



*Parshas Bamidbar, a community of individuals.*

*This week's Parsha Perspective is dedicated in honor of the wedding of my dear sister Chana to Yossi Mendlewicz. May Hashem bless them both with much health, happiness, and success in building a Beis Nemon B'Yisroel.*

The Sefer of Bamidbar takes up the story as we left at the end of Sefer Shemos. The Jewish people traveled from Egypt to Mt. Sinai, where they received the Torah and committed the gave sin of the Golden Calf. After obtaining forgiveness from G-d through Moshe's prayer, they built a Mishkan. They inaugurated it on the first of Nissan almost one year since their exodus from Egypt. Now the Jewish people are ready to travel through the desert to the promised land.

Our Parsha begins with Hashem commanding Moshe to count every Jewish man from the ages of 20 to 60. The number totaled to 603,550, excluding the tribe of Levi. They were counted separately and from just one month old totaling to 22,000.

Hashem then tells Moshe the formation that the Jewish people will be in as they traveled throughout the desert. The Mishkan was at the center of the formation, on the east side were the tribes of Yehuda, Issachar, and Zevulun. On the south side, the tribes of Reuven, Shimon, and Gad. On the west side, the tribes of Ephraim, Manash, and Benyamin. On the north side, the tribes of Dan, Asher, and Naftali.

However, a question comes to mind: The first instruction that Hashem gives to Moshe Rabbienu in the Parsha is to count the Jewish people. But according to many opinions, this is not the first or second time that Hashem had the Jewish nation counted this year. Why did Hashem want to count the Jewish people again?

Furthermore, the Parsha spends many Pasukim on the exact positioning and formation that the Jewish nation will travel throughout the desert. What is so significant about this formation that the Torah uses many Pasukim to elaborate on it?!

Rashi on the third Pasuk explains that this counting was specifically for men who could go to war. Hashem wanted Moshe to prepare for any upcoming battles that may occur during their journeys through the desert. This preparation also includes securing the Mishkan and all of its vessels. This is why the Torah details the exact formation that the tribes should be in to protect the Mishkan harm during battle.

However, the Lubavitcher Rebbe gives a deeper and more powerful explanation. He explains that the reason Hashem commanded Moshe to count the Jewish nation was to show how beloved we are to Him and the importance of every single Jew. Like a person who enjoys counting their favorite gems and precious metals just to admire them. Hashem counts us to demonstrate how each of us is uniquely treasured and most significant to Him.

The Lubavitcher Rebbe continues that the Pasuk says, (1:3) *“Count each head of the congregation of the Jewish people by family following their fathers’ house; a headcount of every male by their name”*. The Hebrew words used to tell Moshe to count the nation are *“Seu Es Rosh Kol Adas Bnei Yisroel”*, which can also mean *“Lift up the head of the community of the Jewish nation”*. Hashem is telling the Jewish people that each of us is unique, special, and

individual. When you lift yourself up, you complete the Community of the Jewish nation.

This is why the Torah elaborates and details the exact formation of the tribes around the Mishkan. For each tribe had a unique and exceptional skill that was vital and necessary for the protection of Mishkan and the rest of Jewish people. The Lubavitcher Rebbe explains that this teaches us that every person has a unique gift and singular purpose that only they can accomplish to complete the Jewish nation and bring the ultimate redemption.

In our daily life, it is imperative we understand that we must be united and undivided during trying times. We need to appreciate and value the characteristic differences that make us an individual. Thus, we must be kind and compassionate towards each other, even if the other is not deserving of such kindness. For every person has a unique ability that makes them precious in G-d's eyes and holds the future of the Jewish people in their hands!

*“A community is the human expression of Divine love. It is where I am valued simply for who I am, how I live and what I give to others. It is the place where they know my name.”*

*-Rabbi Lord Jonathan Sacks*

*Have a meaningful Shabbos!*

*Rabbi Sholom Yemini*