

# TORAH WEEKLY



CELEBRATING  
**25**  
years  
OF TORAH GROWTH  
TOGETHER

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## Torah Reborn

By: Rabbi Chaim Yeshia Freeman (Originally Published 2021)

The parsha opens with Hashem's command to Moshe that he take a census of the Jewish People according to their tribes, counting all males above the age of twenty. The parsha then elaborates in great detail, listing the family names of each tribe. The parsha continues that the Tribe of Levi was not included in the census, but, rather, received their own count for all males thirty days and older.

Rashi offers two reasons as to why the Tribe of Levi was not included. The first reason is due to the fact that the Tribe of Levi was designated to be in charge of the service of the Temple, and so it is appropriate that they be singled out from the rest of the Jewish nation.

The second reason is because Hashem knew that all those who were part of the census would be included in the decree of dying in the desert following the Sin of the Spies. The Tribe of Levi, who did not participate in the Sin of the Golden Calf, were spared this decree by being excluded from this census.

While discussing the families and members of the tribe of Levi, the Torah states (Bamidbar 3:1-2), "These are the offspring of Aharon and Moshe on the day Hashem spoke with Moshe at Mt. Sinai. These are the names of the sons of Aharon, the firstborn was Nadav; and Avihu, Elazar, and Isamar." There are two obvious questions on this verse. First, the Torah declares these are the offspring of Aharon and Moshe, but it only lists the offspring of Aharon. Second, what is the purpose of the words "on the day Hashem spoke with Moshe on Mt. Sinai"?

Rashi cites the teaching of the Talmud (Sanhedrin 19b) that says, based upon this verse, that whoever teaches his friend's son Torah is regarded as if he himself had fathered the child. Since Moshe taught Aharon's children Torah, they are considered his offspring. Rashi continues that this is also why the verse focuses on Hashem speaking with Moshe at Mt. Sinai, for it was through teaching Aharon's children the Torah he had received on Mt. Sinai that they were regarded as his own offspring.

At first glance, this whole idea seems strange. How is it possible that one's students are considered as his own through teaching them Torah?

This teaching can be better understood with another Talmudic teaching (Sanhedrin 99b) that anyone who teaches his friend's son Torah is regarded by Scripture as if he "made" him. This is derived from a verse regarding Avraham and Sara which states (Bereishis 12:5) "and the people they made in Charan." The Talmud explains that Avraham and Sara taught these people about Hashem, and were thus considered to have "made" them.

The Maharsha (ibid.) explains that a person, through the study of Torah, is elevated to the full status of "adam," the human who is the purpose and focal point of Creation. Avraham and Sara, by teaching these people about Hashem and his Torah (which they knew through their advanced spiritual development), thus "made" these people into the "adam" Hashem had intended for humanity. It can now be understood that teaching another Torah is tantamount to fathering that person, for the student is reborn into the status of adam.

These ideas illustrate the power of Torah, and give further insight into why it is entirely different from studying other subjects. Immersing oneself in Torah study results in much more than gaining knowledge; it enables a person to achieve his purpose of being created. It also provides a new perspective on how to view those who engage in the teaching of Torah. A Torah teacher is not merely imparting Torah knowledge; he is creating lives!

## Alumni Focus

Rabbi Chaim Yeshia Freeman

PAST



Rabbi Freeman, giving a class, 2017

2016-2021

Years as a Denver  
Kollel Scholar

PRESENT



Rabbi Freeman, teaching in 2023

Rov, Netzach Israel

Rebbi, Yeshivas Ohr Yisrael  
& Temima High School

Atlanta, GA

## Kollel Happenings



Rabbi Aharon Wilen presents at  
Torah4Tycoons