

AT THE ARTSCROLL SHABBOS TABLE

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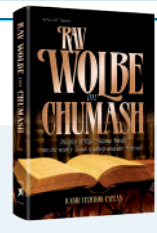
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH WALKING IN TORAH

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan



אם בחקתי תלכו.

If you walk in My statutes (26:3).

Rashi explains this *pasuk* as an exhortation to toil in the study of Torah. Why is Torah study referred to as “*teileichu*,” walking? Shouldn’t the Torah have written, “*Im bechukosai tilmedu*” — if you study My *chukim*?

The study of Torah is unique in that it is always possible to delve deeper and deeper into the Torah’s wisdom. The more one toils over a *maamar Chazal*, the more insightful it becomes. As a person grows older, the very same statement that he might have already studied in his youth can take on a whole new meaning. As he continues to age and become wiser, he will be amazed when he once again studies the same passage and perceives newfound profundity within the Torah’s timeless words. It is for this reason that Hashem termed the toil of Torah “walking.” A person can constantly stride deeper and deeper

into the Torah, all the while gaining greater perception of its infinite wisdom.

A similar *pasuk* appears in *Parashas Acharei Mos* (18:4): “*And you shall guard My statutes to walk in them.*” Rashi explains that a person should not say, “I have already studied the Torah and therefore I will now go study the wisdom of the nations.” If a person constantly “walks” and delves deeper into the

THE MORE WE APPLY OURSELVES, THE MORE WE WILL SUCCEED.



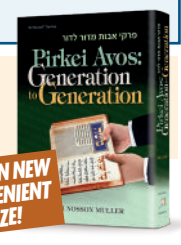
Rav Shlomo Wolbe

wisdom of the Torah, he will never claim that he is finished with Torah study. Even with regard to *chukim*, the Torah writes that one should “walk” and toil. Although we cannot understand the full reason for these *mitzvos*, there are aspects that we can comprehend. The more we apply ourselves, the more we will succeed in tapping into the vast wisdom contained within each word of the Torah. 📖

PIRKEI AVOS

SENSITIVE TO OTHERS

Pirkei Avos – Generation to Generation by Rabbi Nosson Muller



NOW IN NEW CONVENIENT SIZE!

והמלביץ פני חברו ברבים.

One who humiliates his fellow in public (Avos 3:15).

Rabbeinu Yonah quotes *Chazal*, who explain that when a person is embarrassed, his blood rushes from his face and he literally becomes white (hence the term *malbin*, whiten, is used). Therefore, it is as if the person doing the embarrassing has killed his friend and he is punished with the loss of *Olam Haba*.

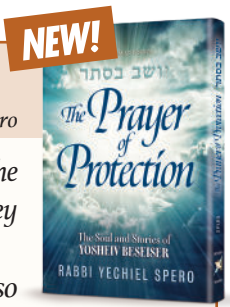
The question is: Even if one were to actually kill someone purposely, he doesn’t lose his *Olam Haba* and is only subject to death in this world, so how can it be that for embarrassing someone, the punishment is even greater?

In *Shaarei Teshuvah* (3:148), Rabbeinu Yonah himself addresses this question and an-

swers that since when one literally kills someone, he is well aware of his action and cannot possibly deny his wrongdoing, it is very probable that he will repent before he dies (or is killed). However, concerning embarrassing another person, many times, people are so insensitive to the feelings of others

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ARTSROLLAMENTSORAMS
PUBS



Tanna DeVei Eliyahu Rabbah (25) shares a novel interpretation of the pasuk “Yosheiv beseiser – Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty.”

The word seiser can also mean in secret. With this in mind, the Tanna Devei Eliyahu explains that protection is guaranteed for one who sits in private and learns Torah without fanfare and without others knowing. Such a person is deemed a “yosheiv beseiser.” He is the one who is elyon, elevated, and he will bask “betzeil Shakai,” in the shadow of the Almighty.

When Moshe Weiss arrived in Auschwitz-Birkenau on Shavuos, 1944, he was with his parents and his family. Tragically, however, that was the last time he saw his father, mother, and five of his siblings. Soon, they were no longer among the living; only Moshe and two brothers survived.

After being sent by Mengele, also known as the angel of death, to the right, to life, Moshe and his few remaining family members were disinfected, sent to retrieve clothing, and then pushed to have their number branded on their arms.

The following day, the second day of Shavuos, the Klausenberger Rebbe, Ray Yekusiel Yehudah Halberstam, arrived. By the end of the war, the Rebbe had lost his wife and 11 children. It is difficult to comprehend such a tragedy, but the Rebbe carried on, doing his best to encourage those around him.

As fate would have it, Moshe’s barracks was adjacent to the Rebbe’s barracks. Though it was prohibited, Moshe desperately wanted to make his way into the Rebbe’s quarters and stay there; he wanted so badly to get to know the holy Rebbe and become close to him.

That night, under the cover of darkness, he managed to switch places with one of the inmates in the Rebbe’s barracks. Pleased at

his new lodging quarters, Moshe approached the Rebbe and informed him of the “good news.” They would now be “barracks mates.”

But the Klausenberger Rebbe was not so enthusiastic when Moshe shared the news with him. He flatly stated, “If you think it’s going to do you any good, it won’t.”

Moshe’s spirits could not be dampened. “Of course, it’s going to help! Mir ken reddem in lernen. We can talk in learning.”

The Rebbe was still not convinced. “Bachur’l, you are in Auschwitz and you want to talk in learning?”

Moshe defiantly proclaimed, “Rebbe, if we don’t talk in learning, how will we ever prevail? How will we ever make it out of this Gehinnom?”

The Rebbe was very moved and he hugged Moshe. For the next 12 months, they were inseparable. They went from Birkenau to Warsaw to clear away the rubble, and then to Dachau, and finally to Mehdorf, where they were liberated. Throughout that time, they talked in learning — beseiser — so that the Nazis would not hear or see. When the war was over, Moshe spent the next long while finding bodies and burying them properly. When he finally finished his holy work, he asked the Rebbe for a berachah that his children should become talmidei chachamim and illuminate the world with their Torah learning.

This story was shared by Rav Asher Weiss, Reb Moshe Weiss’s son, a rosh kollel, dayan, and one of the premier poskim in the world today.

The Rebbe and Reb Moshe were yosheiv be’seiser. “For without it, how will we ever prevail?” And prevail they did. Betzeil Shakai yislonan. 📖

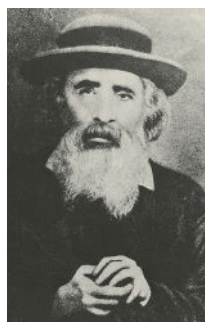
SENSITIVE TO OTHERS

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that they don’t even know what they did wrong and will never repent. What a terrifying thought! Hurting someone’s feelings can put a person in a worse predicament than actually killing someone! Would a person ever think of killing someone? Of course not! Then how can we not be sensitive to the feelings of others?

Due to health reasons, Rav Yehoshua Leib Diskin was not allowed to have any salt in his food. Even a little salt could have a catastrophic effect on his wellbeing. One day during shiur, he asked a student to bring him a glass

of hot tea in order to ease his sore throat. Erroneously, the student mistook the salt for the sugar and put two heaping spoons of salt in the tea instead of sugar!



Rav Yehoshua Leib Diskin

WOULD A PERSON EVER THINK OF KILLING SOMEONE?

Rav Yehoshua Leib drank the tea as if nothing was wrong despite the horrible taste and danger to his health. A few minutes later, his wife, who had noticed the salt

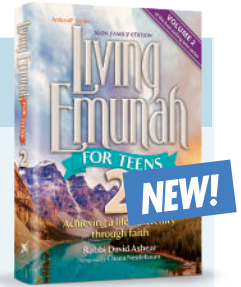
container out on the counter and realized what happened, came frantically running to the shiur room and motioned to her husband to exit the shiur.

“Did you drink the tea? There was salt in it!” she exclaimed.

“How could I not?” was Rav Yehoshua Leib’s answer.

“What do you mean?” his wife said. “Your health is in danger!”

The rav answered, “It might be detrimental to my health, but my not drinking that cup of tea would have been an embarrassment to that boy who made the tea. That would be like killing him, and that I could not do, regardless of my health!” 📖



Did anyone ever tell you something nice about your parents or siblings and you realize that it's something you never even noticed? For instance, a friend comes to your house for *Shabbos* for the first time. Later, he tells you, "Your brother is such a nice guy. He really tried to include me in the conversation at the table." You've known your brother all your life, but you never realized that he had this sensitivity to others.

In a similar way, sometimes it takes non-Jews to point out to us what we could have and should have known all along — that we are Hashem's chosen people and that He takes special care of us. In fact, the special status of the Jewish people is Hashem's proof to the rest of the nations that He runs the world.

Tehillim (117:1-2) says, "Praise Hashem, all nations; exalt Him, all the states, for His kindness has overwhelmed us, and the truth of G-d is eternal." This teaches us that when the other nations recognize Hashem's care for His people, they will recognize that He is the one true G-d.

There are so many ways in which our status as the chosen people shows itself. The Jewish people's ability to survive thousands of years in exile is a key proof: Although we've always been few in number, and we've been the subject of numerous decrees and exiles, we're still here. In fact, we are growing and thriving, learning Torah and serving Hashem in historic numbers. In addition, Jews have always created functioning, supportive communities. With Hashem's help, we have organizations that cater to sick children, childless

couples, children at risk, people in need of medical or mental health advice, and so much more.

We might not see Hashem's hand in all this, but like the guest at the *Shabbos* table in the opening scenario, those around us do see it. When the Jewish people act with arrogance, our status makes them angry and spiteful. However, when we act with dignity and are true to our identity as Hashem's people, they react by recognizing that Hashem is with us.

Rabbi Danderovitch of England told this story: A pious man was going on an airplane trip. He requested beforehand to be seated next to a man. However, when he boarded the plane, he saw that the airline had not honored his request. When he politely tried to get the flight attendant to switch his seat, she threatened to throw him off the flight. "And we won't take your luggage off, either," she added angrily.

A non-Jew overheard the argument and told the flight attendant that if she threw the Jewish man off the flight, he would demand to get off too. "And I won't leave without my luggage. You'll have to sift through the whole plane-load to find it."

The flight attendant realized that the situation was only going to snowball. She took a few minutes to find someone willing to switch seats and the problem was settled. The Jewish man later went to the non-Jew to thank him for his support. "You really helped me," he said.

But the non-Jew insisted that he was only protecting himself. He told the man about his friend, a taxi driver

in London, who was taking a Jewish man to the airport.

The taxi broke down and the driver couldn't fix it. He got another cab to take both him and the passenger to the airport. "I'll make sure you get on your flight even though it's late," the taxi driver promised.

They got to the airport and ran to the gate, but as hard as the taxi driver tried, he could not convince the air-

CONNECT TO THE FEELING OF BEING PART OF THE PEOPLE HASHEM TREASURES WITH SPECIAL LOVE.

line agent to permit the Jewish man to board. The taxi driver apologized to his passenger. He then made his way back to his broken-down cab and turned the key, and it started up like nothing was ever wrong.

A few hours later, he heard the news. Pan Am Flight 103 to New York — the flight his passenger had missed — was blown up by a terrorist as it flew over Scotland.

"From my friend's story," said the non-Jew, "I realized that your G-d protects His people. I felt safe seeing there was a Jew on my flight, and if you were getting off this plane, I was getting off too."

MAKE IT REAL: When you say, in the blessing over the Torah, "Asher bachar banu mikol ha'amim — Who chose us from all the nations," connect to the feeling of being part of the people Hashem treasures with special love. 📖

Parashah for Children

פרשת בהר-בחוקותי

Stone Floor

Ever wonder why before we bow down on the floor on Yom Kippur, we put something like a mat or a paper on the floor to bow down on?

No, it's not so we don't get our clothes dirty! The answer is connected to the end of this parashah. The Torah tells us about the mitzvah called "even maskis," not to bow down on a stone floor. This was something the non-Jews did when worshiping their idols. The only place it's permitted to bow on a stone floor is in the Beis HaMikdash.

The Ashkenazic custom is not to bow



down on the floor even if it's covered with carpet, wood, or some material other than stone. When Ashkenazim bow down, they first cover the floor with something like a mat or paper. Sephardim use a mat or paper on a stone floor, but not if there is a carpet.

Can't Be Changed!

What if someone comes along and says that Hashem told him to tell us to add a mitzvah to the Torah? Or he says that he has a "new" Torah to give us, and the "new" Torah says, for example, we can eat pig?

IT IS NOT TRUE!

Even if the one telling us seems to be a prophet. We know this from the last pasuk in this parashah (which is also the last pasuk in Sefer Vayikra). This pasuk teaches us that the Torah that Moshe gave us CANNOT BE CHANGED. Anyone who tells us to change even one letter — is lying!

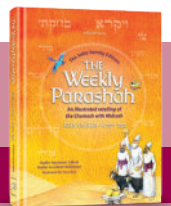
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parshas Behar-Bechukosai:

Were the Jews ever exiled from Eretz Yisrael because they didn't keep Shemittah?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, May 12, 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 Tazria-Metzorah question is: **ROCHEL STEINBERG, Brooklyn, NY**

The question was: Usually, a man may not shave parts of his head or face with a razor, but it is a mitzvah for a metzora to do this to become tahor. What are two other cases where the Torah says that a person must shave off his hair with a razor?
The answer is: 1) A nazir upon completion of his nezirus. 2) When the Levi'im were first put in charge of serving in the Mishkan, they had to have all their hair shaved off with a razor.