command to perform a head count. Hashem's directive to Moshe and Aharon, is a perpetual command to the leaders and Tzaddikim of Klal Yisroel, to lift up the Jewish people and elevate them. This is why the counting is described as "lift up the heads".

Based on this understanding, the Tiferes Shlomo of Radomsk explains the inner meaning of the Posuk; ואתכם יהיו איש איש למטה איש ראש לבית הוא - "with you shall be a man from each tribe, each one the head of his ancestral house."

Literally the verse means that when Moshe and Aharon went to count the Jewish people, they had to be accompanied by a representative member from each tribe. The names of these individuals are enumerated in the following verses.

ויהיו ואתכם יהיו can be read as saying "they shall be with you". Since Tzaddikim have the power and responsibility to spiritually uplift the Jewish people, Hashem

tells them that Bnei Yisrael shall be with you - that you must reach out to all of the Jewish people and draw them close.

איש איש למטה, which literally means :a man from each tribe", can be read as "every man who is lowly" (למטה). Hashem is telling the Tzaddikim that even if they see a Jew who appears to be on the lowest of spiritual levels and may think of giving up on them, they are obligated to reach out and draw them closer as well.

Why is this?

Because איש ראש לבית אבותיו הוא - "each one the head of his ancestral house". These words could also be read as saying that each man is a "head" and belongs to "their fathers' house". Every Neshama, even those which appear so lowly and fallen, are really a "head" - originating from the most lofty levels, rooted in the very essence of Hashem Himself. And every Jew is a descendant belonging to the "house of the Avos" Avraham, Yitzchak and Yaakov.

The lesson of the Tiferes Shlomo is not limited to Tzaddikim. We all have a responsibility to have Ahavas Yisrael to every Jew and to reach out and draw them close to us. We may feel that someone is too lowly and undeserving of our attention, our Kiruv and our concern. The Torah is telling us to look beyond the external expression and the lifestyle that they are projecting and to see their inner essence - a pure and holy soul, a fellow descendant of our Patriarchs, which also makes them our brother.

On Rosh Chodesh Sivan, the Jewish people stood at Har Sinai in complete unity - כאיש אחד בלב אחד. This was the ultimate preparation for Matan Torah. This message, from the Parsha that we will read on Erev Rosh Chodesh, is a powerful application of the unity and love that is demanded of us.

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| 1. Maaseh Rav Siman 70 | Bashamayim Uvaaretz is Yesod |
| 2. 489:11 | 7. Sefer Avodas Hakodesh |
| 3. 489:6 | 8. Minhag Hagr" a. Minhag Yerushalaim as recorded in Kaf Hachaim |
| 4. Haggadah Likutei Taamim on Hallel Hagadol | 9. Chazon Ovadiah Yomtov p235, brining proof from Rav Hai Gaon. |
| 5. Tehillim 119:164 | 10. 13 Nissan 5712 |
| 6. Gedulah is Chessed and Ki Kol | |

