

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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פרשת פנחס
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PARASHAH

JUST LIKE AT HAR SINAI

Rabbi Frand on the Parashah by Rabbi Yissocher Frand

— עֵלֶת תַּמִּיד הַעֲשִׂיָה בְּהָר סִינַי לְרִיחַ נִיחֹחַ אֲשֶׁה לָד' —

*A regular olah offering such as was made at Mount Sinai, for a pleasant aroma,
a fire offering before G-d. (Bamidbar 28:6)*

Every day of the year, even on Shabbos and Yom Kippur, there is a mitzvah to bring the *korban tamid*, the regular daily sacrifice, one in the morning and the second in the afternoon. The Torah describes the laws that apply to the *korban tamid* and then adds the curious remark that it should be like the one “made at Har Sinai.”

What additional information about the *korban tamid* are we meant to glean by examining the *korban tamid* brought at Har Sinai? The Sifrei and the Talmud (Chagigah 6b) discuss this question, and the Sages offer various opinions regarding the derivation of specific particulars.

Rav Yosef Salant points out that the Sages are addressing only the halachic derivations. There is also a very important philosophical point that we derive ourselves.

Think back to the first time you put on tefillin. It took you a long time. You pulled the tefillin from the velvet bag and unwrapped the straps. You made the blessings slowly and carefully, savoring each word. Then you wound them slowly around your arm, lingering lovingly over every turn. But for most people, things change with time. Eventually, they can come running into the shul late, put their tefillin on in a flash, and before you know it, they're almost caught up to the people who came on time.



R' Yissocher Frand

When something is done day in day out, as wonderful as it may be, it eventually becomes done by rote. It becomes stale. It becomes automatic, without thought. The thrill is gone.

This is the pitfall of the *korban tamid*, the sacrifice brought every day, day in and day out, morning

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and evening, as long as the Mishkan and the Beis Hamikdash were standing. After a while, there is a risk that the novelty will wear off, that the enthusiasm will disappear, that the excitement will fade, that it will be brought mechanically, without feeling or inspiration.

Therefore, the Torah reminds us, “Bring the daily sacrifice as you made the one at Har Sinai, when everything was still new, when your heart beat faster and you caught your breath with excitement. This is what you should do every day. Reach for that inspiration. It can be done.”





Every morning, the very first words a person utters are “Modeh ani lefanecha.” We start our day by thanking Hashem for returning our souls and giving us life. But the word “modeh” has a double meaning: It means “I thank,” but it also means “I admit.” By saying these words, we are admitting our indebtedness to Hashem for the gift of another day. When you recognize that Hashem is the One giving you life each morning, you realize that He truly loves you, and that love is an incredible source of strength that empowers you to keep going, no matter how difficult life becomes. Even if we fall, we can get back up because Hashem is rooting for us. He is calling out to each of us: “Come back to Me, no matter how far you’ve wandered.”

R’ Meilech Biderman shared an incredible story about a man named Yaakov. While traveling through Poland to visit *kivrei tzaddikim*, Yaakov arrived at the grave of the Bnei Yissaschar and witnessed a scene that shook him to his core.

He saw a young man standing there holding a *Te-hillim*, davening with such sweetness and intense love that Yaakov couldn’t look away. As he got closer, he recognized him. It was Baruch, a young man from his own neighborhood back home. Yaakov remembered that Baruch had struggled as a teenager and had eventually left his parents’ home, walking away from the path of Torah and mitzvos. For ten long years, his parents hadn’t seen or heard from him. They had prayed and hoped for his return every single day, but nothing had happened.

Now, here was Baruch, dressed like a *yeshivah bachur* once again, pouring his heart out to Hashem. Yaakov approached him and, in the course of their conversation, asked with wonder, “I see you davening so beautifully — it’s clear you aren’t the same person I knew years ago. I have to ask: What was the catalyst? What brought you back?”

Baruch looked at him and shared the story that changed his life:

“For ten years, I was as far away from *kedushah* and a life of Torah as a person could be. I wanted nothing

to do with my past. But one day, I ran into someone who knew my family. He told me something I never knew. He said, ‘Baruch, do you know that for the last ten years, your father and mother have never locked their front door at night?’

“I asked him why, and he told me, ‘Because they are waiting for you. Even when they go to sleep, they leave the door open, hoping that tonight might be the night you finally walk back into their lives. They are terrified that if you finally decide to come home and find the door locked, you’ll turn around and never come back.’

“When I heard that my parents still believed in me after all those years — that they were literally leaving the door open for me every single night — my heart opened up. I said to myself, ‘That’s it. I’m going home.’

“I traveled back to my house and reached the front door late at night. Just as I had been told, it was unlocked. I knocked and walked inside, and my parents came running into the hallway, crying out, ‘Baruch is home! Baruch is home!’ They embraced me with a love that washed away all those years of pain.

“In that moment, I realized that the love of my parents — and the love of Hashem — is stronger than any mistake a person can make.

There are so many young men and women today who feel far removed from a life of Torah, carrying around hurtful experiences or heavy feelings. If they could only realize that our Father in Heaven is always waiting for them, and that His door is never locked, they would find their way back, too. 📖

Living It

Always There: Hashem’s door is never locked. Every morning is a new invitation to come home to Him and start fresh, regardless of the past. Living with the knowledge of His unconditional love is the ultimate source of inner peace and joy.

	SHABBOS JULY 4 י' תמוז	SUNDAY JULY 5 כ' תמוז	MONDAY JULY 6 כ"א תמוז	TUESDAY JULY 7 כ"ב תמוז	WEDNESDAY JULY 8 כ"ג תמוז	THURSDAY JULY 9 כ"ד תמוז	FRIDAY JULY 10 כ"ה תמוז
BAVLI	Chullin 65	Chullin 66	Chullin 67	Chullin 68	Chullin 69	Chullin 70	Chullin 71
YERUSHALMI	Chagigah 16	Chagigah 17	Chagigah 18	Chagigah 19	Chagigah 20	Chagigah 21	Chagigah 22
MISHNAH	Keilim 15:6-16:1	Keilim 16:2-3	Keilim 16:4-5	Keilim 16:6-7	Keilim 16:8-17:1	Keilim 17:2-3	Keilim 17:4-5
KITZUR	178:4-179:8	179:9-180:8	180:9-181:4	181:5-13	181:14-182:1	182:2-11	182:12-183:3
ORAYSA	Yevamos Chazara 79a-80a	Yevamos 80b Chazara 80a	Yevamos 81a Chazara 80b	Yevamos 81b Chazara 81a	Yevamos 82a Chazara 81b	Yevamos 82b Chazara 82a	Yevamos Chazara 80b-81a



הִנְנִי מִקְבְּצָם מִכָּל־הָאֲרָצוֹת אֲשֶׁר הִדַּחְתִּים שָׁם בְּאַפִּי וּבְחִמָּתִי וּבְקֶצֶף גָּדוֹל וְהִשְׁבַּתִּים אֶל־הַמָּקוֹם הַזֶּה וְהִשְׁבַּתִּים לְבֵטָח. (ירמיה ל"ז)

Behold, I shall gather them back from all the lands to which I've dispersed them in My anger, in My wrath, and in great fury; and I shall return them to this place and cause them to dwell in security.

At the beginning of this *perek*, the enemy is surrounding the *Bnei Yisrael*, wielding battering rams to break through their defenses. Nevertheless, Hashem tells Yirmiyah to buy a field: to make a contract, sign and seal it, and put it in an earthenware vessel for long-term safekeeping.

Essentially, God advises him that real estate in Eretz Yisrael is a wise investment. Yirmiyah wonders how Hashem can propose such a move under the existing conditions:

Behold, the ramps, they have come to the city to capture it, and the city is being delivered to the hand of the Chaldeans who are attacking it, due to the sword, the famine and the pestilence. What you declared has happened and You see it! Yet You said to me, my Lord, Hashem, "Buy a field for yourself with money and designate witnesses." Yet the city is handed over to the Chaldeans. (Yirmiyah 32:24-25)

Hashem replies, "Can anything be hidden from Me?" Then He declares the words in our *pasuk*, *I shall return them to this place*. Despite the bleak situation, Hashem reassures Yirmiyah that peace and security will come.

This message resonates loudly today. With Eretz Yisrael constantly under attack, surrounded by those who want to wipe it off the map, everything can turn around in an instant. In our personal lives as well, we cannot assess our future prospects by looking at the difficulties we face today. Hashem can do anything. There's no situation so dire that Hashem cannot overcome it.

A story told about the Ponevezher Rav, R' Yosef Shlomo Kahaneman, illustrates a modern-day application of our *pasuk*:

During World War II, R' Kahaneman escaped from the city of Ponevezh and made his way to Eretz Yisrael. He had lost his family and his yeshivah to the Nazis. The war was still raging, and the Germans were tearing through North Africa with their sights set on Eretz Yisrael. It was a time of desperation and anxiety. But the Ponevezher Rav found a parcel of land in Bnei Brak that was being sold at a bargain price, and he purchased it as the site of his new yeshivah. People thought he had lost his reason, but to him, the yeshivah was a certainty. He answered the naysayers with the words from Yirmiyah. "Hashem's promise will come true," he said. "We will come back."

When R' Kahaneman outlined his plans to the Chief Rabbi, R' Yitzchak Herzog, R' Herzog listened carefully and then replied as so many others had, "You're dreaming." R' Kahaneman responded, "I may be dreaming, but I'm not asleep."

His dream was not a fantasy but a vision, powered by his *bitachon*. Hashem will enable him to succeed. Thousands would learn Torah in Bnei Brak. With *bitachon*, a looming invasion can evaporate. A sandy hilltop can become a renowned center of Torah learning. The greatest achievements are those that someone dared to envision, knowing that the "facts on the ground" are only as powerful as Hashem allows them to be. 🏡

THE WEEKLY QUESTION

WIN A \$36
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*On which month and day of the calendar
did Moshe Rabbeinu finally see Eretz Yisroel?*

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 question for Beha'aloscha is: ELIJAHU PALGON, Tucson, Arizona

Question for Beha'aloscha was: What did the mahn taste like, if the one eating it had no particular taste in mind?
Beha'aloscha Answer: Like a sweet, rich doughnut made of dough, kneaded with oil and fried in honey.



PART 17: THE BOOKS THAT SHAPED OUR HALACHAH SERIES

Continued from last week.

When a halachic question arises, many people make assumptions. But knowing what is forbidden and what is permitted is a serious matter — and halachah is precise, not a matter of opinion or convenience.

R' Shlomo Ganzfried's *Kitzur Shulchan Aruch* gives everyone the opportunity to study virtually the entire range of practical halachah, concisely summarizing all of Shulchan Aruch. No halachic work has been printed as many times as this 19th century classic. *Kitzur's* remains as popular as when it was published, and ArtScroll recognized the need for an edition that could be easily understood by a contemporary audience unfamiliar with some of the situations in the *Kitzur* and unable to apply its laws to more recent inventions.

The Kleinman Family Edition of the *Kitzur Shulchan Aruch* addresses these needs and more. Beyond offering an excellent elucidation, the explanatory notes often deal with modern appliances and dilemmas, and cite the rulings of *Mishnah Berurah* and *Igros Moshe* when they differ from the *Kitzur*.

In the nearly two decades since the Kleinman Family Edition appeared, *Kitzur Shulchan Aruch Yomi* — a daily study program covering the entire work each year — has become more popular than ever. Working with generous sponsors, we distributed thousands of pocket-size volumes of this work last year, and have distributed countless thousands of *Kitzur Shulchan Aruch Yomi* calendars.

In time for this year's cycle, we published a special 13-volume pocket-size set, with one volume for each month. This newly-set edition, with one volume for each month, features larger fonts and each day's study clearly marked; volume 13 is a comprehensive index. Feedback to this edition has been tremen-

dous, proving that, with Hashem's help, we filled an important need.

In addition to the Laws of Shabbos (discussed last week) and the *Kitzur*, we have the privilege of publishing many halachic works on specific topics. Recognizing that in many communities and homes the rulings in our works are "the last word" places a heavy responsibility upon us. This is part of why we insist that any halachah sefer we publish must be written or reviewed by, an established, authoritative posek held in high regard.

Among the earliest halachic works we published was *The Laws of B'rachos* by the eminent posek R' Binyomin Forst. This comprehensive treatment was followed by his *The Laws of Kashrus*, and *Laws of Niddah*, and his more streamlined *The Kosher Kitchen* and *A Woman's Guide to the Laws of Niddah*.

Recently, we undertook publishing *Kovetz Halachos*, a multi-volume Hebrew compendium of rulings by the Philadelphia Rosh Yeshivah, R' Shmuel Kamenetsky *shlit"a*. The multi-volume Hebrew edition, compiled and annotated by Rabbi Daniel Osher Kleinman, is a contemporary classic. The masterful English adaptation by R' Yechezkel Elias is now underway, with the first volume, on Pesach, published this year.

Other halachic works deal with a broad range of topics, including laws of mourning, *ribbis*, business law, *tzedakah*, honoring parents, medical issues, laws of festivals, issues that apply to women, and other areas.

ArtScroll's extensive library of halachah seforim has been building upon its mission to open the treasures of Torah to every Jew with clarity, accuracy, and reverence, so that Torah is not merely studied...but lived.

UP NEXT: First of the Maggid Series: *The Maggid Speaks* – ArtScroll's Springboard to Short Stories

