

AT THE ARTSCROLL SHABBOS TABLE

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פרשת בהעלותך
ט"ז סיון תשפ"ד

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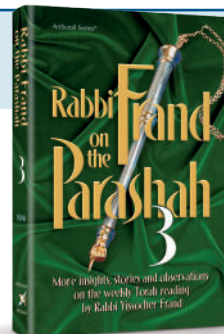
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

MIXED MELODY ON THE TRUMPETS?

Rabbi Frand on the Parashah 3



וכי תבאו מלחמה בארצכם על הצר הצר אתכם והרעתם בחצצרת ונזכרתם לפני ה' אלקיכם ונושעתם מאיביכם. וביום שמתתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצצרת על עלתיכם ועל זבחי שלמיכם והיו לכם לזכרון לפני אלקיכם אני ה' אלקיכם

When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before Hashem, your God, and you shall be saved from your foes. On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets over your burnt-offerings and over your feast peace-offerings, and they shall be a remembrance for you before your God; I am Hashem, your God (10:9-10)

There is an unusual mitzvah in this week's *parashah*, which appears at first to apply only when the Jews were either in the Wilderness or in Eretz Yisrael. The underlying principle of the mitzvah, however, applies until today.

Hashem commanded Moshe to fashion silver trumpets, and use them for two distinct purposes: (1) "When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before Hashem, your God, and you shall be saved from your foes" (10:9), and (2) "On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets over your burnt-offerings and over your feast peace-offerings" (10:10).



Rabbi Yissocher Frand

The incongruity begs for explanation.

In the first verse, the trumpets seem to be akin to an air-raid siren, alerting people of an impending attack. But if that is true, then we should not be sounding those trumpets on joyous occasions. And if these trumpets are musical instruments to be used on joyous occasions, such as festivals, then why are we sounding them at a time of war?

What is the true nature of these trumpets?

Perhaps a resolution to this conflicting message can be developed based on a Rambam (*Hilchos Taanis* 1:1-2): "There is a Torah commandment to cry out and blow trumpets on every tragedy that comes upon the community . . . This is part of repentance, for when trouble comes and everyone cries out and they blow the blasts, then they will recognize that it is because of their evil ways that this calamity has befallen them."

IF THE ENEMY IS ATTACKING, IT'S BECAUSE HASHEM IS SENDING US A MESSAGE.

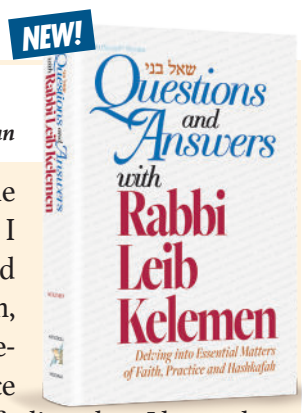
The point of the trumpet blasts during war, says the Rambam, is to remind people that the trouble is coming from Hashem for a reason. This is not an oppressed people who were kicked out of their land in 1948 trying to reclaim their "ancestral land," nor is it a land grab or oil grab. It's not a confluence of geopolitical events. If the enemy is attacking, it's because Hashem is sending us a message to do *teshuvah*.

But human nature is such that when things are going wrong, a person thinks, *Why is God doing this to me?* When things are going well, however, he thinks, *Aah, my business acumen is paying off.*

The Torah therefore commands us to sound the very same trumpets on joyous occasions *continued on page 3*

BECOMING A TRUE BAAL CHESSSED

Questions and Answers with Rabbi Leib Keleman



QUESTION: How can a person tell if he is truly getting outside of himself and becoming a real gomel chassadim? As long as one's actions towards other people are positive, is it important to dig into one's intentions?

There's a *pasuk* in *Parashas Re'eh* (*Devarim* 15:8) that is one of the sources that defines what *chessed* is. The *pasuk* there says, כִּי פִתַּח תִּפְתָּח אֶת יָדְךָ לֹא וְהַעֲבַט תַּעֲבִיטְנוּ דִּי מַחְסְרוֹ אֲשֶׁר יַחְסֵר לוֹ — If you encounter a poor person, you should certainly open your hand to him and award him *dei machsoro*, enough for his lack, *asher yechsar lo*, that he is lacking.

The Gemara (*Kesuvos* 67b) is bothered by the repetitive language at the end of the verse. It says you should certainly give him *enough for what he lacks*, and then it says again, *all that he's lacking*. What, asks the Gemara, is the purpose of these extra words, *asher yechsar lo*? It answers that these words come to include even the most extraordinary needs. If this pauper used to be wealthy and had a horse to ride on and a servant to run before him, we must provide that for him from our *tzedakah* funds.

This fellow used to have a fancy car with a chauffeur, but now he lost his fortune and *nebach*, every morning he has to drive himself to work, or worse, take the bus. He feels acute shame at not having his chauffeured limousine any longer. Only someone who grew up with that lifestyle or lived that way for an extended period could under-

stand what this man is feeling. Those who never experienced that lifestyle would not be able to relate; to them, the man's need seems ridiculous.

Getting Into My Friend's Mindset

This is the perfect example of what it means to truly get outside myself. If I look at other people's needs and all I see is that everyone else should need exactly what I need — if I ride a bike to work, then everyone else also needs only a bike to get to work — then I know I'm not getting outside of myself. If some-

one else sincerely expresses a need that's different from my need, and that need seems outrageous to me, then once again, I'm not getting outside of myself.

Really good actors completely take on the identity of the character they're playing. If you tap them on the shoulder while they're playing their role and ask them a question, they'll answer with their character's accent and mindset, because they're completely subsumed into the identity of that character.

Getting out of myself means that I can become similarly absorbed into my friends' consciousness. I can become part of them so thoroughly that when I'm watching them react, I think to myself that if I were confronted with the situation they're grappling with, that's exactly how I would react. When I see that I'm able to understand my

Emulating Hashem

When Hashem created us, He created us *b'tzelem Elokim*, in His image. That means that I have the potential to emulate Hashem in many respects. One of Hashem's qualities is that He is omniscient; He is not limited in His knowledge and understanding. To the extent that my understanding of others is limited by the wall of my own skin, I cannot be like Hashem, since I lack this quality of omniscience. However, to the extent that I can transcend my own borders and experience what somebody else is experiencing, I am, in a limited sense, emulating Hashem's omniscience.

For that reason, it's important to develop an internal world that can transcend physical limitations, enabling you to experience what someone else is feeling. 📖

WHEN I SEE THAT I'M ABLE TO UNDERSTAND MY FRIENDS TO THE EXTENT THAT I CAN THINK AND REACT LIKE THEM, I KNOW THAT I'VE ACHIEVED GENUINE EMPATHY.

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THIS WEEK'S DAF YOMI SCHEDULE:

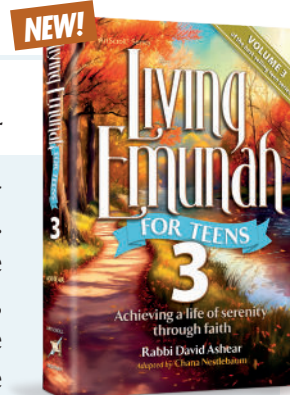
JUNE / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 טו	23 יז	24 יח	25 יט	26 כ	27 כא	28 כב
Bava Metzia 115	Bava Metzia 116	Bava Metzia 117	Bava Metzia 118	Bava Metzia 119	Bava Basra 2	Bava Basra 3

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JUNE / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 טו	23 יז	24 יח	25 יט	26 כ	27 כא	28 כב
Gittin 4:8-9	Gittin 5:1-2	Gittin 5:3-4	Gittin 5:5-6	Gittin 5:7-8	Gittin 5:9-6:1	Gittin 6:2-3



A man brings an expensive wool-suit to a tailor. This isn't just any tailor. He's the best in the business. He makes custom suits for celebrities and presidents. People even come from overseas to have him make their suits.

At the time the man brings in his suit, a worker is cleaning the shop. As he cleans, he sees an unbelievable sight. The tailor is ripping apart the entire suit! Seam by seam, he is taking it apart until it's nothing but a pile of gray wool material. Then he takes scissors and begins cutting the material into pieces.

The worker can't imagine what's going on. Does the tailor hate the customer? Is he trying to spite him for some reason?

The mystery remains until the following week when the customer returns with his young son. The tailor goes into his workroom and comes out carrying a fine suit in the latest style, cut precisely to fit the boy. It's made of the material from the father's suit — an old-fashioned but beautiful suit the father no longer wore. "It's one of the nicest suits I ever owned," said the father. "The wool is so soft, and the shade of gray is perfect for my son. I wanted him to have it for his bar mitzvah."

The boy tries it on, and it really is perfect. He smiles into the mirror, feeling a little bit more like the man he's about to become. Father and son leave the shop beaming with pleasure.

The *mashal* above depicts the Chazon Ish's explanation of how

to maintain our *emunah* when it seems that Hashem is destroying our hopes. If Hashem is behind what is happening, we have to know that it is constructive, not destructive. If He is taking something away from us, or denying us



Rabbi Eliyahu Dessler

THE TAILOR WAS RIPPING APART THE ENTIRE SUIT!

something we desperately want, it is not to leave us in ruins. The "pile of material" is there for us to use, to create a better version of ourselves.

Believing David HaMelech's words (*Tehillim* 119:75), "I know, Hashem, that Your judgment is righteous, and You have afflicted me in faithfulness," is a difficult level to reach. However, it is the true test of our *emunah*, *The Dark-ei Mussar (Parashas Haazinu)* says that simply believing that Hashem exists is no longer a great accomplishment because the unfolding of events and the design of nature give us undeniable proof. The challenge is to believe *lo avlasah bo* — there is no injustice in Him (*Tehillim* 92:16).

Very few people are able to feel that complete trust when they are in the moment that something happens that

hurts or disappoints them. It's a level we work toward, and every time we just say the words, "Hashem knows what He's doing," even if we haven't fully accepted it, we grow in our *emunah*. In fact, we are actually serving Him just by saying such words in the hope that we'll come to feel them fully.

This is something Hashem remembers when He judges us on Rosh Hashanah. Rav Eliyahu Dessler says in *Michtav Eliyahu* that accepting our situation in life as Hashem's *ratzon* gives us an extraordinary *segulah* for a positive judgment. This works according to *middah k'neged middah*. We say, "Hashem, I wanted to get into this school, but You didn't grant me my request. This means that what happened is best for me, so I will not complain." In return, Hashem says, "You didn't do everything I wanted you to do to improve and grow, but since you accepted what I did, I accept you."

When we use our frustrations, disappointments, and even serious issues, *chas v'shalom*, to strengthen our "pledge of allegiance" to Hashem, we pave the way for better times ahead. A "new suit" is being tailored for us, and it will be a perfect fit. 📖

MIXED MELODY ON THE TRUMPETS? continued from page 1

to remind us that just as Hashem is behind the difficult times, He is also the source for all good that comes our way.

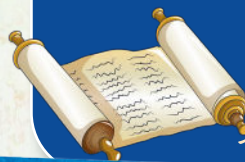
In fact, suggests the *Shemen HaTov*, if we are careful to remember when things are going well that all is from Hash-

em and to thank Him for it, we can forestall the need for bad events. For when we attribute everything to the guiding Hand above, we will act in a manner that reflects our awareness of Hashem's constant presence in our lives and then we won't need reminders in the form of harsh decrees. 📖

This week's
Yerushalmi Yomi
schedule:

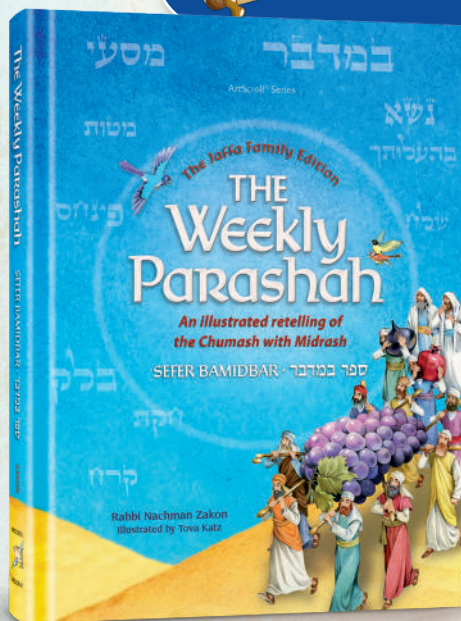
JUNE / יוני

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 טו	23 טז	24 טז	25 יז	26 יז	27 יח	28 יט
Maaser Sheni 19	Maaser Sheni 20	Maaser Sheni 21	Maaser Sheni 22	Maaser Sheni 23	Maaser Sheni 24	Maaser Sheni 25



Parashah for Children

פרשת בהעלותך



Time to Go!

How did the Jews know it was time to leave Har Sinai? To let them know it was time for them to travel, Hashem used the cloud on top of the Mishkan, the symbol of Hashem's Presence. Hashem folded up the cloud, and moved it to hover over Shevet Yehudah, because Yehudah led all the shevatim when they traveled. The cloud was in the shape of a building beam. The Jews broke camp, the cloud moved forward, and the Jews followed it wherever it went. When the cloud stopped, they knew this is where Hashem wanted them to stay.

That's how millions of Jews — men, women, and children — traveled all over the desert for 40 years! They followed Hashem's will and went

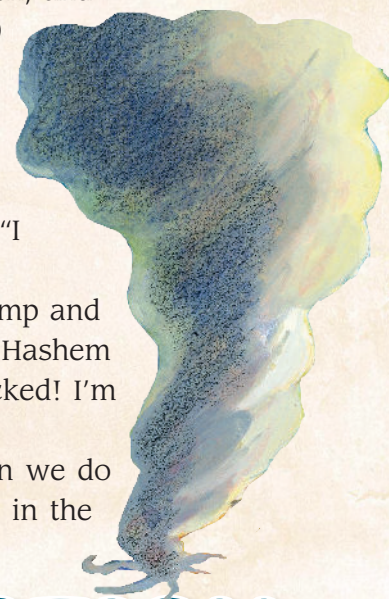
when He told them it was time to go, to wherever He would lead them.

It wasn't easy! They might get to a new place and unpack. And just when they start feeling at home, suddenly the cloud lifted and off they went.

Sometimes they had to stay at a place that wasn't so nice. Yet no one said, "I don't like this place. I'm not waiting for the cloud to move. I'm leaving!"

Sometimes, they arrived at a place after traveling for a while. They set up camp and unpacked. And the very next morning the cloud started moving, a sign that Hashem wanted them to leave. Not one of the millions of Jews said, "What? I just unpacked! I'm not going anywhere!"

Aren't we an amazing people? No wonder Hashem loves us. Till today, when we do something wrong and do teshuvah, Hashem remembers how we followed Him in the desert, and He forgives us.



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THE WEEKLY QUESTION

Question for Beha'aloscha:

How long were the Jews at Har Sinai before they left?

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 Behar question is: YOSSI WEILL, Toms River, NJ

*The question was: Why is the ona'ah of hurting someone's feelings worse than the ona'ah of cheating someone in business?
The answer is: Money can always be returned. But the pain of embarrassment and hurt feelings can last very long and is not easily repaired.*

The winner of the Bechukosai question is: YITZCHAK COHEN, Lakewood, NJ

*The question was: What happens to an animal with a mum that someone was podedh?
The answer is: Out of respect for its once being holy, it is only allowed to be eaten. It can't be put to work, and as long as it's alive the wool can't be shorn off the animal.*

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