ACCEPTING THE TORAH FOR GENERATIONS

At the moment the Jewish nation accepted the Torah, the nations of the world became jealous. They complained to the Holy One, blessed be He, “Why does this nation deserve to come close to You more than any other nation?” God silenced them by demanding that they bring their records of ancestry to show that they were worthy, just as the Jews presented their books, as we find here (v. 18): “They established their genealogy according to their families.” This exchange is indicated in the verse (Tehillim 96:7): “Render unto God, O families of the peoples.” This is why the Jews were counted here, immediately after the presentation of the mitzvos (Vayikra 27:34): “These are the commandments...” We see that the Jews only merited to receive the Torah due to their books of ancestry. - Yalkut Shimoni #684

Even Yisrael explains that when the Jews at Sinai accepted the Torah, they did so on behalf of themselves and on behalf of all future generations as well. If this had not been the case, the agreement to receive the Torah would not have much significance. In what way was their consent so enduring? It was specifically due to their indicating their willingness to transmit the Torah to their children and beyond. The Torah tells us (Devarim 4:9,10) “…make them known to your children and to your children’s children – the day that you stood before God, your Lord, at Chorev.”

Ramban comments: “The benefit of this mitzvah to transmit the experience at Sinai to our children is very great. When we convey this message to our children, we confirm that this event occurred without any doubt. Our tradition is taught with great conviction, and it becomes as if each generation has experienced it directly, for we would never testify to our children anything that was not absolutely true. Our children will subsequently accept all this as truth, and they will also be able to convey this event further to their descendants as well.”

Nevertheless, this transmission of the tradition can only be effective if the children value and cherish the words of their parents and elders. It is only when we consider our parents as the links in the chain back to Sinai that their words will have the proper impact upon our lives. However, if we consider our generation more advanced and more progressive than the earlier generations, then any message they have for us from the past will be rejected as being outdated and irrelevant for us. After all, we are more advanced and the wisdom of the previous generations is obsolete and not so modern and wise as that which is needed for us. Some people mistakenly believe that if we can send a man to the moon, then there is nothing that happened at Sinai that can still be important for our modern life. If Hashem would give us a Torah which is for this generation, then there would be something to talk about, but otherwise, society is too developed for an old system.

This, then, is the message which Hashem conveyed to the nations of the world. By challenging them to bring their records of their ancestry, Hashem was, in effect, pointing out to them that although they desired to have the Torah, it would be worthless for them to have it as long as they lacked respect for earlier generations. The Jewish nation took pride in seeing themselves as loyal descendants of the families of their fathers, Avraham, Yitzchak and Yaakov. They recognized that earlier generations were closer to Sinai and even to Adam HaRishon, and acknowledged that the level of understanding of these ancestors was superior to that of later generations. The nations of the world, however, would not cherish the lessons of old as being relevant, and they would dismiss them as being archaic and obsolete.

This transmission of the tradition can only be effective if the children value and cherish the words of their parents and elders.
The purpose of this counting was to prepare the Jewish people to receive the permanent presence of the Shechina among them. The Kli Yakar explains that this is one reason why the count was made on the first day of the month of Iyar even though the Mishkan was set up on the first of Nisan. Permanent dwelling is signified by dwelling in the same place for thirty days.

However, the Kli Yakar goes on to ask:

If the purpose of the count was to prepare the Jewish people to dwell with the Shechina, why does the Torah emphasize that the men included in the count were those who were fit to be in the army which fought for Hashem? He answers that even though a person may be physically fit for army duty before he is twenty, Hashem’s army does not place its confidence in physical prowess but rather in the righteousness of its soldiers. Until a person is twenty years old, he is not judged by the Heavenly court. Knowing this, he may be slack in some of his care in mitzvos. Once he is under the scrutiny of the Heavenly court, he will be more careful to be exacting in his mitzvah performance and fear of Heaven, giving him the merits needed to be the ideal soldier for Hashem.

*************************************************************************

جامعون بالمعلومات

**BEING CAREFUL AND EXACT**

The purpose of this counting was to prepare the Jewish people to receive the permanent presence of the Shechina among them. The Kli Yakar explains that this is one reason why the count was made on the first day of the month of Iyar even though the Mishkan was set up on the first of Nisan. Permanent dwelling is signified by dwelling in the same place for thirty days.

However, the Kli Yakar goes on to ask:

If the purpose of the count was to prepare the Jewish people to dwell with the Shechina, why does the Torah emphasize that the men included in the count were those who were fit to be in the army which fought for Hashem? He answers that even though a person may be physically fit for army duty before he is twenty, Hashem’s army does not place its confidence in physical prowess but rather in the righteousness of its soldiers. Until a person is twenty years old, he is not judged by the Heavenly court. Knowing this, he may be slack in some of his care in mitzvos. Once he is under the scrutiny of the Heavenly court, he will be more careful to be exacting in his mitzvah performance and fear of Heaven, giving him the merits needed to be the ideal soldier for Hashem.

*************************************************************************

**NUMBERS OF THE NATION**

The purpose of this counting was to prepare the Jewish people to receive the permanent presence of the Shechina among them. The Kli Yakar explains that this is one reason why the count was made on the first day of the month of Iyar even though the Mishkan was set up on the first of Nisan. Permanent dwelling is signified by dwelling in the same place for thirty days.

However, the Kli Yakar goes on to ask:

If the purpose of the count was to prepare the Jewish people to dwell with the Shechina, why does the Torah emphasize that the men included in the count were those who were fit to be in the army which fought for Hashem? He answers that even though a person may be physically fit for army duty before he is twenty, Hashem’s army does not place its confidence in physical prowess but rather in the righteousness of its soldiers. Until a person is twenty years old, he is not judged by the Heavenly court. Knowing this, he may be slack in some of his care in mitzvos. Once he is under the scrutiny of the Heavenly court, he will be more careful to be exacting in his mitzvah performance and fear of Heaven, giving him the merits needed to be the ideal soldier for Hashem.

*************************************************************************

**THE MANY FACETS OF THE CENSUS**

The purpose of this counting was to prepare the Jewish people to receive the permanent presence of the Shechina among them. The Kli Yakar explains that this is one reason why the count was made on the first day of the month of Iyar even though the Mishkan was set up on the first of Nisan. Permanent dwelling is signified by dwelling in the same place for thirty days.

However, the Kli Yakar goes on to ask:

If the purpose of the count was to prepare the Jewish people to dwell with the Shechina, why does the Torah emphasize that the men included in the count were those who were fit to be in the army which fought for Hashem? He answers that even though a person may be physically fit for army duty before he is twenty, Hashem’s army does not place its confidence in physical prowess but rather in the righteousness of its soldiers. Until a person is twenty years old, he is not judged by the Heavenly court. Knowing this, he may be slack in some of his care in mitzvos. Once he is under the scrutiny of the Heavenly court, he will be more careful to be exacting in his mitzvah performance and fear of Heaven, giving him the merits needed to be the ideal soldier for Hashem.

*************************************************************************
Finally, the goal of this count was to publicly display the great favor and kindness of Hashem. Although Yaakov and his family entered Egypt a mere 210 years earlier, here they stood as a populous people of over 600,000, counting only the adult men. This, in turn, translates to an overall population of over two million souls. This increase was certainly nothing short of miraculous, and by arriving at this number, the divine blessing of becoming “as the sands of the sea” was clearly being fulfilled.

We can now see that each of the three references to “the counted ones” of the people refers to one of these three goals of the counting procedure.

In Verse 44, we are told that this census took place “by Moshe, Aharon, and the princes”. This emphasizes how each person in the nation was considered before its great leaders, and that everyone was therefore worthy of merit. Verse 45 then states that the counting included the men over 20 who were of military age, “everyone who goes out to the army in Yisrael”. This, obviously, refers to the military aspect of the count. Finally, in Verse 46, the Torah presents the results of the census, and the grand total of the population of the people. This report of “the counted ones” proclaims the third aspect of the counting, showing that the increase of the people was miraculous.

*****************************************************
THE BONDING EFFECT OF THE MISHKAN
*****************************************************

The instructions for the tribes to travel in formation were given to the people in their second year after having left Egypt. Apparently, up until this point, the travels of the nation were in an unstructured fashion and without any specific form. What now occurred that warranted this change in travel style? Why was this particular mitzvah not told to the people immediately after their departure into the desert?

Rabbi Yaakov Kamenetsky explains that each specific tribe in its own designated encampment symbolized the unique aspirations and goals of that particular family. To a certain extent, the pattern of each tribe residing under its private flag and traveling each in its own slot represented the diverse and distinct contributions which each group within Bnei Yisrael had to offer to the nation. Although this suggests an element of disunity, nevertheless, the Mishkan served as the focal point and central theme, as it was situated at the center of the camp. Now, the various tribes were transformed into functioning as different limbs of a single body all working for a common cause.

The various tribes were transformed into functioning as different limbs of a single body all working for a common cause rather than as separate and independent units. Until the second year after their having left Egypt, the Jews traveled all together as one group, for their splitting up would have indeed appeared as if each was a distinct and individual entity. After the Mishkan was erected, however, this danger of false perception was no longer a problem, and they were now able to break up into their unique families, each of which was to contribute to the whole.

*****************************************************
THE REBBI/STUDENT RELATIONSHIP
*****************************************************

The Torah only mentions the sons of Aharon, yet they are called “the offspring of Moshe” as well. This is because he taught them Torah. This teaches us that whoever teaches his friend’s son Torah, the Torah views him as if he had fathered him. - Rashi from Sanhedrin 19b

Can this statement of our sages be understood only allegorically, or can we credit one who teaches Torah with having given birth to his students? Can someone who does not have any children of his own claim nevertheless to have fulfilled the mitzvah of “לֹ֣א יִבְרֵ֑י מַעֲרֵ֖רָיהָ וְלֹ֣א יִבְרֵ֑י נְעָרָ֖יהָ” – to be fruitful and to multiply”?

Sefer Sh’lal Rav cites Rabbi Shlomo Kluger, who, in his commentary Chochmas Shlomo (Even HoEzer 1:1), deals with this issue in the context of a person who raises an orphan in his home. We know that Chazal consider such a person as if he had given birth to the orphan, but does this mean that it is “as if – לָיָֽהּ” the mitzvah of מַעֲרֵרַיָּה and נְעָרַיָּה has been fulfilled? It seems, he says, that it may hinge on the difference of opinion between the Derisha and the Ta’z regarding the definition of the word מַעֲרֵרַיָּה. The Derisha writes that whenever we find the word מַעֲרֵרַיָּה, the comparison is only conceptual and not fully legally binding. However, the Ta’z is of the opinion that such wording indicates that the comparison is complete. Accordingly, the Ta’z would consider the one who raises an orphan in his home to be the legal father in terms of the mitzvah of מַעֲרֵרַיָּה.

The Rema cites an opinion that if an orphan is raised in someone’s home, and we find a document in which he refers to his stepparents with the title “my mother” or “my father”, or if the parents call the orphan “my son/daughter”, the document is not invalid. In other words, because the child was actually raised by these people, such “adopted” titles are completely legal and valid.
The Chasam Sofer (Even HoEzer, Responsum 76) brings yet another proof to this law. The verse in Parashas Pinchas (26:46) tells us that the daughter of Asher was Serach. Targum Onkelos translates this as "the daughter of the wife of Asher was Serach." Rabbi ChaimSoloveichik explains that, in fact, Serach was the daughter of the wife of Asher, born from a different father. She was raised by Asher in his house together with the rest of the family. Serach was therefore considered one of the seventy souls who entered Egypt. The Chasam Sofer explains that when the seventy souls who entered Egypt were enumerated and listed, Serach, the daughter of Asher, is counted as one of the seventy, about whom it is stated "the souls belonging to Yaakov, the descendants of hisloins, who came to Egypt".

It therefore seems clear that the ruling of the Chochmas Shlomo is accurate, and the mitzvah of having children is fulfilled with the raising of orphan children, and perhaps also with the teaching of Torah to one’s students.

************************************************************************

Halachic Corner

Pirkei Avos Chapter 6

Zmanim for Parashas BeMidbar 5780

<table>
<thead>
<tr>
<th>Krias Shma - Sat</th>
<th>Tefils - Sat</th>
<th>Sunset</th>
<th>Sunrise</th>
<th>Sunset</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:05</td>
<td>10:19</td>
<td>Friday</td>
<td>Sat.</td>
<td>9:55</td>
</tr>
<tr>
<td>8:29</td>
<td>9:11</td>
<td>Sat.</td>
<td></td>
<td>8:11</td>
</tr>
</tbody>
</table>

Rosh Chodesh Sivan will take place tomorrow, Sunday, Machzor Yom Rishon.

Generally, if while a person is eating Seudah Shlishis, time passes and Shabbos has ended, when he now recites Birkas HaMazon, he should still include the הָלַעַק הָרַע paragraph, because the obligation to say הָלַעַק is determined by the moment when he began his meal. Even though much time has elapsed until he is ready to bench, his obligation is still intact.

There are various opinions regarding the procedure of reciting הָלַעַק when Motzaei Shabbos is Rosh Chodesh, as is the case this week. If one finished his meal before night - כלא זוכב ממעכב , he should recite Birkas HaMazon with only the addition of הָלַעַק הָרַע and not הָלַעַק ממעכב . This is the most prevalent situation in our community, for most people do not eat bread after Seudah Shlishis even after it was dark, the Magen Avraham rules that one should only include הָלַעַק ממעכב . However, if one ate some bread at Seudah Shlishis even after it was dark, the Magen Avraham rules that one should only include הָלַעַק ממעכב . The Taz rules that one should recite both הָלַעַק ממעכב and הָלַעַק הָרַע , and the Aruch HaShulchan rules that one should only recite הָלַעַק הָרַע . The reasons are provided in the commentaries to Shulchan Aruch (O.C. #188). HaRav Moshe Feinstein is cited as ruling according to the Aruch HaShulchan. The Kitzur Shulchan Aruch (44:17) points out that one should preferably not eat bread after Seudah Shlishis even after it was dark, the Magen Avraham rules that one should only include הָלַעַק ממעכב .

Questions for Thought and Study

1. What was each member of Bnei Yisrael confirming when they came before Moshe, as indicated by the word הָלַעַק הָרַע – "and they affiliated themselves"?
   See Rashi, Ramban, and Ibn Ezra to 1:18
2. How does the Torah indicate here at the counting of Bnei Yisrael that Ephraim was placed before Menashe here and in other places as well?
   See Ba’al HaTurim 2:18
3. In which two ways were the children of Aharon considered like the children of Moshe?
   See Rashi and Ohr HaChaim to 3:1
4. Who will serve as Levi’im when Mashiach comes?
   See Ohr HaChaim 3:45
5. About what prohibition is the Torah warning the family of Kehas in Pasuk 4:20 in order not to enter into a halachic controversy?
   See Ohr HaChaim 3:45
6. Who will serve as Levi’im when Mashiach comes?
   See Ohr HaChaim 3:45

This Week Likutei Peshatim is Sponsored

- By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Chaim Twerski on the birth of his granddaughters, born to Rabbi Pinchas and Chana Rivka Goldzaher; to Rabbi & Mrs. Yaakov Friedman on the birth of a grandson, born to Shabsi & Baila Travitsky; and to HTC Board of Governors member Michael Nussbaum and his wife Dvora on the birth of a great-granddaughter, born to Matthew & Rachel Luxenberg.

- It is with great pleasure that Hebrew Theological College announces the appointment of Mr. Yitzchok (Jay) Wengrow as Chair of the Department of Computer and Information Sciences. Yitzchok Wengrow has a M.S. in Software Engineering and M.Ed. in Administration and Supervision, from Loyola University Chicago. He is the founder and CEO of Actualize, a national coding bootcamp, and is the author of A Common-Sense Guide to Data Structures and Algorithms.

- HTC and Fasman Yeshiva High School express gratitude to the JUF and its COVID-19 Initiative and the Walder Foundation for providing us with a generous grant to help meet the challenges related to the disruption of operations due to the Coronavirus. Thank you for all that you do for us and our entire community, now and always.

- HTC’s Beis Midrash and College for Men is offering 25% off tuition as a special Covid-19 discount for its online summer courses from June 8-July 31. Take courses in Management, Business Law, Jewish History, all of which don’t require pre-requisites. Additional higher level Accounting courses also available. For more info email Rabbi Josh Zisook at jzisook@htc.edu or call/what’s app 312-213-6812.

- Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enhancing life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a résumé: herrmann@ou.org.
Bible Answers

1. According to the Ohr HaChaim (see Bereshis 49:28), the firstborns will serve as Levi'im when the Mashiach comes. However, the words "v'ha-yom veha-mashiach teivem" (Holy of Holies) when transporting them (they were initially covered by Kohanim). Ramban says that Kehas had to be careful not to see the items of the Mishkan, which is punishable by death. Ibn Ezra says that each person brought documentation of his lineage for confirmation. Rashi says that each person brought documentation as to when he was born, to confirm that he was at least twenty years old.

2. Pasuk 2:18 begins and ends with a יְהֹוָ֖ה, numerically indicating the four times that Ephraim is placed before Menashe: Regarding the נַעֲמָֽת (flags), the קְדַםֲפוֹן (princes), the קָדָשִׁים (sacrifices), and the נְעָם (flags). Yaakov also mentioned Ephraim first four times (Beresish 45).

3. Moshe was their father as well. Ohr HaChaim says that originally Aharon was supposed to be punished (for the Golden Calf) by having all of his children killed. Moshe davened on Aharon’s behalf and some of Aharon’s sons were spared.

4. According to the Ohr HaChaim (see Bereshis 49:28), the firstborns will serve as Levi'im when Mashiach comes. However, the words "וַיַּעֲמַֽד כִּֽהָןָ֖יוֹת כִּֽהָנִֽים" – “And the Levi'im shall be mine” – indicate that just as God’s name is eternal, so too the Levi'im’s serving is eternal as well. This indicates that the Levi'im will serve with the firstborns.

5. Rashi (and Onkelos) indicate that Kehas had to be careful not to see the items of the Mishkan (they were initially covered by Kohanim). Ramban says that Kehas was being warned not to steal any of the items of the Mishkan, which is punishable by death. Ibn Ezra says that Kehas should be careful not to see the items of the Mishkan as the curtain was pulled open. They also should be careful not to touch the Aron, but only hold it by its poles.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@hhe.edu Details listed in the Sponsorship Section are the responsibility of the sponsors and not of Hebrew Theological College

Please do not read Likutei Peshatim during the Torah reading or during the repetition of the Shmonos Eisei