

# AT THE ARTSCROLL SHABBOS TABLE

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"ח סיון תשפ"ה

5785

JUNE 14, 2025

ISSUE #242

RABBI YEHUDA MUNK  
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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

## CONNECTED LESSONS

Rav Moshe on Chumash compiled by Rabbi Avraham Shlomo Fishelis

בהעלותך את הנרות.

*When you kindle the lamps (Bamidbar 8:2).*

The Torah uses a rather unusual word for *when you kindle*. Instead of the standard term *בהדליק'ך*, *b'hadlik'cha*, it says *בהעלותך*, *b'haaloscha*, which also means *when you raise up*. Rashi cites two laws taught by the Torah's choice of words: that the Kohen must hold a flame to the wick until the flame rises on its own, and that there were steps in front of the Menorah.

The general rule is that we would derive only one law from the Torah's use of an unusual word, and commentators discuss how we can learn two laws from the word in our *pasuk*. Mizrachi suggests that both implications are related, so that both can be inferred.



Rav Moshe Feinstein

What is the connection between these two laws?

The *pasuk* (Mishlei 6:23) says *For a mitzvah is a lamp and the Torah is light*. The light of the Menorah represents Torah. Indeed, the Sages teach (*Bava Basra* 25b) that one who wishes to become wise should face slightly south when reciting *Shemoneh Esrei*, and a hint to remember this is that the Menorah stood on the south side of the *Mishkan*.

The Kohanim's mitzvah to light the Menorah reflects their obligation to teach Torah to the nation, as Moshe later says (*Devarim* 33:10), *They shall teach Your ordinances to Yaakov and Your Torah to Yisrael*, and Malachi states (2:7), *For the lips of the Kohen should safeguard knowledge, and people should seek Torah from his mouth*.

The two laws derived from *b'haaloscha* provide an insight into how Torah must be taught.

The Torah requires that the Kohen hold the flame to the wick until it rises on its own, symbolizing that one must

teach his students until they can study and advance on their own.

The Menorah was only eighteen *tefachim*, handbreadths, high (approximately 64-72 inches), well within the reach of a person of average height, so a Ko-

hen was physically able to clean out the Menorah's lamps, fill them with oil, place the wicks, and light them without standing on a step. The step was needed so he could look down into the lamps and make sure they were properly cleaned and filled, and the wicks correctly placed.

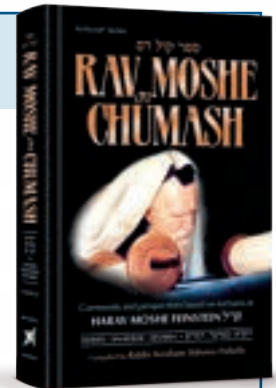
The step in front of the Menorah symbolizes that the Kohanim should look into and study each Torah topic until they understand it so thoroughly that they arrive at the proper halachic conclusion.

It is only after the Kohen has such absolute clarity that he can successfully "light the flames" of students who can then grow and succeed on their own.

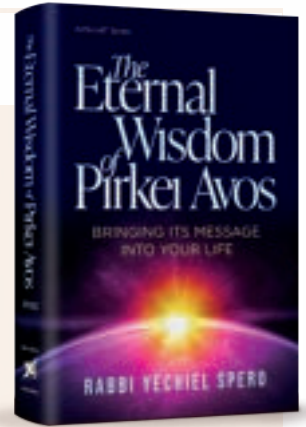
Another lesson that connects these two laws is the following:

Although the Kohen could clean and light the Menorah without the step, the mitzvah will not be done as well. Similarly, once the wick has caught fire, it is unlikely that it will go out. So, too, a teacher must wait until the flame actually rises on its own, meaning that he must not simply assume this is the case. He must continue to teach and review until he is certain that the fire will remain lit.

These lessons teach that we must perform each mitzvah in the best way possible, and not rely on what we think is "good enough."



**ONE MUST  
TEACH HIS  
STUDENTS  
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רבי שמעון אומר: הוי זהיר בקריאת שמע ובתפלה

**Rabbi Shimon says: Be meticulous in reading the Shema and in prayer (Avos 2:18)**

The Mishnah speaks about the importance of *tefillah*.

Yes, prayer is crucial to our connection with Hashem, but have you ever wondered why it is necessary to daven three times every day? Shouldn't once a day suffice?

The Maharal (*Nesivos Olam, Nesiv HaAvodah*, 3) explains that the *tefillos* of Shacharis, Minchah, and Maariv represent our *shibud* to Hashem via our *guf*, *mamon*, and *nefesh* — our body, money, and soul.

Let's begin with Shacharis. We are lying in bed, in a very deep sleep. There is nothing quite like it. Sweet, indeed. Sleep invigorates and refreshes our body, enabling it to take on the challenges of the day. Lost in "Never Neverland," we are suddenly awakened by the rude shrill of the alarm clock. While our body begs us to turn it off and go back to sleep, we know that we answer to a Higher Calling. And so, we muster every ounce of strength and schlep ourselves out of bed to daven Shacharis. As we rise to daven, we are *meshabeid* our *guf*, we subjugate our body, to Hashem.

Throughout the day, we dedicate ourselves to the task of *parnassah*. It is gratifying to make money, and every second of the day is precious. As

the old adage goes, "Time is money." When we take fifteen to twenty minutes from our work schedule to daven Minchah, we make a statement that no money in the world is more important than Hashem. Thus, with our declaration of faithfulness through our *tefillah* of Minchah, we are *meshabeid* our money, a



**I COULDN'T  
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*shibud hamamon* to Hashem.

Finally, after the day is over, we are exhausted and overwhelmed. We just want to sit back, relax, and unwind, as we yearn for a little bit of *menuchas hanefesh*. But we can't shut down our mind just yet. There is still a Maariv to be davened. I imagine many of us have been there. We are ready to call it a day, grateful to finally catch our breath, and then we remember: Maariv. When we pick ourselves up off the comfortable couch and head out to daven Maariv, we are *meshabeid* our *nefesh* to Hashem.

And now, the three-ply cord,

the Shacharis-Minchah-Maariv connection, is complete. We have successfully subjugated our *guf*, *mamon*, and *nefesh* to Hashem.

One day, Rav Naftali of Ropshitz watched as a fellow entered the beis midrash quite late in the morning, quickly donned his tallis and tefillin, and rushed through the entire davening. He mumbled his way through each part, barely spending more than a minute or two on Shemoneh Esrei. Shortly thereafter, he removed his tefillin with the urgency of one who is trying to rid himself of an annoying insect.

As the fellow made his way toward the exit doors, Rav Naftali called him over and asked if he could share a story with him. Unaware of Rav Naftali's intention, the man sat down and listened to the tale.

There was once a young man who spent his days wisely. After davening, he took a quick bite and headed out to learn. Ordinarily, when he came back for lunch, his wife cooked a pot of simple grits, which didn't take much time to prepare. It wasn't all

*continued on page 3*

YOMI SCHEDULES FOR THIS WEEK:		SHABBOS JUNE 14 י"ח סיון	SUNDAY JUNE 15 י"ט סיון	MONDAY JUNE 16 כ' סיון	TUESDAY JUNE 17 כ"א סיון	WEDNESDAY JUNE 18 כ"ב סיון	THURSDAY JUNE 19 כ"ג סיון	FRIDAY JUNE 20 כ"ד סיון
	BAVLI	Shevuos 44	Shevuos 45	Shevuos 46	Shevuos 47	Shevuos 48	Shevuos 49	Avodah Zarah 2
	YERUSHALMI	Pesachim 16	Pesachim 17	Pesachim 18	Pesachim 19	Pesachim 20	Pesachim 21	Pesachim 22
	MISHNAH	Avos 4:12-13	Avos 4:14-15	Avos 4:16-17	Avos 4:18-19	Avos 4:20-21	Avos 4:22-5:1	Avos 5:2-3
	KITZUR	150:6-13	150:14-151:5	151:6-152:7	152:8-End	153:1-9	153:10-154:1	154:2-End



R' Yosef, a *talmid* of R' Yitzchok Hutner, would often bring his father, R' Avrohom,\* to the rosh yeshivah for *chizuk* and encouragement. At the time, R' Avrohom was out of a job and his *parnassah* struggles left him despondent. Amazingly, after each “session” with R' Hutner, R' Avrohom emerged as if transformed. He was able to unburden himself to the rosh yeshivah, who had the right words for him, and he walked out like a new person, upbeat, positive, and optimistic.

One time, R' Avrohom asked his son to make an appointment for him with R' Hutner. R' Yosef hesitated, however, explaining to his father that, after all, R' Hutner was extremely busy, with no time on his hands. Between his *shiurim* and *maamarim*, and all the issues that came across his desk, he didn't have time. How could he ask R' Hutner to give away an hour or two just to *shmooze*? For this reason, they decided not to bother R' Hutner any longer with this matter.

Sometime afterward, R' Hutner saw R' Yosef and asked him, “How's your father doing? I haven't seen him in a while. Has anything changed with his *parnasah*?”

R' Yosef responded that no, nothing had changed,

as his father was still jobless and *parnassah* was a challenge.

“So why haven't you brought your father to see me?” asked R' Hutner.



Rav Yitzchok Hutner

## HOW COULD HE ASK R' HUTNER TO GIVE AWAY AN HOUR OR TWO JUST TO SHMOOZE?

R' Yosef explained that his father did indeed wish to come, but after thinking it over, they felt bad taking up the rosh yeshivah's precious time just to *shmooze* about such mundane matters.

“*Zog mir Yosef, tell me,*” said R' Hutner, “*es iz em gringer oifem hartz ven ich rett mitt em?* — Does he feel better after I speak with him?”

“Absolutely!” said R' Yosef.

Now R' Hutner grew animated. “*Hust du ah besserer zach tzu ton mit tzeit vi tzu machen ah Yid feelin besser oifem hartz?* — Do you have something better for one to do with his time that to

make a Yid feel better in his heart?”

Indeed, there is nothing better to do with one's time than to remove or ease the burden on the shoulders of a fellow Yid. Even one as busy as R' Hutner felt that bringing a smile to another's face has priority. 📖

\*Names have been changed.

## REPAIRING THE BREACH continued from page 2

that tasty, but it was good enough and he didn't complain.

One day, when he walked into his home at noon, his wife told him that she was still preparing his lunch, so he sat down to wait. As the minutes turned into hours, he imagined that she was preparing a lavish meal of stuffed duck and delicious wine. His mouth watered and he anticipated the most delicious meal of his life. The hours passed and his anticipation grew; each passing mo-

ment whetted his appetite further. Finally, his wife emerged with his lunch... a plate of grits.

With an enormous sense of disappointment, he sighed deeply. “It is not that I mind the simplicity of the meal,” he explained to his wife. “I'm fine with grits, if that is all you have to give me. But this time, I waited a long time for the meal.

And while I waited, I grew very excited, anticipating a most delectable and sumptuous feast. When

you came out with grits, I couldn't help but mutter to myself, ‘Grits? *Noch amol?*’”

Rav Naftali looked at the fellow, who was starting to catch on. “The Ribbono Shel Olam understands that you may not be a ‘velt's daven-er,’ highly attuned to praying earnestly. But if He waited, hoping for a sincere tefillah, being that you were late in coming to daven, then do you want Him to say, ‘Grits? *Noch amol?*’” 📖





# Parashah for Children

## פרשת בהעלותך



### Sanhedrin

**M**oshe chose 70 wise men to help him lead the Jews. He took people whom the Egyptians had made guards over the Jews.

When the Jews didn't make enough bricks, the guards were supposed to beat their fellow Jews to get them to work harder. But these guards refused to do it, even though it meant that when the Jews didn't produce enough bricks, these kind guards would be beaten by the Egyptians.

It's always been that way. Our great Jewish leaders are not only willing to sacrifice their own comfort and pleasure for the Jews, but are even willing to suffer for their fellow Jews.

These 70 men, who had protected their fellow Jews in Egypt, became the judges of the Sanhedrin, which is the highest court in Jewish law.

Moshe had a problem. He said to himself: How should I choose the 70 judges? If I choose six judges from each shevet, I will have 72 ( $12 \times 6 = 72$ ). But I need 70. If I select five judges from each shevet, there will be only 60 ( $12 \times 5 = 60$ ). Ten will be missing.

What to do?

Though Moshe could have solved the problem by taking six judges from 10 shevatim and five judges from two shevatim, it would have led to an even greater problem. It would hurt the feelings of the shevatim that had only five judges! How would he choose which two shevatim should have only five? Moshe loved the Jews and didn't want to hurt anyone or make any shevet jealous of another.

What was Moshe's solution? He decided to let

Hashem decide.

How? By making a lottery to see who would be part of the Sanhedrin.

Moshe selected six men from each shevet, a total of 72. He also made 72 tickets. On 70 of the tickets he wrote the word "zakein" (elder). He left two tickets blank.

He threw all the tickets into a box. One by one each of the men Moshe had chosen came forward and picked out a ticket.

To the men who picked a ticket that said "zakein," Moshe said, "Heaven has chosen you."

To those who picked the blank ticket Moshe said, "Hashem has not chosen you."

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## THE WEEKLY QUESTION

*Question for Beha'aloscha:*

***If someone ate the mahn with no particular taste in mind, what did the mahn taste like?***

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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*.

**Winner for Emor: YANKY HALPERN, Brighton, MA**



Question for Emor: How many different mumim are there that can prevent a kohen from doing the avodah? Answer: 140

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