



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Tiferet Students celebrated **Yom Yerushalayim** with excitement and pride this year. Our chag began with a tefila chagigit in Ramat Beit Shemesh, followed by a seuda with a special program by our rakazot. We were privileged to hear from **Rav Aharon Wexler**, who spoke about the centrality of Eretz Yisrael and Yerushalayim in our lives. Our students spent the rest of the day in Yerushalayim, enjoying the tefillot, festivities, marches and concerts throughout the city.

תורת תפארת

One Month Later

Rav Azriel Rosner (arosner@tiferetcenter.com)
Parashat Bamidbar

Sefer Bamidbar begins with a census of Bnei Yisrael, which took place on Rosh Chodesh Iyar, the second year after they had left Mitzrayim. Rashi connects this census with the inauguration of the Mishkan, which took place on Rosh Chodesh Nisan, one month beforehand. At the end of Sefer Shemot, the Torah describes that when the Mishkan was finally inaugurated, the Shechina, G-d's presence rested there, in the midst of Bnei Yisrael's camp:

"ויכס הענן את אהל מועד וכבוד ה' מלא את המשכן" (שמות מ: לד)

"And the cloud covered the Tent of Meeting, and the Honor of G-d filled the Mishkan"

Rashi explains that at this moment of great closeness between G-d and Bnei Yisrael, He counted them "מתוך חבתן לפניו" – due to His love for them. Even in our lives, we often count and focus more on people, places and things that are meaningful to us.

But why then did G-d wait until Rosh Chodesh Iyar - a month later - before the census? Why not command Moshe to do so immediately when the Mishkan was finally built? Two different – but complementary – answers can be found in the mefarshim on Bamidbar.

The Siftei Chachamim, a super-commentary on Rashi explains by quoting a halacha from Hilchot Nedarim, the laws of vows. If one takes a vow to not get any benefit from the residents of a certain city, one may get benefit from someone who has lived in that city for less than one month. In other words, if one has lived in a place for less than a month, he is not really a full-fledged resident of that place yet. Only with time, does he really become a full member of that city.

So too with G-d's presence within Bnei Yisrael. When the Honor of G-d first filled the Mishkan on Rosh Chodesh Nisan, Bnei Yisrael surely felt excited and inspired by this spiritual elevation. But only after a month, on Rosh Chodesh Iyar, did they truly feel like G-d was full-fledged "resident" in their midst. Only then did they realize and feel that His presence was permanent.

The Kli Yakar explains differently based on a halacha in the laws of weddings. After a wedding, we are accustomed to having Sheva Berachot, meals in honor of the chatan and kalah for the

Continued on pg. 2



MAZAL TOV!

Mazal Tov to Rebecca (Frankel, 5769) and Ari Adlerstein on the birth of their son, Yisrael Tzvi! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

תורת תפארת (המשך)

next week. But the gemara in Ketuvot (8a) explains that for a full month after the wedding, there are some additions to the Birkat Hamazon in **any** meal that the chatan and kalah participate in, provided that a minyan is present. The Shita Mekubetzet explains that for a month afterwards, any seuda is "presumably in honor of the wedding." Thus, a celebration of wedding is not just a one-day event, but proceeds naturally for a full month's time.

According to the Kli Yakar, G-d's Presence filling the Mishkan is parallel to a wedding, and the wedding's celebration lasts for at least a month. So again, only once the whole wedding is completed, and regular life settled in, did G-d command a census of His Beloved, of Bnei Yisrael.

Sometimes in our lives, we have moments of inspiration, when we feel G-d's presence in our midst, when we feel guided by the Hand of G-d. Parashat Bamidbar is teaching us that a true, permanent relationship with G-d comes from taking that one-time inspiration, and using it to build a relationship that will persist. May we all merit feeling that inspiration today and every day of our lives.

It's Not Just a Numbers Game Chava Danishefsky (5773)

In this week's parasha, Hashem commands Moshe to count Bnei Yisrael. The words of the פסוק say to take a count by "the number of the names."

"שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם **במספר שמות** כל זכר לגלגלתם" (א: ב)

Rashi points out that Hashem kept on counting Bnei Yisroel (by (חטא העגל and by מציאת מיצרים because of how much He loves us. Just like someone who loves money will keep counting it because it is valuable to him, so too we are beloved to Hashem so he keeps counting it.

The Maged Yosef points out that being counted by number represents something more global. A number makes you part of a larger group, being one number out of many. When being counted by a name it shows the uniqueness to each individual. This count that Hashem told Moshe to take was focused both on the nation as a whole and on each individual. On one hand Bnei Yisrael are a part of a unified whole, and at the same time there is an important individuality to each person making up the כלל.

Rebbitzen Smiles talks about how כלל ישראל is compared to the sand, with every individual piece of sand is needed to create that huge amount. Without each individual's contributions, there would be no כלל. This shows the important role each individual plays in creating the united whole. This count presents Hashem's great love for us both as a כלל and as individuals. The Ramban explains that this was not just a technical count or everyone would have just given half a shekel, rather it was out of love.

With שבועת coming up, this is a fundamental idea to help us understand how we should accept the Torah. We must know the love הקב"ה has towards the כלל, as well as for each individual making up the כלל. Each individual has a job, and has the ability to raise הקב"ה's name and make a difference in the bigger כלל. Each action that every Jew does counts, and makes a greater whole. We must think and find our unique qualities so that we can add to the כלל, and glorify Hashem's name.

All of us are here together with the same goal, to be the best עבדי ה' we can be. We need to understand that it is the diversity and unique qualities of every individual that make us a unified כלל.

This past week we had the privilege to celebrate יום ירושלים at the Kotel. It was packed with all different types of Jews. Everyone was there to celebrate the same HUGE miracle of ירושלים being in our hands. No one cared what type of Jew the person standing next to them was, Israeli, American, what school they went to, what shul they davened in, none of that mattered. We all came together to praise and glorify הקב"ה. Dancing and singing, giving הודאה to our G-d. And that's what matters: we are all children of the same G-d, that is what unifies us.

We should all be able to recognize our unique traits that we contribute to the greater whole and come together to be the best עובדי ה' we can be. Never forget what we are here to do and we all have the same goal. We should always (especially this time of receiving the Torah) remember the love הקב"ה has for us as individuals and as a כלל