

AT THE ARTSCROLL SHABBOS TABLE

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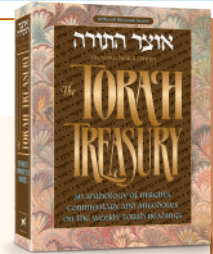
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH THE ELDERERS

The Torah Treasury by Rabbi Moshe M. Lieber



קרא משה לאהרן ולבניו ולזקני ישראל.

Moshe summoned Aharon and his sons, and the elders of Yisrael.

“Rebbi Akiva says: The Jewish people are compared to a bird. Just as a bird cannot fly without wings, so the Jewish people are helpless without their elders” (*Vayikra Rabbah* 11:8).

The *Midrash (Bereishis Rabbah* 65:4) teaches that originally, Yitzchok Avinu looked exactly like his father, Avraham.

Avraham asked Hashem to make him look older, so that people would not confuse the two. He said, “Master of the world! When a man goes some place with

his son, people will not know which of them to accord honor. If the elderly are crowned with signs of age, people will know to respect them.” Hashem replied, “Your argument is correct, and I will begin with you.” This is the meaning of the verse, “Now Avraham was old ... and Hashem blessed Avraham with everything” (*Bereishis* 24:1). Was it important to Avraham that people accord him honor? He was the one who would himself wash the feet of his guests! How are we to understand his seeking respect?

Kehillas Yitzchak explains that Avraham saw a danger in

young and old being indistinguishable. The wisdom and life experience of older people gives them the ability to guide and advise with wisdom and reason. Young people lack this insight.

Avraham was afraid that if the young and the old looked

counted that before his father’s demise, he had asked that his son, Rav Shmuel, succeed him. One of the local *dayanim*, who had desired the position, said that he did not believe Rav Yaakov. Rav Yaakov responded, “Even though the command re-

garding the offerings was relevant only to the *kohanim*, Moshe summoned the elders as well. *Rashi* states that he did this to make it clear that Hashem had commanded Aharon to serve as *kohein gadol* and that he had not seized the position on his own.

“If they were not going to believe Aharon, however, why should they believe Moshe?”

“The answer is that Aharon had a vested interest in claiming that he was appointed *kohein gadol*. Moshe, however, had no direct interest. If he wanted to lie, he would have said that Hashem appointed him *kohein gadol*. When he spoke on behalf of his brother, they believed him.

“Had I been lying,” concluded Rav Yaakov, “I would have claimed that my father asked that I become *rav*.”



The Noda B'Yehudah

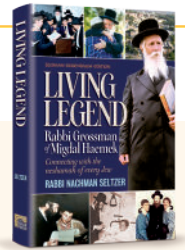
THE ABILITY OF EACH GENERATION TO SUCCESSFULLY RISE ABOVE ITS CHALLENGES DEPENDS ON ITS ELDERERS OFFERING GUIDANCE AND DIRECTION.

alike, people might unwittingly seek counsel with the young. In order to ensure that his progeny would seek guidance from the proper people, Avrohom asked Hashem to provide man with signs of age.

The Jewish people are like a bird. Just as a bird’s ability to soar depends on its wings, the ability of each generation to successfully rise above its challenges depends on its elders offering guidance and direction.

When the *Noda B'Yehudah* passed away, the town elders of Prague met in order to decide upon a successor. Rav Yaakov Landau, a son of the late *rav*, re-

ARTSCROLL LATINES FORMS



Murray Appelbaum is a long-time friend and supporter of Migdal Ohr. One day, he called Rav Yitzchok Dovid Grossman and told him that his mother's first *yahrtzeit* was to take place on the coming Friday.

"Where is she buried?" Rav Grossman asked.

"In the cemetery in Netanya. I have a request to make of you."

"What's that?"

"As you know, lately there have been many terrorist attacks in Israel, and people are even afraid to walk the streets. Unfortunately, the city of Netanya has seen more than its share of terrorist attacks and my wife doesn't want me to visit my mother's grave until the situation has calmed down. I would be incredibly grateful if the rabbi would arrange for a *minyán* to gather at the grave on the day of the *yahrtzeit* for a little learning, *davening*, and saying *Kaddish*."

"Murray, don't worry about a thing," Rav Grossman told him. "I'll take care of it."

Along with two students from Migdal Ohr, Rav Grossman traveled to the Netanya cemetery that *Erev Shabbos*. They arrived at around eleven in the morning to a very empty cemetery. In his mind, Rav Grossman imagined that there would be plenty of people around to ask to join the *minyán*, but as he looked around the cemetery, he realized that this might be a little more complicated than he'd first thought.

Rav Grossman is nothing if not

optimistic, and now, too, he began putting the puzzle together piece by piece, asking any and all passersby to join him in the *mitzvah* of saying *Kaddish* for a departed soul. It took a while, but eventually there were nine people, and all they needed was one more.

Suddenly, he spied movement in the distance among the graves. Figuring that it was probably a person, Rav Grossman headed over in that direction and found that it

"YOU WORRIED ABOUT OTHER PEOPLE'S MINYANIM. NOW I WILL WORRY ABOUT A MINYAN FOR YOU!"



Rav Yitzchak David Grossman

was indeed a person. He was quite short, which is why Rav Grossman hadn't seen him clearly, but he was a bonafide tenth man and Rav Grossman asked him to join the *minyán*, explaining that it was the deceased's first *yahrtzeit*.

The man answered in French, gesturing with his hands to show that he didn't understand what the rabbi wanted from him. Rav Grossman responded in kind, also using his hands. He broke it up for him, saying individual words like *minyán*, *Kaddish*, and *mitzvah*, hoping the man would get the message.

This time he grasped the idea and agreed to accompany Rav Grossman back to the *kever*. There, the gathering learned some *Mishnayos* in the departed soul's memory and recited *Kaddish*. When they were finished, the French Jew made

it clear that he had something to say. This would have been a bit of a problem, but one of the other members of the *minyán* understood French and was more than happy to serve as the translator.

So it was that the *minyán* stood around the *kever* and listened to an impromptu speech delivered by their tenth man.

"Today is the *yahrtzeit* of my father," he began. "I have traveled to Netanya from France to be here today, knowing that I am but one person, and hoping that somehow I would be able to put together a *minyán* at the *kever*

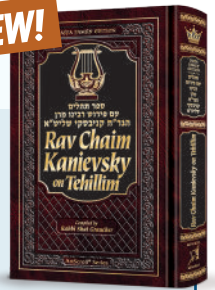
while I was there. *Baruch Hashem*, the rabbi saw me and asked me if I would be willing to join you — and now I want to ask all of you to come with me back to my father's *kever* so that I can recite the *Kaddish* for him with a *minyán*."

Now Rav Grossman turned to the group and spoke.

"*Rabbosai*, here we see the concept of *mitzvah goreres mitzvah* at play — how one *mitzvah* leads to another. You agreed to join me so that we could recite *Kaddish* on the first *yahrtzeit* of one *neshamah*, and now Hashem has sent you the opportunity to do another *mitzvah* and help someone who has come all the way here from France to honor his father."

Two minutes later, the entire group was standing at the *kever* of the French Jew's fa-

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Rav Chaim Kanievsky was once asked whether the attendant of an ill person may leave the patient alone while he is sleeping. Rav Chaim said that it is improper, as he cannot know when that person will awake and require assistance. He related the following story that Rebbetzin Zaks, daughter of the *Chofetz Chaim*, told his mother:

When the *Chofetz Chaim* was ill and weak toward the end of his life, the *bachurim* of the *yeshivah* arranged a rotation so that he would not be left unattended. One day, the *Chofetz Chaim* awoke and saw that he was alone. When a *bachur* returned to his bedside, he asked why no one had been with him and was told that since he was sleeping, they had gone to daven *Minchah*. The *Chofetz Chaim* remarked disapprovingly, “So they left an elderly, ill man alone in their pursuit of added *mitzvos*!”



The Chofetz Chaim



The Chazon Ish



Rav Chaim Kanievsky

“YOU SHOULD HAVE ASKED FOR HIS NAME AND CALLED HIM UP BY IT, AS IS CUSTOMARY!”

Rav Chaim related:

After my *bar mitzvah*, I enjoyed serving as *gabbai* — distributing the *aliyos* at the reading of the Torah. One *Shabbos*, at *Minchah*, a *rav* who was unfamiliar to me was in attendance, and I honored him with an *aliyah*. Instead of asking for his name, however, I simply motioned with my hands that he should come up to the Torah.

After davening, the *Chazon Ish* rebuked me: “Is that how you honor a *rav* with an *aliyah* — by gesturing at him? You should have asked for his name and called him up by it, as is customary!”

That incident drove home to me the fact that as *gabbai*, one might inadvertently offend someone, so I lost my desire to serve in that capacity. 📖

PAYBACK IN NETANYA

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ther. When he was standing before the *kever*, Rav Grossman received a shock. On the grave there was a little sign made from copper, upon which was written a short message.

It turned out that the man buried there had worked for the Tunisian *chevrah kadisha* (burial society) for forty years and had put tremendous effort into organizing *min-*

yanim for people who didn’t have family of their own to come and pray at their graves.

“Look how things work up in Heaven,” Rav Grossman told the assembled. “Here lies a man who went out of his way time after time to organize *minyanim* for every Jew — no matter who he was. So what does Hashem do for this man? He sends me to the cemetery here in Netanya, where I find myself in

need of a *minyan*, which is completed by the son of a man who spent his entire life doing the exact same thing for other people! And look at how Hashem orchestrated the events of our lives so that this man would have a *minyan* at his *kever* on the day of his *yahrtzeit*!

“You worried about other people’s *minyanim*,” said Hashem. ‘Now I will worry about a *minyan* for you!’ 📖

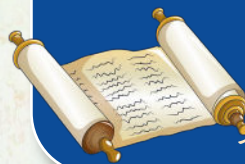
Rabbi Nachman Seltzer presents the “DISCO RABBI”

The Incredible Life of Rav Yitzchak Dovid Grossman of Migdal Haemek

- How did a young Meah Shearim Yerushalmi win the hearts of a gang of tough and angry non-religious teens?
- How did he “tame” the local crime boss, stop a lynching, and create a *Shabbos* revolution in an entire city?
- How did he become known as the “Disco Rabbi,” beloved by *gedolei Yisrael* — and secular politicians — and the Israeli public, both religious and non-religious?



Parashah for Children



פרשת שמעני

Kosher Signs

What are the signs of a kosher animal? There are two signs that an animal is kosher — and a kosher animal has to have both.

1. The animal has a split in its hoof that goes from the front of the hoof to the back.
2. The animal must chew its cud. That means that after it swallows its food, the food goes to the stomach, where it is only partially



digested. The stomach sends the food back up to the animal's mouth, where the animal chews it again.

Very few animals have both of these signs. Cats, dogs, monkeys, lions, and elephants don't. They have paws, not split hooves. They don't chew their cud. Horses and donkeys have hooves, but the hooves aren't split.

The Famous Four

In the entire world there are only four animals that have one sign, and not the other. The Torah gives us the list and tells us which sign each has.

These animals are the camel, hyrax, hare, and pig.

The camel, hyrax, and hare chew their cud, but they don't have split hooves.

The only animal in the world that has split hooves but doesn't chew its cud is the pig.

This list is amazing! When the Torah was given, large parts of the world were still undiscovered. When people discovered new lands, such as America and Australia, they also discovered many new species of animals. But no one has ever discovered an animal that could be added to the Torah's list of which animals have one sign and not the other.

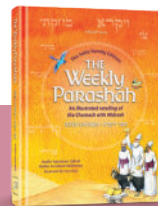
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parshas Shemini:

What is the center of the Chumash and what words mark it?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, April 14, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parshas Vayakhel-Pekudei question is: **YITZCHAK YEHUDA EDELSTEIN**

The question was: The Torah describes the order of putting the Mishkan together in eleven steps. What was the eleventh - and final - step?
The answer is: The beams, curtains, and entrance curtain of the Chatzer were put up.