

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

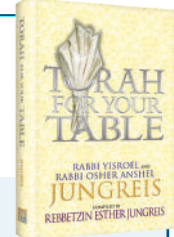
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

CONVERTING HANDICAPS INTO ASSETS

"Torah for Your Table" by Rabbis Yisroel and Osher Anshel Jungreis



Moshe Rabbeinu takes the census of all the *shevatim*, and we find that, strangely, the tribe of Dan has almost 20,000 more people than the tribe of Binyamin. The remarkable growth of Dan is all the more astonishing since, initially, Binyamin had 10 sons while Dan had only one, Chushim, who also happened to be deaf.

Consider for a moment the thoughts and feelings that must have plagued Dan. How could his tribe equal the other tribes of *Klal Yisrael*? He had only one son, and the boy was deaf. What would the future hold?

This week's *parashah* teaches us never to despair and never to measure ourselves by others. We need

only make a sincere effort, give of our best, and strive to fulfill our own unique mission. If we do so, the possibilities are limitless. Perhaps it was precisely because Chushim was deaf that he remained immune to the

WE NEED ONLY HAVE FAITH.

many confusing and misleading voices assailing the others. The Talmud teaches that, when the sons of Yaakov came to bury their father in Chevron, Eisav protested and demanded to see the deed to the *Mearas HaMachpeilah*.

Naftali, noted for his swiftness, was commissioned by his brethren to return to Egypt for the deed. Chushim, who was deaf and not perturbed by Eisav's bullying, was outraged by the lack of respect shown to his grandfather and attacked Eisav, thus championing the honor of Yaakov.

The story of Chushim demonstrates that if we will it, our handicaps can become our assets and our burdens our inspiration.

We need only have faith. And so it was that from that one son, Chushim, the tribe of Dan grew and multiplied and surpassed the others. 📖

PROVIDENCE

IT'S ALL HASHEM

Rav Chaim Kanievsky on the Three Weeks
compiled by Rabbi Avraham Yeshayahu Shteinman, adapted by Rabbi Dovid Hollander



Just as a person cannot escape suffering that was decreed by Heaven, he cannot be made to suffer unless it was decreed.

Rav Chaim Kanievsky relates a story that demonstrates this concept.

Two boys studied together in *yeshivah* for many years. One of them was very successful in his studies and the other, who did not succeed in his studies, became very jealous, although he showed no outward sign of discontent. Years passed, and the less successful

student grew more and more jealous of his friend. When the more successful student began to search for a wife, his friend decided to satisfy his years-long envy. He told his friend that he had arranged a meeting for him with a potential *shidduch*. He should go to such and such a house at a specific time and the girl would be waiting to meet him.

The unsuspecting friend had no idea that his "friend" of many years *continued on page 3*



“A Tap On the Shoulder” by Yonoson Rosenblum

However astute were Rabbi Meir Schuster’s choices of learning venues for those he encountered at the *Kosel* and elsewhere, or his pairings with individuals to respond to specific challenges, he never made the mistake of thinking that his intelligence or expertise was the key ingredient. He knew with absolute clarity that ultimately it was Hashem guiding him in his *kiruv* efforts. Nothing better proves the point than those instances in which he inadvertently brought non-Jews to *yeshivos* or to *Shabbos* hosts.

Perhaps Rabbi Schuster’s favorite story — the one to which he almost inevitably had recourse whenever he was forced to tell a story about his work—concerned Brother Adrian, a Catholic seminarian, who came to Israel as a young man, with the dream of becoming a Catholic missionary. On a visit to the *Kosel*, Rabbi Schuster approached him and asked him whether he would be interested in learning more about Judaism. Brother Adrian was not wearing clerical garb, and Rabbi Schuster assumed he was Jewish.

Brother Adrian reasoned that knowledge of Judaism would certainly prove useful in his missionary work, and he readily agreed, without mentioning his religion. Rabbi Schuster took him to Aish HaTorah, where he remained for a number of months and progressed rapidly in his studies.

At some point, however, one of his parents became ill, and he had to return to the United States. Before doing so, he went to take leave of the dean of Aish HaTorah, Rav Noach Weinberg. At that meeting, he told Rav Noach for the first time that he was a Christian. Rav Noach was furious at the deception and told him that he had benefited from contributions made specifically so that Jewish young men, with little religious background, would have an opportunity to learn about their heritage. After venting his anger, however, Rav Noach told Adrian that the only possible restitution he could make would be if one day he shared the knowledge he had gained at Aish HaTorah with a Jew with scant knowledge of his religion.

Eventually, Brother Adrian joined the staff of an ac-


ademically superior Catholic school in Vermont. A Jewish couple — he a senior executive in a large corporation and she a school principal — living in Vermont sought the best possible academic environment for their oldest child — whom we shall call Daniel — and enrolled him in that Catholic school.

Daniel’s Jewishness presented few problems for him at the school. In his last semester of high school, Daniel was only a credit short of graduation, and Brother Adrian proposed to him that in lieu of attending a class, he write a paper on a religious figure of his choice. Daniel went to the library of the temple that he and his family attended twice a year, and found himself drawn to Rabbi Akiva. When he submitted the paper, Brother Adrian looked at him quizzically and asked why he had chosen to write about a Jewish figure. At that point, Daniel did what Brother Adrian had once done to Rav Noach Weinberg: He revealed his religious identity.

Brother Adrian was taken aback, as he had never known that Daniel was Jewish. But he remembered the promise he had made years earlier to Rav Weinberg and offered to begin learning Jewish texts with Daniel.

For the remainder of the school year, the two learned both *Chumash* and *Mishnayot* together.

This particular story only came to light when Daniel took a job at Camp Magen Avraham in the Catskills several years after graduating high school. In the course of the summer, he approached the camp nurse, Rebbetzin Esther Tendler, and told her that he would like to enter the preparatory program at Ner Yisrael, of which her husband, the late Rabbi Yosef Tendler, was the head.

After hearing his story, Rabbi Tendler accepted Daniel on the spot, but, in the end, Daniel’s parents would not allow him to attend Ner Yisrael. Several years later, however, Rabbi Tendler was in Israel and ran into Daniel. Daniel’s parents had allowed him to learn at Ohr Somayach, and he had become an observant Jew — well over a decade, and probably closer to two, after Rabbi Schuster’s “mistake” in taking Brother Adrian to Aish HaTorah. 

HE WAS NOT WEARING CLERICAL GARB, AND RABBI SCHUSTER ASSUMED HE WAS JEWISH.



Rabbi Meir Schuster



continued from page 1

would try to cause him any harm, and he duly went to the meeting, not knowing that the girl was not expecting him and he would be sorely embarrassed. He came to the address he had been directed to, and was mortified to realize that no one was expecting him. When the girl's father realized that the boy had been the subject of a cruel prank, he invited the hapless boy in for a conversation. One thing led to another and the man suggested that the boy meet his daughter, and they indeed became engaged to be married.

The prankster then turned to the couple and demanded that they pay him a matchmaker's fee! Ray Chaim said that this incident can be best described with a parable taught by the Dubno Maggid. The Torah states that a member of the nations of Ammon or Moav who converts to Judaism may not marry an ordinary Jew, because, among other reasons, the nation of Moav hired the prophet Bilam to curse the Jews. The Torah says in last week's *parashah* (*Devarim 23:6*), "But Hashem, your God, refused to listen to Bilam, and Hashem, your God, reversed the curse to a blessing." Why does the Torah add this information? The Torah is saying

why the Moabites are forbidden to marry Jews. How is the outcome of Bilam's curse relevant?

The Dubno Maggid gives the following analogy: A merchant was transporting a wagon full of merchandise to the fair. He spent the night at an inn and awoke in the morning to find his wagon missing. He raced outside and followed the wagon's tracks through a nearby

THE BLESSINGS CAME FROM HASHEM'S KINDNESS TO US.



Rav Chaim Kanievsky

forest until he overtook his wagon and its thieving driver. The thief, realizing that he was caught, surrendered the reins to the merchant, but added, "I have done you a service; I transported your wagon through this dangerous forest and you must pay me for that."

The merchant responded, "Thief! Did you take my wagon in order to help me? You tried to steal it for yourself! How dare you demand payment for your actions!"

The Moabites acted in a similar way. They hired Bilam to curse the Jews, but Hashem turned Bilam's curses into blessings. Perhaps the Moabites can now demand reward for their actions; after all, they caused the Jews to receive blessings! The Torah therefore says that the Jews are forbidden to marry Moabites because they hired Bilam to curse the Jews and adds that although these curses turned into blessings, Hashem, your God, refused to listen to Bilam - that is, the blessings came from Hashem's kindness to us; Bilam and the Moabites can take no credit for this outcome.

"In our case as well," concludes Rav Chaim, "the boy who tried to play a prank on his friend cannot claim any credit for the fact that Hashem caused his prank to turn out for the best and lead to the couple's marriage. He intended to embarrass his friend, and it was Hashem Who made it turn out for the best. Obviously, he does not deserve a matchmaker's fee." 📖

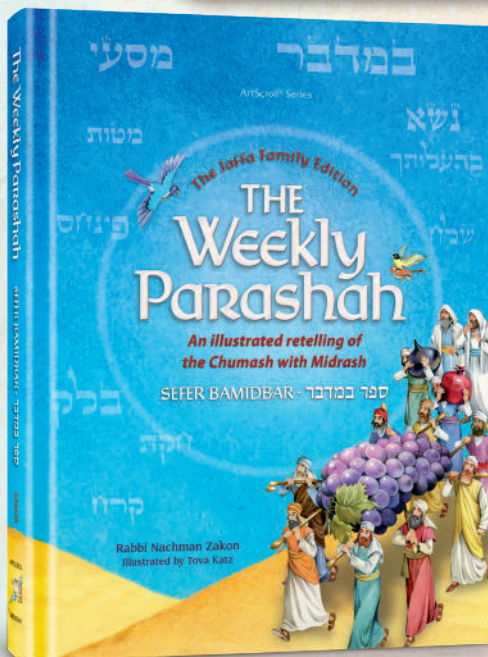


Understand the tears — and the hope — of the Three Weeks and Tishah B'Av

BY RABBI DANIEL GLATSTEIN

Parashah for Children

פרשת פינחס



Five Sisters

We are now going to read about five wise and righteous sisters. Their father was a man named Tzelafchad. The sisters' names were Machlah, Noah, Choglah, Milkah, and Tirtzah.

They loved Eretz Yisrael very much. They had a serious question. Their father had died in the desert. If he would have had sons, they would have inherited his share in Eretz Yisrael. But since Tzelafchad had no sons, his daughters wanted to know if they could get the part of Eretz Yisrael that would have gone to Tzelafchad if he hadn't died.

What do Jews do when they have questions? They go to a learned Rabbi to get answers.



Who was the most learned Rabbi in the desert?

Moshe Rabbeinu! The five sisters came before Moshe. Elazar HaKohen and the nesi'im were there too, as well as many other Jews.

Tzelafchad's daughters declared there that their father had died because he had sinned. Since he left no sons, they asked to be given their father's share in Eretz Yisrael.

Moshe thought and thought. But he had no answer! So Moshe asked Hashem what to do.

Hashem told Moshe to give the sisters Tzelafchad's share in Eretz Yisrael. He also taught Moshe the laws of what happens when someone dies. Who gets what he owned? Some of the laws are: If a man dies, his sons inherit what their father owned. When there are no sons, the daughters inherit.

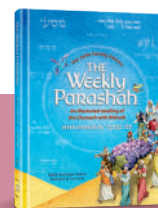
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Pinchos:

Which was the largest shevet of the Bnei Yisrael?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, July 7, 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 Korach question is: NECHAMA ORLOWEK, Lakewood, NJ

The question was: When did Hashem create the "mouth" of the earth that swallowed Korach and his men?
The answer is: When Hashem created the world: on the sixth day of Creation, right before Shabbos.