



# Ohr Yerushalayim News

כ"ט אייר תשפ"ג - במדבר - 20th May 2023 - Volume 15 - Issue 41

## News This Week

### Kiddush

There is a Kiddush after davening this Shabbos sponsored anonymously in honour of מחר חודש.

### Chaim Aruchim

We wish Chaim Aruchim to the Rov for the Yahrtzeit of his mother on Shabbos, 29th Iyyar.

### Birchas Kohanim Shiur

The Rov will be giving a set of shiurim on Bircas Kohanim in the Shul this Sunday 21st and Tuesday 23rd May 8.15 -9.15 following Mincha/ Maariv.

### Sponsorship Opportunity

There is an opportunity to sponsor the Oneg Yom Tov on second day Shavuos which could be as an Ilui Neshomo or in honour of a Simcha. Please contact Avi Stern for more details.

### Ner Lamaor

We would like to thank those who have committed to sponsor a month. There is still a part dedication for Av available either half or quarter of the month. Please speak to either Chizky Salomon or Avi Stern for more information and to discuss payment options.

### Love Child

**Rabbi Mordechai Kamenetzky (Torah.org)**

This week, Moshe is commanded to count each tribe and tally the numbers – thus the name of the Sefer BaMidbar is appropriately translated as The Book of Numbers. In a separate counting, the tribe of Levi is also enumerated. However, before the Torah counts the members of the tribe of Levi it reckons a subdivision of that tribe, the four children of Ahron who were designated as Kohanim (priests).

The Torah mentions those children by name, Numbers 3: 1-3: "These are the offspring of Ahron and Moshe on the day that Hashem spoke to Moshe on Mount Sinai. These are the names of Ahron's children: Nadav, Avihu, Elozor and Isamar. These are the names of the children of Ahron who were Kohanim (priests), who were anointed to serve and minister."

An obvious question arises: the four children are also identified as sons of Moshe. They were not. In fact, Moshe's offspring are not mentioned in this section at all.

Moshe's mention as a forebearer of Ahron's children is in the context of a phrase that is seemingly out of place. "These are the offspring of Ahron and Moshe on the day that Hashem spoke to Moshe on Mount Sinai." What does speaking to Moshe at Sinai have to do with Moshe's relationship to his nephews?

The Talmud in Sanhedrin 19b derives from this verse that if one teaches someone else's children Torah it is as if he bore them. Thus, it is understandable that the Torah considers the children of Ahron, Moshe's offspring, "on the day that Hashem spoke to Moshe on Mount Sinai."

Yet it is troubling. Why is Moshe considered a parent because he taught Torah to his nephews? Is that the greatest reason for the adulation that is due Moshe? He led the Jews, his nephews included from, Egypt. He orchestrated the splitting of the sea, and he saved them from heavenly retribution time and time again. Why is he considered as a parent only in the role of an educator? Why can't Moshe be considered as a savior or a patron, "as if he bore them?"

Rav Lazer Gordon, the Telshe Rosh Yeshiva, had a man visit his Yeshiva to find a suitable match for his daughter. The man pointed to a boy who seemed very steeped in his studies and inquired about him. "Oh," said Reb Laizer. "He is my Yankele. He is one of the most brilliant students in Telshe."

The man assumed it was the Rav's son and gestured toward another student. "That is my Dovid'l. He has extremely fine character." The man was puzzled until he kept hearing from the Rav a description of each boy was preceded with the words, "my." "My Avrohom. My Meir. And My Chaim'l."

"Are all these students your family?" he asked.

Rav Lazer smiled, "everyone who is in my Yeshiva is a dear child. That is the only way I will have it."

The Torah is not telling those who are being taught Torah, "consider your teacher as if he were your father." There are many sorts of role models who may be considered as dear as a parent.

The Torah is telling a message to the teacher of Torah. It is impossible to mold a student and teach him the greatness of Torah unless you love him and treat him as if he were your child.

A teacher in our Yeshiva was asked, "Rabbi, how are your children?" In all sincerity he replied, "do you mean the ones I see at night or the ones who I see by day?"

Moshe is identified as a forebearer of Ahron's children in a very specific context: when he had to show supernatural love for them. When teaching them Torah.

If you don't love your student as your own child, you may have read to him. You may have lectured him. But you certainly did not teach him.

### To Be Amongst The Counted

**Rabbi Yisroel Ciner (Torah.org)**

This week we begin the Sefer of Bamidbar. "Vay'dabare Hashem el Moshe bamidbar Sinai (And Hashem spoke to Moshe in the wilderness of Sinai) [1:1]." One month after the Mishkan had been erected, when the Shechina's (Hashem's Presence) 'dwelling' amongst us had been established for thirty days, Moshe was commanded to count us.

Rashi points out that this is the third time that we were going to be counted. The first time was when we left Mitzraim, the second was after the chait ha'egel (the sin of the golden calf) and now, this third time, when the Shechina was coming to dwell amongst us. He explains that counting displays Hashem's love for us.

We find that the Sefer of Bamidbar is also called Chumash Ha'Pekudim – the Book of Counting. It seems strange that the entire sefer is named this, even though counting only takes place at the very beginning of the sefer and comprises a very small part of the sefer. Clearly, it is because of the importance of being counted and what it teaches us about ourselves that our sefer begins this way. That is why the entire sefer is named Chumash Ha'Pekudim. We must understand the love and importance shown by our being counted and why it was necessary to be counted at these specific times.

The Ramban [1:45] writes that just coming before Moshe – the greatest prophet the world has ever known – and his brother Aharon – the Kohen gadol – and introducing yourself by name is an incredible zchus. They looked at and counted each individual and asked Hashem to show him compassion. They didn't simply ask each family patriarch how many members there were in his family. Rather, each individual was given the significance and the honor of passing before them.

Rav Isaac Sher expounds upon the lesson that we need to learn. Our importance is not simply as being a part of the group but rather, each

## Davening Times

Mincha & Kabbolas Shabbos	7.20pm
Candle Lighting	7.29pm - 7.45pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.03am
Ovos uBonim	5.00-6.00pm
Mincha	2.00pm / 6.00pm / 9.13pm
Motzei Shabbos	10.18pm
Sun Rosh Chodesh	7.00am / 8.00am / 9.30am
Mon / Thurs	6.45am / 7.20am / 8.00am
Tues / Wed	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.15pm

individual is as dear to Hashem as the entire group! All that is said about Klal Yisroel in general throughout the Torah and the Talmud, applies to each and every individual as an individual. We are compared to stars... Just like a star, we can illuminate ourselves and the world around us. Even if we seem small and insignificant in our own eyes, in the eyes of the Torah our worth and importance are significant.

The Talmud [Bava Metzia 85A] tells that Rabi visited the town of Rav Elazar, the son of Rabi Shimon bar Yochai. He inquired if that tzadik had a son. He was told that he did have a son who was not exactly following in the ways of his illustrious father and grandfather. In order to help the grandson of such a prominent individual, Rabi decided to call him 'Rav'. If others would call him Rav, he would sense what they felt he could be and he would improve. He later came and joined Rabi's yeshiva. When Rabi walked by, he commented that the new student's voice sounded like the voice of Rav Elazar bar Rabi Shimon. He was told that, in fact, it was his son.

The recognition that we are banim (sons) of Hashem, with all of the inherent importance that goes along with that, needs to help us to act accordingly.

As we discussed before Pesach, we don't simply commemorate our holidays – we live them. Shavuot celebrates the time when Hashem gave us the Torah on Har Sinai and,

every year at that time, Hashem again gives each and every individual his portion of Torah. Our neshama (soul) stood there then and must stand ready again now. As a member of Klal Yisroel, we must recognize our importance and act accordingly.

The Be'er Moshe explains why this message needed to be taught to us at these specific points. We were first counted as we left Mitzraim. We were making the transition from impurity to purity – becoming the nation of Hashem. We needed to know what it meant to be such a nation – to know our importance as individuals before Hashem. We were counted.

We were confident in that role and in our relationship with Hashem until the cheit ha'egel. At that point there was a tremendous amount of doubts in Klal Yisroel. Had our worship of the egel shattered our relationship with Hashem? How does He feel about us now? Does He still have that same love for us? Do we still have that importance as individuals? At that critical juncture in our history Hashem again had us counted. Rashi explains that this can be compared to a shepherd whose flock was ravaged by a pack of wolves. Afterwards, the shepherd counts them to see how many remained alive. Each remaining sheep becomes even more precious than it was before. We still had that unique bond with Hashem, that unique role in history, that unique importance as individuals. We were counted.

The third counting was the most important one – when Hashem brought his Shechinah down into this world to be with us. We knew that to whatever degree Hashem would avail Himself, we would be there both collectively and individually to connect to Him. But how available would He be? To what degree would He would connect to physical beings in this physical world? We were counted after the Mishkan was erected and the Shechina had filled it. That clearly showed how much Hashem was willing to avail Himself and the dizzying heights of importance that each individual could reach.

These stages still apply to us today. Every person decides what general course he wants to follow in life. We must realize that, even if until now our course has not been one of Torah and mitzvos, that does not lock us into any position. When we make that decision to adhere to Hashem's Torah, when we experience our own personal exodus from Mitzraim, we must know that we will then be counted amongst the tzadikim (righteous).

However, even after such a decision has been reached, there are always many pitfalls along the way. The times that we don't act as we know we should. There hasn't been a single tzadik in this world, including Moshe, who hasn't sinned. We know what's right but that doesn't guarantee that we will utilize our strength to handle all of the situations and tests that come at us... We experience our own personal cheit ha'egel... We wonder if we can still have that connection, that closeness with Hashem... We must know that even after such a stumble, we are still counted and we still count. There's nothing that Hashem wants more than for us to move close to Him again. When we are there, so is He, with that same closeness and love. We are counted.

This leads to the counting that parallels that of our parsha. To be counted amongst those whom Hashem rests His Presence on them. To be amongst those who, through them, the very purpose of creation is fulfilled. Those who bring Hashem's presence back into this world. The world began in a state of absolute G-dliness. A void was created in which Hashem's presence was no longer clearly perceived. The creation is often described as 'yesh me'ayin' – a transformation from a state of 'nothing' to 'something'. However, in this context, the Baal Hatanya writes that it would be better described as 'ayin me'yesh' – nothing, a void, an area seemingly 'empty' of Hashem, having been created from the epitome of 'yesh', the epitome of 'something', from pure G-dliness. The partners of creation are those who bring the 'yesh', the G-dliness, back into the world.

May we be counted amongst them...

**Ohr Yerushalayim**  
invite to you to  
**תיקון ליל שבועות**

**Shiurom Programme In The Hall**

		
<b>1.00am - 1.40am</b> <b>Rabbi Avrohom Zeidman</b> שליט"א Shabbat Shalom vs. Good Shabbos: The Great Debate	<b>1.45am - 2.20am</b> <b>Rabbi Pinny Cohen</b> א"טי"ש Ruth and Gerus	<b>2.30am - 3.05am</b> <b>Rabbi Zvi Gefen</b> א"טי"ש Rebbe and Antoninus A Timeless Dialogue

**Main Beis HaMedrash**

**Chavrusa learning alongside Mesivta**

**Shacharis 3.07am**

Refreshments kindly sponsored by Brackmans Bakery

FEDERATION OF SYNAGOGUES

**Ohel Yisroel Ladies Committee**

**Ladies, join us for a Shavuot Shiur**  
by Rabbi Jonny Goodman

*A deeper look at Megillas Rus*  
*'Bringing out the potential*  
*in every person'*

**Monday 22nd May at 8.30pm**

at family Chelms,  
124 Kings Road, Prestwich

**Refreshments**      **Bring a friend!**