



**ויהיו כל פקודי בני ישראל לבית אבותם מבן עשרים שנה ומעלה כל יוצא צבא בישראל**

"These were all the countings of the B'nei Yisroel, according to their fathers' households, from twenty years of age and up, everyone who goes out to the legion in Yisroel." From all of the countings in the Torah, the number is always an even number. There is never a 51 or a 31, or other odd numbers, rather all are even numbers – always a pair. Is this accurate – and if so, what is the reason for it? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

**25:2 - Behar 5674 שם משמאל**

**דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם ושבתה הארץ שבת לד'** – "Speak to B'nei Yisroel and say to them: When you come into the land that I give you, the land shall observe a Shabbos rest for Hashem." Rashi says on the words, "שבת לד'" – "לשם ד'" – for the sake of Hashem, just as is said with regard to the Shabbos of Creation (the weekly Shabbos). We need to understand what Rashi is telling us when these restings are not the same. Shabbos Kodesh is a day when we rest from all activities, and we make it a Shabbos to Hashem. However, the resting of the fields during the year of Shemitah – it is only a resting of the fields, and nothing else, and even that is not a complete resting, as there are things which are permitted.

The Ohr Hachaim Hakodosh in Parshas Bereishis tells us that the Creation of the world was to last for only seven days, and that each week, there is a renewal for the world for the following seven days. This occurs in perpetuity. This is what we mean when we say, **שבת** – "לד' אלקיך" – that it is a Shabbos for Hashem, for each week He recreates the entire world. The same is true with Shemitah. The Land was only to last for seven years, and every seven years, Hakodosh Baruch Hu recreates the Land, so that it lasts for another seven years, and this continues in perpetuity. Every seven years, the land returns to its original owner, Hakodosh Baruch Hu, and thus during the year of Shemitah, one who has land is eating from the table of Hakodosh Baruch Hu. This is why

there is much Kedusha in the fruit of the seventh year, and it is considered like Hekdesh. This is why the Posuk uses a present tense, **כי תבאו אל הארץ אשר אני נתן** – "לכם" – not like it says by Orlah and other Mitzvos, where it says, **ונתתי** – in the past tense, for Shemitah teaches us that Hakodosh Baruch Hu renews His giving of the land every seven years. Thus, we see the similarity between Shabbos Kodesh and Shemitah, that both are renewals: Shabbos is renewal of the world every seven days, and Shemitah a renewal of the Land, Hakodosh Baruch Hu giving the Land to Klal Yisroel anew every seven years. This teaches us why not keeping Shemitah caused Klal Yisroel to be exiled from their Land.

If Klal Yisroel do not recognize the Borei Olam as the true owner of the Land, and that He renews it for them, then Hakodosh Baruch Hu does not renew it for them and they are exiled from it. This is as it says in Meseches Ta'anis 29a that Klal Yisroel were exiled on Motzai Shevi'is, the year after Shevi'is. This occurred in part because they did not heed Shemitah, and thus were not given a new lease on the land. It says in Devorim 28:47 **תחת אשר לא עבדתם... בשמחה ובטוב לבב** – "For you did not serve Hashem with joy and goodness of heart." We know that joy in Avodah comes from newness. Thus, the renewal of Shemitah is Me'orer one to have Hischadshus, newness, in his Avodah to Hakodosh Baruch Hu. Shabbos, which comes every seven days, is also Me'orer Hischadshus, for as stated above, every Shabbos breathes new life into the world. The same is true with Torah, that when one learns Torah Hakdoshah, it should be like new to him, as if on this day the Torah was given to him.

The Gemara in Nedarim 81a says that the reason for the Churban Bais Hamikdash was because of – **על עזבם את תורת של ברכו בתורה תחילה** – Hashem says, "For Klal Yisroel left My Torah, that they do not recite Brachos on Torah prior to learning the Torah Hakdoshah." The Maharal explains this to mean that they did not appreciate the Torah Hakdoshah, meaning that they were lacking in Hischadshus of new life of the Torah. Shemitah, Shabbos, and Torah, all represent Hischadshus, which are to cause Hischadshus of Avodah in

the **שכל**, **נפש**, **גוף**, **ושכל**. Shemitah is to be Me'orer Hischadshus of the Guf, Shabbos is to be Me'orer Hischadshus of the Nefesh, and Torah to be Me'orer Hischadshus of the **שכל**.

**It says in Vayikra**

**כי יהיה "בעור בשרו שאת או ספחת או בהרת"** – "If a person will have on the skin of his flesh a Se'eis, or a Sapachas, or a Baheres." This is connected to the Posuk in Mishlei 19:29 **"נכונו ללצים שפטים"** – "Judgments are ready for the scoffers" – meaning that punishment was designated for sinners. Moshol – it is the way of the world that when a person rides on a donkey, he carries a stick to control the donkey's behavior. Sometimes the donkey disobeys him and he strikes the donkey, and sometimes the donkey does what he wants and he still strikes it. However, here the Posuk is telling us that judgment is ready for the sinners; it is only for the sinners. The Posuk in Mishlei continues, **"ומהלמות לגו כסילים"** – "And blows for the back of fools." Moshol – A matron entered into the palace of a king, when she saw straps hanging there ready to inflict punishment, she became frightened. The king attempted to reassure her and said to her: Fear not! These straps are imposing punishment only for the slaves and the maidservants. You however, are here to eat, drink, and rejoice. Similarly, when Klal Yisroel heard from Moshe that portion of the Torah detailing the laws of Nega'im, skin afflictions, they became frightened of being punished with these afflictions. Moshe said to them: Fear not! These afflictions are for the other nation of the world, you however, need not fear these afflictions, and may eat, drink, and rejoice, as the Posuk in Tehillim 32:10 says, **"רבים מכאובים לרשע והבוטח בד' חסד"** – "Many are of the agonies of the wicked, but as for one who trusts in Hashem, kindness surrounds him."

There is a famous question on this Midrash – how could it say that these afflictions are for other nations of the world and not Klal Yisroel, when we know that this is not so – and in fact it is only for Klal Yisroel, and not other nations of the world. My father, the Avnei Nezer, said that the Metzora is sent completely out of the camp of Klal Yisroel, out of all the camps, so that the

Sitra Achara should not have a chance to access the Tzibur of Klal Yisroel, and get nourishment from them. Thus, by sending the Metzora outside of all the camps, the Tzibur of Klal Yisroel remains clean. We need to understand why the Metzora is sent out of all the camps, that which we do not do for those who served Avodah Zara, killed, or performed illicit acts. Even a Zavah, who is Tamei, is only sent out of two camps, while the Metzora is sent out of all three camps, away from everyone else. The affliction of Tzara'as comes from speaking Lashon Harah.

The Kuzari tells us that when one speaks Lashon Harah, the light of Hakodosh Baruch Hu leaves him, and that allows the affliction to enter the person. This evil receives its nourishment from Kedushah. It attaches itself to Kedushah and does not let go. That is why the Metzora must be completely separated from all of Klal Yisroel, must be far away from the Kedushah of Klal Yisroel, for that is its nourishment. If it was near the Kedushah of Klal Yisroel, it would seek to latch on to that, and corrupt that as well. When the Midrash says, "the other nations," it is referring to these Chitzonim, outside evil spirits and powers, which will not have any source of nourishment, for the Metzora will be outside of the camps, away from the Kedushah. There is one antidote against the powers of these afflictions, and that is the power of the Tzelem Elokim, which encompasses all of the parts of the Nefesh. The נגע is all bad, and the ענג is all good. Shabbos Kodesh is ענג, is all good, and it is a time when all Chitzonim are banished.

**ויהיו כל פקודי "1:45 – חכמת התורה בני ישראל לבית אבותם מן עשרים שנה ומעלה "כל יוצא צבא בישראל** – "These were all the countings of the B'nei Yisroel, according to their fathers' households, from twenty years of age and up, everyone who goes out to the legion in Yisroel." From all of the countings in the Torah, the number is always an even number. There is never a 51, or a 31, or other odd numbers, rather all even numbers – always a pair. It says in Bereishis Rabbah 11:8 that Shabbos came before Hakodosh Baruch Hu and had a complaint: You gave a partner to all of the days of the week, but to me you did not give a partner. Hakodosh Baruch

Hu answered Shabbos: Yisroel will be your partner. However, we need to understand this, for how is Yisroel a partner for Shabbos?

Shabbos is a day, and Klal Yisroel are people, they are not the same. To have a זוג, a partner, requires them to be two alike. The reason that there is never an odd number by any of the countings is to allude to us that there is only "One" in the world – Hakodosh Baruch Hu. Hakodosh Baruch Hu had Klal Yisroel always have even numbers in their countings, so that all should recognize that it is only Hakodosh Baruch Hu Who is One. Shabbos came to Hakodosh Baruch Hu with a complaint that it did not have a זוג, for Shabbos saw it as a negative not to have a partner. Hakodosh Baruch Hu responded to Shabbos that on the contrary, that which Shabbos did not have a זוג בן was a positive attribute and an honor for it. Hakodosh Baruch Hu saw Shabbos similar to Himself, in the respect that it too was One, unique. The proof is from Klal Yisroel, that in all of their countings they are always even numbers, for it is only Hakodosh Baruch Hu Who is One. Hakodosh Baruch Hu answered Shabbos: "ישראל יהיו בן זוגך" – that from Yisroel you will see what זוג בן is all about. Shabbos was being told that it is an attribute and an honor not to have a זוג בן.

**Klal Yisroel were commanded to heed Shabbos, as it says in Shemos 31:16,17 "ושמרו בני ישראל את...השבת..."** It says in the שיבולי הלקט in the name of Rabbeinu Shlomo that the reason that there was specifically six days of Creation – not more and not less – to teach of the Godliness of Hakodosh Boruch Hu. The six days are K'neged the three sets of witnesses that are needed to testify. The first and second day are the first set of witnesses that testify to the Oneness of Hakodosh Boruch Hu, and that it is He alone Who created the worlds. He is the first and the last. The third and the fourth day are K'neged the second set of witnesses – they testify that Klal Yisroel is the one unique nation of the world – Hakodosh Boruch Hu chose them, and the Malchus and Hakodosh Boruch Hu are with them. The fifth and sixth day are K'neged the third set of witnesses that testify about the day of Shabbos. For six days Hakodosh Boruch

Hu created the world and everything in it, and on the seventh day He rested. He commanded that Klal Yisroel too are to rest and desist from work on this day, as a remembrance to the Creation of the world. Then Hakodosh Boruch Hu and Klal Yisroel come and testify regarding Shabbos, that it is the chosen day from all the other days, as a day of rest, as this day was chosen by Hakodosh Boruch Hu to be a sign that He created the world. Klal Yisroel and Shabbos come and testify about Hakodosh Boruch Hu that He is One, that He created the entire world by His words, and He is Mekadesh Shabbos and Klal Yisroel. Finally, Hakodosh Boruch Hu and Shabbos testify about Klal Yisroel that they are the עם סגולה, the Chosen Nation and they are Kedoshim from all the other nations of the world. Klal Yisroel are to be Mekadesh their G-d, Hakodosh Boruch Hu, and to be Mekadesh Shabbos.

Now we can understand why there is never an odd number in the countings of Klal Yisroel. Every individual of Klal Yisroel needs to know that he is part of a Tzibur. He cannot do it on his own, no one person is completely independent. Everyone certainly needs Hakodosh Baruch Hu, and one also needs his fellow Yidin. The Ksav Sofer asks how could any Yid be Mekayem the entire Torah, all 613 Mitzvos, when there are some Mitzvos which are exclusive to Kohanim, some to Leviyim, and some to Yisra'eilim? The answer is that when Klal Yisroel have Achdus, they become one with another, and then they all share in each other's Mitzvos. The nation of Klal Yisroel is unique and one, but each individual is not one, but rather a part of the whole.

Shabbos went to Hakodosh Baruch Hu and complained that it did not have a זוג בן; it did not have a partner. It was requesting a partner. Hakodosh Baruch Hu told Shabbos that its partner would be Klal Yisroel. What Hakodosh Baruch Hu was saying to Shabbos is that it is like Klal Yisroel. Just as Klal Yisroel is unique, so too Shabbos is unique. Shabbos Kodesh is ענג, is all good, and it is a time when all Chitzonim are banished. Shabbos was being told that it could join this exclusive group of those that are one: Hakodosh Baruch Hu, Klal Yisroel, and Shabbos Kodesh.