

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

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RABBI YITZCHOK HISIGER, EDITOR
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PARASHAH

TACIT ACQUIESCENCE

Rav Chaim Kanievsky on Chumash compiled by Rabbi Shai Graucher

אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן.

After the death of Aharon's two sons (16:1).

The Midrash (*Vayikra Rabbah* 20:5) teaches that when Iyov said (37:1), "Because of this my heart trembles," he was referring to the death of Aharon's two sons. "Are they worse than Titus," he thought, "who entered the Holy of Holies and left, unharmed, while they were burnt to death?"

This is certainly a terrifying thought for one who contemplates how exacting Hashem's judgment of His beloved ones is, but why was Iyov specifically trembling at this concept?



Rav Chaim Kanievsky

Rav Chaim Kanievsky *zt"l* explained that the *Gemara* (*Sanhedrin* 52b) teaches that Nadav and Avihu deserved to die because, while walking behind Moshe and Aharon, Nadav said to his brother, "When will these two elders pass away, so that you and I can take their place at the head of the nation?"

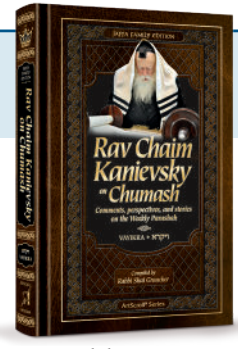
Hashem answered them, so to speak, "We will see who, in fact, buries whom..."

We can easily understand, Rav Chaim said, why this caused Nadav's death. After all, he was the one who sinned by anticipating his rise to power. What was Avihu's transgression, though? He was just a passive listener!

HE WAS JUST A PASSIVE LISTENER!

It must be that because he was silent, he indicated his acceptance of Nadav's statement. Although he did not take an active role, his implied endorsement of Nadav's words warranted his death.

This is what terrified Iyov, Rav Chaim concluded. *Chazal* tell us (*Sotah* 11a) that there were three advisers present when Pharaoh concocted his plan to destroy the Jewish nation: Yisro, Bilaam, and Iyov. Bilaam agreed, Yisro objected, and Iyov remained silent. Therefore, when Iyov heard of the awesome punishment that even tacit acquiescence warrants, his heart trembled within him. 📖

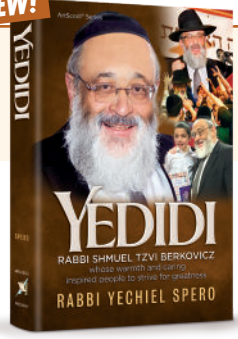


INSPIRATION

LEADING WITH HEART

Yedidi - Rabbi Shmuel Berkovicz, whose warmth and caring inspired people to strive for greatness by Rabbi Yechiel Spero

NEW!



Worth the Tradeoff

Rabbi Shmuel Berkovicz often repeated, "I didn't build a *shul* for a bunch of old guys. A *shul* needs to be a place where children want to come. It's for them."

To the *rav*, one of the most magnificent sights was three

generations — grandfather, father, and son — walking to *shul* and *davening* together. It was so important to him that children come to *shul* and be happy to be there. Which is why he so often looked the other way when children misbehaved. To him, the tradeoff

was worth it; he just wanted children to love being in *shul*.

A *baal habayis* once approached Rabbi Berkovicz and told him *continued on page 2*

ARTSCROLL ARTSROLLS

LEADING WITH HEART

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fiercely, “I *davka* don’t *daven* in your *shul*!”

Not one to take offense so easily, the *rav* responded, “I understand. I don’t force anyone to come *daven*.”

The *baal habayis* was not really interested in hearing what the *rav* had to say. He just had to say his piece. “And I’ll even tell you why I don’t *daven* here,” he rushed on like a locomotive. “You see, I once passed your *shul* on *Shabbos* and there was a kid in the *shul* parking lot on top of a car, jumping on it! What kind of *shul* is this?!”

Rabbi Berkovicz did not lose his cool. He countered with his usual calm, though he was resolute in his stance. “You should know that the car the child was standing on was *my* car! And I’m happy about it. The child is at *shul*. He’ll grow up and he’ll stop jumping on cars. What he won’t forget is the love and acceptance he received here.”

And they didn’t.

The boys loved coming back when they grew up and even loved learning in the *shul*.

After Reb Shmuel was *niftar*, the *bachurim* and younger boys of the *shul* demonstrated their love by completing the entire *Shas* in his memory in time for his first *yahrtzeit*.

That’s what making children welcome will do.

The Rav’s Love

Late one night, a couple, Shua and Ahuva, realized that the birth of their youngest child was imminent. However, a *shailah* arose. Shua called Rabbi Berkovicz at 11 p.m. and received his answer.

At 5 the next morning, Rabbi Berkovicz called him back. “I’m so excited, I haven’t been able to sleep.

Was the baby born yet? Is everyone all right?”

That’s irreplaceable.

It’s one thing to inquire. But at 5 a.m.? And unable to sleep? That takes someone special.

That takes Rabbi Berkovicz.

Four days later, Shua called the *rav* to ask a question in regard to naming the baby, offering to come over with Ahuva to the Berkovicz home to discuss it. Rabbi Berkovicz’s immediate reply? “There’s no way I will allow a woman who just gave birth to leave her home. I’ll be over later tonight.”

**“IT DOESN’T
COST MONEY
TO MAKE
SOMEONE
FEEL GOOD!”**



He came and spent an hour in their living room. And he helped them choose a name, Avraham Yeshaya.

If the story ended there, it would be enough.

But it didn’t.

Avraham Yeshaya/Avrumi was born in early July. Four months later, on November 16, Shua and Ahuva missed a call from the *rav*, but he left a message. “Shua, in case you didn’t know, today is 15 *Cheshvan*, the *Chazon Ish*’s *yahrtzeit*. When I think of your Avraham Yeshaya, it just warms my heart. It’s *kedai* to say the *Chazon Ish*’s *tefillah* (in which one pleads for his son to learn Torah without impediment) today.”

With the hundreds who depended on him and called on him, four months later Reb Shmuel remembered this small detail and reached out.

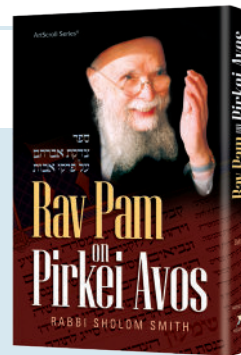
Though Ahuva missed the call, now she feels so blessed, because she still has that recording saved as a symbol of their *rav*’s all-encompassing love.

It Doesn’t Cost Money

Shlomo Hamelech teaches (*Mishlei* 25:11), “*Tapuchei zahav be’maskiyos kasef davar davur al ofnav* — Like golden apples carved on silver plates, so is a word spoken in its proper place.” Rabbi Berkovicz was the master of saying the right thing, at the right time, in the right place. He understood the power of a compliment and did not hold back. No one was too smart or too simple, too old or too young, too *chashuv* or too insignificant for a compliment from Reb Shmuel. As he always said, “*Es kost nisht kein gelt*. It doesn’t cost money to make someone feel good!”

One woman shared, “You could be sure that if my husband

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אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס.

Be like servants who serve their master not for the sake of receiving a reward (Avos 1:3).

Rav explains this *Mishnah* to mean that although the Torah (see *Vayikra* 26:4) speaks about reward for performing *mitzvos*, that should not be the motivating factor. Of course, a person is permitted to serve Hashem to earn reward, but a higher level of *avodas Hashem* is to serve Him purely for love of Hashem and from the desire to fulfill His will.

Avos D'Rebbi Nassan (5:2) says that two of the *talmidim* of Antigonus, Tzadok and Bysos, taught this *Mishnah* to their students, who misunderstood the intent of Antigonus' words. "How can it be," the students said, "that a worker toils all day long and receives nothing at the end of the day? It must be that our sages knew that there is no Afterlife and no re-vivification of the dead, and that is why Antigonus said what he did."

This caused them to reject all the teachings of the



Rav Avrohom Pam

WHO CAN KNOW THE FAR-REACHING EFFECTS OF AN ERROR IN PRESENTATION OF MATTERS OF HALACHAH AND HASHKAFAH!

error in presentation of matters of *halachah* and *hashkafah*! 📌

sages and deny a belief in *Torah She-be'al Peh*, the Oral Law. They eventually founded two heretical groups, the *Tzedokim* (Sadducees) and the *Bysosim*, which became constant thorns in the side of the sages during the Second *Beis HaMikdash* period. They were even able to gain control over the highest posts of Jewish leadership, including the position of *Kohen Gadol*.

Much has been written about how this mistake could have occurred, but among the many lessons of this tragic incident is the following: how careful a *rebbe* must be to make his lessons as clear and unambiguous as possible. Who can know the far-reaching effects of an

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davened for the *amud* and I would come to *shul* afterward, I would hear a resounding compliment about the beautiful *davening* from either the *rav* or the *rebbetzin*, or both!"

Rabbi Berkovicz used these opportunities to be *marbeh ahavah* and *shalom* by complimenting a husband to his wife. Not that he didn't compliment the man himself for the wonderful *davening*. Those compliments were effusive,

as well, and straight from the heart.

The woman shared a vignette. "The last exchange I had with the *rav* was a few weeks back. He was walking back from *shul*, and I was taking a walk with my husband. He stopped to say, 'Mrs. S., that cheesecake was one of the best I've ever tasted!' Always a good word for *ye-nem*, and in front of my husband, too, for an extra 'kick.'"

On the way out of *shul*, he would stop to tell the wife of another *mis-palleh*, "When your husband is here,

I need to be very well-prepared. He always asks such good *kashas*!"

And he would repeat to his family members, "Why wouldn't you make a *Yid* feel good if you can do it for free?"

Whenever one of his congregants spoke at the annual Yeshiva Gedola of Passaic Dinner, he always received a text with a warm compliment, *You spoke eloquently... tzim zach! Shkoiach, Shmuel B*, which the family saved and still treasures. 📌

THIS WEEK'S DAF YOMI SCHEDULE:

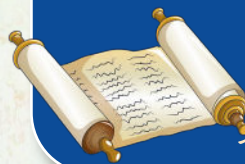
APRIL-MAY / ניסן-אייר

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|------------|------------|------------|------------|------------|------------|------------|
| 30 כט | 1 א | 2 ב | 3 ג | 4 ד | 5 ה | 6 ו |
| Yevamos 54 | Yevamos 55 | Yevamos 56 | Yevamos 57 | Yevamos 58 | Yevamos 59 | Yevamos 60 |

THIS WEEK'S MISHNAH YOMI SCHEDULE:

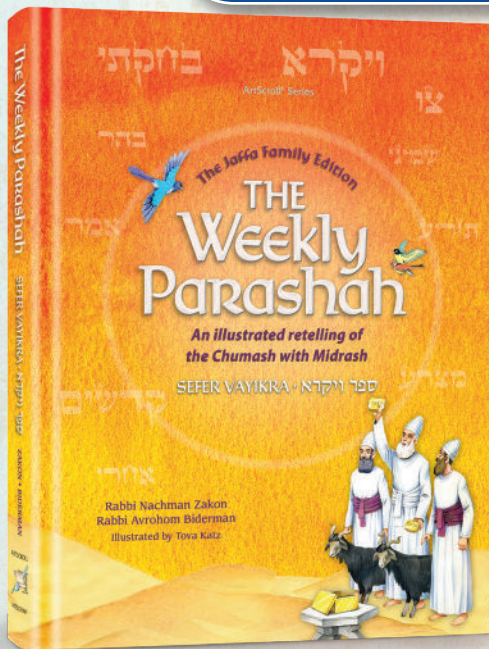
APRIL-MAY / ניסן-אייר

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|---------------|----------------|---------------|---------------|---------------|---------------|---------------|
| 30 כט | 1 א | 2 ב | 3 ג | 4 ד | 5 ה | 6 ו |
| Kilayim 9:7-8 | Kilayim 9:9-10 | Sheviis 1:1-2 | Sheviis 1:3-4 | Sheviis 1:5-6 | Sheviis 1:7-8 | Sheviis 2:1-2 |



Parashah for Children

פרשת אחרי מות



FASCINATING FACTS

The Kohen Gadol's eight regular garments are called the "Bigdei Zahav," the "Gold Garments," because four of them contained gold threads. Three of the other four were white linen. The last one was made of multi-colored wool and linen. The white clothing he wore on Yom Kippur were made especially for that day.

In the section about the Avodas Yom Kippur, there is a hidden message that tells us how long the first Beis HaMikdash would stand — 410 years. The hint is found in the numerical value, gematria, of the Hebrew word בְּזֹאת (b'zos) written at the very beginning of the Yom Kippur service. The numerical value of the word b'zos is 410
400 = ת 1 = א 7 = ז 2 = ב
which add up to 410

This tells us that the Yom Kippur service would be done by the Kohen Gadol in the first Beis HaMikdash 410 times.



Why didn't the Kohen Gadol wear his gold clothing for the special Yom Kippur services?

The special Yom Kippur services required him to enter the Kodosh HaKodashim as a "defender" of the Jewish people. Through his service, Hashem would forgive the Jews. Gold clothing would be a reminder of the sin of the Eigel, the Golden Calf! A "lawyer for the defense" of the Jewish people would not want to do or say something that seems like he is bringing up the terrible sin the Jews did with gold. So the "defender," the Kohen Gadol, wore only white linen clothes.

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THE WEEKLY QUESTION

Question for Parashas Acharei Mos:

How many times does the Kohen Gadol enter the Kodosh Hakodoshim over Yom Kippur?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, 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 Tazria question is: ESTHER HADASSA POSEN, Toronto

The question was: *Why is it that a person with tzaraas can be tamei right away, but fabric and leather with a tzaraas color are always quarantined first?* The answer is: Tzaraas is supposed to make a person do teshuvah. When a person has tzaraas, he can become tahor. When clothing has tzaraas, it is burned; it cannot become tahor. If we would burn it right away, there would be no chance for the owner to do teshuvah. The Torah says to give it a week, so the owner has time to change his ways. A person should never give up – there is always an opportunity to do teshuvah!

