

# WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

## PARSHAT BAMIDBAR

### Bamidbar And Shavuoth - The Connection

The Parsha of Bamidbar is always read before Shavuoth, the day we received the Torah at Mount Sinai.

What is the connection between Bamidbar and Shavuoth?

About the days leading up to receiving the Torah, the Talmud tells us, "On the second of Sivan, Moshe ascended the mountain... On the third, he ascended... On the fourth, he ascended... On the fifth of Sivan, he built an altar and offered a sacrifice."

It is obvious that Hashem gave the command to build the altar and bring a sacrifice. But why did Moshe have to busy himself with building the altar, moving stones, and constructing it? Couldn't it have been done by others? Wasn't it the day before receiving the Torah? Wouldn't his time be better spent ascending the mountain, reaching new spiritual heights?

We must conclude that only Moshe could have done it and that it was more important than ascending the mountain.

### A JEW'S CORE MISSION IS TO TAKE THE MUNDANE AND INFUSE IT WITH G-DLINESS.

The day before every Shabbos and Yom Tov is called Erev Shabbos or Erev Yom Tov. It is the time we prepare for Shabbos and/or Yom Tov. But even more than that, it is a time that a ray of the holiness of the upcoming holy day is already shining and is, therefore, part of the upcoming holy day, which in our case is Shavuoth.

The essence of Shavuoth is that Hashem himself descended onto Mount Sinai, which before was unheard of. Yes, there were times when Hashem appeared to our forefathers, but those were visions of a lower caliber, not essence, just a mere vision. Hashem himself descending on the physical mountain is what the Torah is all about, and it is at the core of our mission as Jews. To take this physical, mundane world and infuse it with Godliness, uplifting the mundane to make it holy. We do this through performing mitzvahs with physical objects and by using our day-to-day activities to aid us in our service to Hashem, thereby turning our most physical, mundane, and rudimentary actions into holy endeavors.

This is also the reason why Hashem didn't bring us up into the spiritual realms to give us the Torah, rather He chose to do it in the physical world on a mountain. To demonstrate that it is our interaction with the physical that is most important.

Erev Shavuoth, the Fifth of Sivan, was already part of Shavuoth. The command to build the altar and bring a sacrifice was, therefore, part of the giving of the Torah. Every part of the giving

of the Torah was done with and through Moshe. He had the special soul that could actualize the process of receiving and implementing the Torah, Hashem's will. Each of us has a part of Moshe in our souls that gives us a boost of strength to do our mission, to uplift the physical world, making the world into a place where Hashem's presence could dwell openly.

Building the altar was a clear demonstration, taking stones, which are physical and mundane, and making them into a holy altar. Offering a sacrifice, an animal (also physical and mundane), on the altar completed the altar because now it was actually used for its holy purpose.

Bamidbar means "in the desert." The Torah was given to us in a desert, where nothing grows, and people don't live. Why? Because it is symbolic of the lowest level of the physical and mundane. To show us that we can and should infuse even the lowest and most mundane with holiness.

With this understanding, all of us said, "We will do, and we will listen." By saying "we will do" first, we confirmed that we understood that our purpose was to "do," meaning to interact with the physical and raise it up.

Shavuoth and Bamidbar convey the same message. That we can change the world and make it a dwelling place for Hashem's presence, which we will witness at the conclusion of our mission with the coming of Moshiach. May he come soon!

*"Dear Rabbi Yitzi, thank you for your loving and gentle reminders of staying in Emes and that living higher is a gift. I'm so grateful to Hashem for you!"*

- Chaya S, Brooklyn

RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:  
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



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