

AT THE ARTSCROLL SHABBOS TABLE

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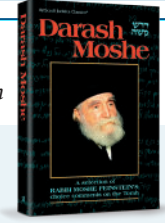
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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 SAME IMPORTANCE

Darash Moshe from Rav Moshe Feinstein



נְשֵׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם.

Take a census of the sons of Gershon, as well (4:21).

It is difficult to understand why the Torah writes in the context of the sons of Gershon “גַּם הֵם, as well,” which seems to indicate that just as the sons of Kehas from the age of thirty to the age of fifty were counted, so too, the sons of Gershon.

Thirty to fifty is the age at which a person reaches the peak of his strength, and after one’s fiftieth birthday, one’s strength begins to wane. Thus, we can readily understand that the sons of Gershon, from thirty to fifty, who carried the curtains of the *Mishkan*, should be counted. The sons of Kehas, however, carried the *Aron* and the other holy utensils of the *Mishkan*. The *Aron* literally carried its carriers, and the other utensils of the *Mishkan* were also not difficult to carry because they were buoyed by their sanctity.

IT MAKES NO DIFFERENCE AS LONG AS HE DOES IT FOR THE SAKE OF HEAVEN.



Rav Moshe Feinstein

One would think, therefore, that even old men would be qualified to perform this function. Hence, since the Torah decreed that even the sons of Kehas were qualified for Divine service only from the age of thirty to fifty, it should have written in the context of the sons of Kehas that not only do the sons of Gershon have to be counted from thirty to fifty, but also the sons of Kehas should be counted. This would have indicated that even the sons of Kehas, who did not need physical strength for their work, were qualified only at this age (see *Da’as Zekeinim*, who asks this question).

The answer is that for Torah and *mitzvos*, one must toil with all his strength, for the ef-

fort itself is a *mitzvah*. One must not complain that he had to work very hard to understand a *sugya*, a Talmudic passage, or that it was difficult for him to build a *sukkah* or to obtain a *lulav*, or the like. Although one can surely fulfill a *mitzvah* even if it comes easily, the effort and toil one puts into the fulfillment of a *mitzvah* is nevertheless a *mitzvah* in itself. Therefore, Hashem showed us with the *mitzvah* of the holy articles that one must try with all his might when performing a *mitzvah*, for we see that only those from thirty to fifty were qualified, even though the articles were miraculously light.

Another answer is that we see that many people do not attain perfection and even become irreligious because they belittle themselves, or because they belittle the subject. For example, some people think that they will never accomplish much in learning *Gemara* with its commentaries or *Shulchan Aruch*. Since they feel that they will never really accomplish anything, they do not learn at all and they remain completely ignorant. Similarly, when these people are asked to donate to a *yeshivah*, they refuse, because they believe that, in any case, the *yeshivah* will not be able to raise the necessary sum. They act this way regarding all *mitzvos*.

Therefore, the sons of Gershon might have thought that the sons of Kehas from the ages of thirty to fifty were counted because of the importance of their *mitzvah*, *continued on page 2*

ARTSCROLLAMESORAHSPUBS

SOURCE OF COMFORT

The Rebbe on Beacon Street by Rabbi Shimon Finkelman

“Our family’s relationship with the family of the Bostoner Rebbe,” relates Mr. Meyer Dworkin, “began with my great-grandparents, Mr. and Mrs. Sigmund Bohrer, who were close with the first Bostoner Rebbe, Rav Pinchos Dovid.

When my father passed away when I was a young boy, the *rebbe* was a source of *chizuk* to all of us. Every year, my mother would take us to Boston to spend a *Shabbos* or part of *Yom Tov* with the *rebbe* and *rebbeztin*. The *rebbe* would seat my brother and me, two young boys, right next to him. He treated us like adults and it made us feel so good.



The Bostoner Rebbe

“The *rebbe* came to Bridgeport, Connecticut, for my *bar mitzvah*. At that time, kids were into collecting ‘*gedolim* cards.’ One boy came over to the *rebbe* with a *gadol* card with his picture and asked him to autograph it! The *rebbe* happily obliged.

“When I applied to Yeshivah Shaa-

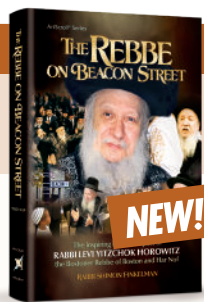
rei Torah in Queens for high school, the *rebbe* called the *rosh yeshivah*, Rav Zelik Epstein, to advocate on my behalf. That was not so surprising, as he had a relationship with Rav Zelik. A few years later, when I applied to Yeshivah Kol Torah in Yerushalayim, the *rebbe* contacted the *rosh yeshivah*, Rav Yehudah Moshe Schlesinger, whom he did

“I OWE IT TO YOU.”

not know, on my behalf. He was astounded at the *rosh yeshivah*’s response.

“The *rosh yeshivah* reminded the *rebbe* that some ten years earlier, a son of the *rosh yeshivah* had been murdered by an Arab terrorist. At that time, the *rebbe*, who did not know the *rosh yeshivah* at all, went for *nichum aveilim*. Though he did not know the family, his heart felt their pain, so he felt he had to visit them at that very difficult time.

“Rav Schlesinger told the *rebbe*, ‘You came to give me *chizuk* at the lowest point in my life. I owe it to you to take this *bachur* for whom you are advocating.’”

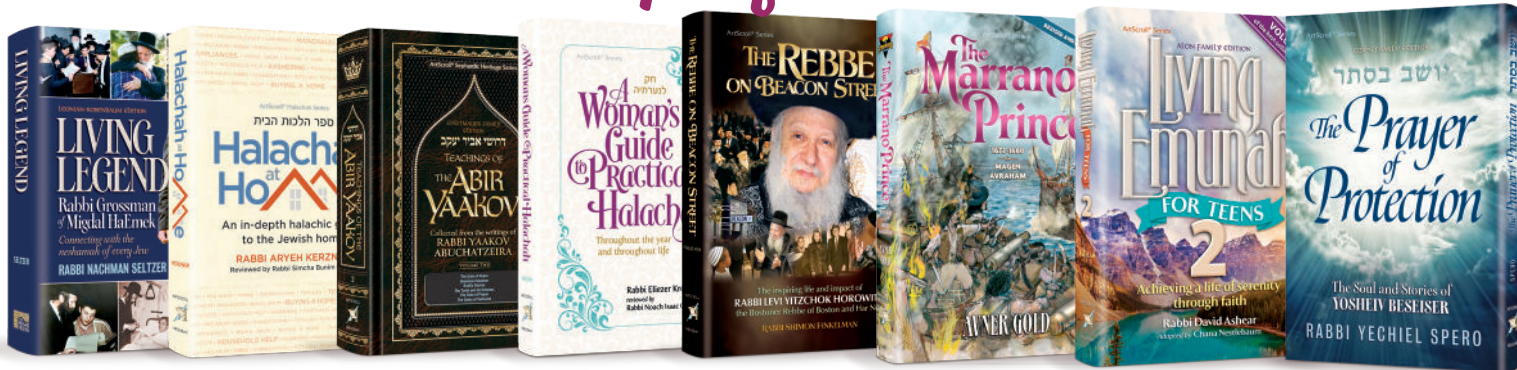


THE SAME IMPORTANCE

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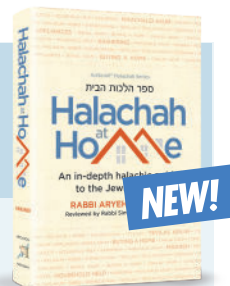
carrying the Holy of Holies, but that they, the sons of Gershon, should not be counted, since their *mitzvah* was ostensibly not as important. Such an attitude could, perhaps, cause them not to perform their *mitzvah* joyfully. Therefore, the Torah says: **וְגַם הַקָּטָן**. By counting them, they would know that their *mitzvah* is just as important, and whichever task and *mitzvah* a person performs makes no difference as long as he does it for the sake of Heaven. It matters not whether one carries the *Aron* or only the curtains of the *Mishkan*, since one is performing the command of Hashem. All the parts of the *Mishkan* have the same importance, because each one requires the others. Therefore, the smallest component has the same importance as a larger component, because the large part is of no use without the smaller one.

All-Star Lineup of Newest Releases



CLOSING A REFRIGERATOR ON SHABBOS WHICH WILL TURN OFF THE LIGHT

Halachah at Home by Rabbi Aryeh Kerzner, reviewed by Rabbi Simcha Bunim Cohen



THE HALACHAH

If one opens his refrigerator on Shabbos and sees that the light is on, he may ask a non-Jew to close the door, even though the light will turn off as a result. If this option is not available, a competent halachic authority should be consulted.

THE BACKGROUND

There is a common problem that arises on Shabbos. One forgot to remove or shut the light bulb (incandescent) in his refrigerator before Shabbos, and opened the door, which turned on the light. Since closing the door will turn off the light, what should he do?

Shutting the door will inevitably cause the light to turn off (*pesik reisha*), which is a violation of the prohibition of *kibui*, extinguishing a light or flame — at least with respect to an incandescent light bulb (LED lights might be different). Even though the person does not intend to shut the light, so it is a *davar she'eino miskaven*, which is generally permitted on Shabbos, in this case it is forbidden because it is a *pesik reisha*, an “inevitable outcome.”

There is a dispute among the *poskim* about how one can rectify

this problem on Shabbos:

Rav Moshe Feinstein rules (O.C. II:68) that one may ask a non-Jew to close the door if he is concerned that the food in his refrigerator will spoil.

Rav Ovadia Yosef (*Yabia Omer*, O.C. X:28) rules that it is permitted even for the Jew to

melachos of Shabbos. If one performs a *melachah* for a different purpose, it is forbidden rabbinically (*melachah she'einah tzerichah legufah*). Since flames were extinguished in the *Mishkan* solely to create charcoal from the wood that was being burned, one who simply extinguishes a light bulb on Shabbos violates only a rabbinic prohibition.

Accordingly, argues Rav Ovadia, it should be permitted to shut the refrigerator with one's elbow or the like on Shabbos, since one may do an act that is a *pesik reisha* of a rabbinic violation if it is forbidden only *miderabbanan* on two different accounts. In this

case, the two accounts are:

- 1) The extinguishing of the flame is not done in order to create charcoal, so it is a *melachah she'einah tzerichah legufah*.
- 2) It is done in an abnormal way, with a *shinui*.

However, many *poskim* disagree. Therefore, if asking a non-Jew is not feasible, a competent halachic authority should be consulted. 📌



Rav Ovadia Yosef



close the refrigerator if done in an abnormal fashion, such as closing it with his elbow or backing into it. He offers the following reasoning for his ruling:

Rav Ovadia contends that the prohibition to shut a light on Shabbos is merely rabbinical, because on a Biblical level one violates the thirty-nine *melachos* of Shabbos only when he performs the *melachah* for the same purpose as that for which it was performed in the construction of the *Mishkan*, the original source for the thirty-nine

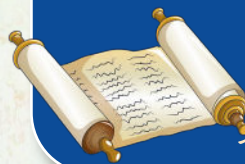
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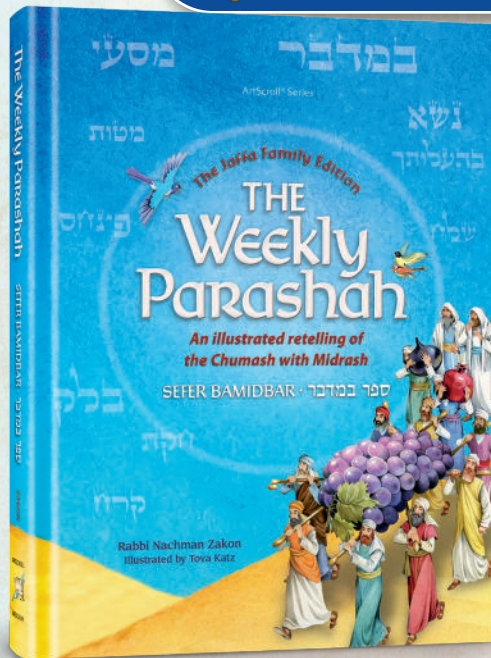
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Parashah for Children

פרשת נשא



Bircas Kohanim

All over the world, except in Eretz Yisrael, Ashkenazim are blessed by the Kohanim only a few times a year: during Mussaf on Rosh Hashanah, Yom Kippur, and on the Yom Tov (but not Chol HaMoed) days of Pesach, Shavuos, and Succos. Sephardim outside Eretz Yisrael do it every day.

In Eretz Yisrael, everyone — Ashkenazim and Sephardim — receives all the wonderful blessings of Bircas Kohanim every single day. On Shabbos, Rosh Chodesh, and Yom Tov the Kohanim bless the people twice, once during Shacharis and again at Mussaf.



Under the Tallis

What is happening under the Kohen's tallis? Facing the aron kodesh, the Kohen raises his hands to shoulder height. Palms down, he splits his fingers to make five spaces. After hearing the word "Kohanim," he begins to make the berachah over the mitzvah of Bircas Kohanim. Halfway through that berachah, all the Kohanim turn around, face the congregation, and complete the blessing. The congregation answers "Amen." Now the Kohanim are ready to bless the people.

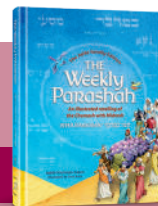
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THE WEEKLY QUESTION

Question for Parshas Naso:

What happens with Bircas Kohanim when all the men in shul are kohanim?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, May 26, 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 Parashas Emor question is: AIDEL SMITH, Ramat Bet Shemesh, Israel

The question was: Out of more than half a million women who left Mitzrayim, only one had a child whose father was an Egyptian. Who was she? The answer is: Shlomis bas Divri