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RABBI YEHUDA MUNK
EDITOR

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

PARASHAH

THE STORE CAN WAIT

Brisk on Chumash compiled by Rabbi Asher Bergman

זאת התורה אדם כי ימות באהל –

This is the law of a man who dies in the tent (Bamidbar 19:14).

The Talmud (*Berachos* 663b) interprets this verse homiletically: “This is the law (or *Torah*) of a man who dies in the tent” - Torah knowledge cannot be sustained in a person unless he ‘kills himself’ (i.e., endures self-deprivation) in the ‘tents’ of Torah.” Rav Chaim once explained the significance of this particular figure of speech- “unless he kills himself (or *makes himself dead*)” - by means of a parable:

Once there was a man who worked very hard to make a living, spending almost all his waking hours buying merchandise or minding his store. He had no time to even go to shul for communal prayer, let alone study the Torah.

One day the man took a good look at himself and began to think about his spiritual lot in life. He was getting older and less energetic. In a few more years he would be called to the heavenly tribunal to have his lifetime evaluated and to be rewarded or punished accordingly. Was he ready for this judgment day? He decided that he would begin to cut down on his business pursuits and spend some time in the *beis midrash* every morning. The first day he came late to the store, his wife asked him where he had been. The man managed to concoct some excuse for his lateness that day and the next, but eventually his wife, suspecting something foul, went for herself to search and find out what her husband was up to. When she finally found him

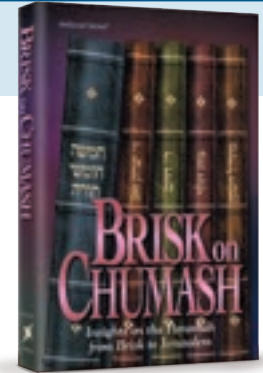
slouched over a pile of books in the *beis midrash*, she was furious.

“Don’t you know that the store is full of customers at this hour?” she demanded. “I can forgive you for the loss of revenue that you cause us by not showing up at the store - but you are losing customers, and thus undermining our whole source of livelihood!”

The man turned to his wife and said, “What would you have done if the Angel of Death had come to claim my soul this morning? Would you shout and complain to him as you do now? ‘You can’t do this! My husband needs to attend to his business affairs! There are customers in the store who need to be served!’ These pleas would certainly fall on deaf ears. So simply make believe that I have died. And then, two hours from now, when I get

back to the store, you can be all the more relieved that I have returned to life!”

This, Rav Chaim explained, is what the Sages meant when they said that Torah study requires one to “make himself dead.” Just as when death strikes there can be no arguments or excuses whatsoever, so too, if one expects to accomplish anything in the study of Torah he must be firm in his resolve to keep up his learning in the face of all adversity and hardship, without any excuses or justifications for laxity. -*Toras Chaim* 📖



Rav Chaim Soloveitchik

**WHEN SHE FOUND
HIM SLOUCHED OVER
A PILE OF BOOKS IN
THE BEIS MIDRASH,
SHE WAS FURIOUS.**

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CHESSED

THE LUNCH BREAK DRIVE

Moments of Greatness by Rabbi Yitzchok Hisiger

NEW!



A *yungerman*, R' Yitzchok Zev, visited Kiryas Yoel, the Satmar enclave in the town of Palm Tree in Orange County, New York, and shared the following with me. He was on his way out of Kiryas Yoel and wished to get a ride to the entrance of the community, from where he'd be traveling to Brooklyn.

As he stood at the curb, a car pulled up to give him a ride. R' Yitzchok Zev immediately noticed that the car, a taxi cab, was being driven by a *frum* taxi driver. It was a bit awkward for a moment, as R' Yitzchok Zev had been looking for a hitch — a free lift — and didn't want to have to pay a taxi fare for the brief ride. He gently informed the *chassidishe* taxi driver that he was waiting for a hitch, not a taxi.

"No problem!" said the driver.

"Come into the car."

R' Yitzchok Zev looked at him strangely.

"Come in," the driver repeated. "I'm not charging you."

As he sat down and closed the car door, R' Yitzchok Zev asked,

"But... don't you drive a taxi for a living? What do you mean that you're not charging me?"

The driver smiled as he pulled away from the curb. Turning to his passenger, he explained, "During the day, I drive this car as a taxi, so I have to charge money. But I don't have an opportunity during that time to do *chessed*. Each day, though, I have a one-hour lunch break. During that break, I can do the mitzvah of *chessed* by providing rides free of charge."

There's something so pure and *temimusdik* about the response of this taxi driver.

You see, most people enjoy performing *chassadim*, but when it comes to what they do for a living, it's much more difficult. After all, whatever their profession is, that's the realm in which they earn their *parnassah*. Are they to perform that very service for free as a *chessed*?

Furthermore, say this taxi driver takes his lunch break from twelve to one each day. With his approach, at 11:55, he's charging his regular fare, but when the clock strikes 12, he's in *chessed* mode. Don't you think there's a *yetzer hara* at 12:01 to simply charge the passenger who just entered his car?

For this special driver, the answer is no. Because he's obviously so trained in *chessed*, and it's so much part of his DNA, that there's no difficulty at all for him to transition from driving for *parnassah* to driving for *chessed*. 📖

WHAT DO YOU
MEAN THAT
YOU'RE NOT
CHARGING ME?



Although Hashem told Avraham that his descendants would be in *galus* for 400 years, Klal Yisrael actually spent only 210 years in Egypt.

One explanation for this is that Hashem never said that the entire 400 years would be spent in Egypt specifically. Rather, the period of exile began earlier — with Yitzchak Avinu's experience living as a stranger in a foreign land — and unfolded as a multi-step process spanning 400 years in total.

However, we are still left with a question. If Yitzchak's life counted as *galus*, why couldn't we have spent all 400 years in Eretz Yisrael like Yitzchak Avinu did, in relative calm?

Rav Yaakov Kamenetsky (*Emes L'Yaakov, Shemos* 1:1) gives an impactful answer. *Galus*, he states, is in the eye of the beholder. If the purpose of *galus* is for us to humble ourselves, then it's up to *us* to become humbled by the situation.

Yitzchak Avinu was humbled just by being in Eretz Yisrael. He was a lone man. There was no, so to say, Jewish nation. He was a stranger, and he felt it. And that was enough. Yitzchak fulfilled the words, *ki ger yi'hiyeh zaracha* — *Your children shall be aliens*, right there in Eretz Yisrael.



Rav Yaakov Kamenetsky

Then, as time went on, he gave birth to Yaakov, and Yaakov Avinu's family grew. The setup of the family, with Yaakov surrounded by his twelve tribes, could be compared to the arrangement of the Mishkan in the Desert. There was a certain sense of belonging. They no longer felt like strangers. And so, they had to go down to Mitzrayim. They had to be *b'eretz lo lahem* — *in a land not their own*, in order to feel the *galus*, in order to be humbled. Initially, that was enough for them. Goshen, where they lived, was like a ghetto.

Then, as time went on, that, too, was no longer sufficient. They became too comfortable. The Jews began feeling like citizens. They were born there; their parents and grandparents had been born there. And that was when the hard work started, to fulfill the words: *va'avadam* — *And they will serve them*. At that point in time, they were sent to labor camps, where they had to work hard building pyramids.

When that was not enough to keep them humble, *v'inu osam* — *and they will oppress them*. The Egyptians tortured and tormented the Jews to humble them.

◆◆◆

Becoming too comfortable and not being humbled can be dangerous for our spiritual and physical existence. Decades before the Holocaust, Rav Meir Simchah of Dvinsk (*Meshech Chochmah, Vayikra* 26:44) wrote about the cycle of the history of the Jews, which has been recurring through the centuries.

First, a Jew comes to a new country and feels like an immigrant. Then, slowly, he acclimates and becomes secure and comfortable until he forgets where he came from, thinks of himself as a very comfortable citizen, and starts to forget his religion.

Speaking about the German Jews in his day, who were extremely cultured, Rav Meir Simchah declared, "*They will think that Berlin is Yerushalayim.*"

When that happens, he predicted: *יבוא רוח סערה וסער, יעקר אותו מגזעו* — *A gusty wind and a storm will come, uprooting him from his trunk.*

As we know, history repeats itself. And this is the story of *galus*. As was once said, *Those who cannot remember the past are condemned to repeat it.*

It's been this way throughout the generations. Whenever we forget that we are strangers, that we are sojourners, the non-Jews come along and remind us of that fact.

We must view ourselves as strangers, keeping a low profile, not making demands. Once we start demanding, *What about my rights? I must have xyz...* it's a problem.

Of course, we live in a democratic country, and we want to have rights, but we have to understand that deep down, this is *not* where we belong. As long as we have that understanding, then, until the coming of Mashiach, we can go back to a quiet, serene *galus* — like Yitzchak Avinu's *galus*. But once we start feeling, *Hey, this is mine*, we are in trouble.

If we don't want the non-Jews to remind us of our status, we must remember it on our own. We must remain in our space.

Because the purpose of *galus* is to make us humble. 🇮🇱

YOMI SCHEDULES FOR THIS WEEK:

	SHABBOS JULY 5 ט תמוז	SUNDAY JULY 6 י תמוז	MONDAY JULY 7 יא תמוז	TUESDAY JULY 8 יב תמוז	WEDNESDAY JULY 9 יג תמוז	THURSDAY JULY 10 יד תמוז	FRIDAY JULY 11 טו תמוז
BAVLI	Avodah Zarah 17	Avodah Zarah 18	Avodah Zarah 19	Avodah Zarah 20	Avodah Zarah 21	Avodah Zarah 22	Avodah Zarah 23
YERUSHALMI	Pesachim 37	Pesachim 38	Pesachim 39	Pesachim 40	Pesachim 41	Pesachim 42	Pesachim 43
MISHNAH	Avos 6:9-10	Avos 6:11-Horayos 1:1	Horayos 1:2-3	Horayos 1:4-5	Horayos 2:1-2	Horayos 2:3-4	Horayos 2:5-6
KITZUR	165:12-166:3	166:4-167:End	168:1-5	168:6-171:1	171:2-173:1	173:2-175:3	175:4-176:7

NEW!

When They Were Young



THE BOY FROM PORTSMOUTH



RABBI MORDECHAI GIFTER

הרב מרדכי גיפטר זצ"ל

Position: Rosh yeshivah of Yeshivas Telshe

Place: Cleveland, Ohio

Publications: *Pirkei Torah, Pirkei Emunah, Nesivos Mordechai, Pirkei Moed, Mili D'Igros*

Birth: 1915 **Petirah:** 2001

Known for: His leadership of Yeshivas Telshe; his influence on American Jewry



Rabbi Mordechai Gifter

Mordechai Gifter was born in Portsmouth, Virginia, in 1915. Although he spent his early years in a community that was far from any yeshivah, he was able to grow in learning and become great. After beginning his yeshivah career at the Rabbeinu Yitzchak Elchanan Theological Seminary in New York, in 1932 he traveled to Lithuania to learn in Telshe Yeshivah.

He became close to the menahel, R' Zalman Bloch, and became engaged to his daughter, Shoshana. He returned to America before World War II began.

In the mid-1940s, R' Gifter moved to Cleveland, Ohio, to join the staff of Yeshivas Telshe, which had relocated from Lithuania to Cleveland. He remained a rosh yeshivah in Telshe for over fifty years. He had many *talmidim* and had a great impact on Yidden in America.

When Mordechai (Max, as he was called) was a young boy, his family moved to Baltimore. There, he got to know Rabbi Yosef Yaakov Marcus, the rabbi of the local shul. One day when Max was eight years old, he was in the shul with his friend, the son of the rabbi. At the time, a *chashuve* visitor was in the shul. It was Rabbi Shimon Shkop, who was collecting money for his yeshivah in Grodno, in Europe.

Rabbi Marcus asked Reb Shimon to give Max a *berachah*. Reb Shimon took Max's hands in his own and said, "*Zolst vellen lernen*. You should (always) want to learn."

Years later, Rabbi Gifter said that this experience changed his life. It made him want to learn. And that's what he did!

A STORY FROM HIS YOUTH



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to Torah and mitzvos?

What lesson about them stood out?



How has their example inspired you to strive for more?

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THE WEEKLY QUESTION

Question for Chukas:

How did the water of Be'er Miriam get to each shevet?

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*.

Winner for Naso: SHAYA MEHLMAN, Flatbush

Question for Naso: What does the word "duchening" come from?

Answer: Duchening refers to the platform that the Kohanim go up to stand on in front of the aron kodesh.



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