

AT THE ARTSCROLL SHABBOS TABLE

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פרשיות אחר
מות - קדושים
"ב אייר תשפ"א
5781
APRIL 24, 2021
ISSUE #38
RABBI YITZCHOK
HISIGER, EDITOR
DESIGN & LAYOUT:
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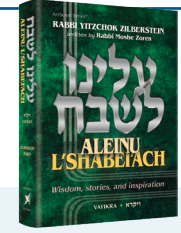
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

THE WOMAN WHO BEGGED TO CLEAN THE BEIS MIDRASH

Aleinu Lshabei'ach by Rav Yitzchok Zilberstein



ומקדשי תִירָאוּ.

And My Sanctuary shall you revere (19:30)

The following story happened in a *beis midrash* in Hod Hasharon that houses the *kollel* that was led by the late Rav Ezra Barzel.

One morning, when dozens of members of the *kollel* were engrossed in their Torah study, a woman and her daughter entered the *beis midrash*. The members of the *kollel* did not notice her, until she began to sob. Hearing these sobs, the members of the *kollel* raised their heads from their *Gemaras* and asked what she wanted. R' Eliyahu Kirschberg, who was a member of the *kollel* then, relates that the woman motioned to her daughter standing next to her and explained that the girl had been diagnosed with a fatal illness, for which the doctors had no cure.

"I am asking you to please give me permission to clean the *beis midrash* and wash and polish the floor," the woman begged. "I have a tradition from my father's house in Morocco that this is a great thing, and I want to show Hashem that I love Him and that I am eagerly anticipating His salvation. If I clean His house, perhaps He will take pity on me by healing my daughter."

The members of the *kollel* were deeply impressed by this woman's faith in Hashem, and they told her that the study session would be over in half an hour. "After we depart, we will be happy to allow you to clean the *beis midrash*," they said.

The following day, when the members of the *kollel* returned, they barely recognized the *beis midrash*, which was immaculate and gleaming. It was obvious that the woman and her daughter had invested tremendous effort into cleaning it. They had not overlooked even the most inaccessible corners, and had done everything in their power to ensure that the *beis midrash* would gleam.

Several days later, the woman and her

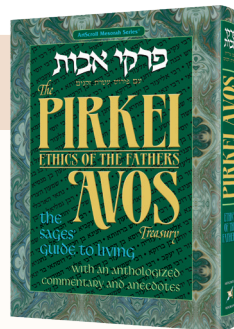
"I HAVE A TRADITION FROM MY FATHER'S HOUSE IN MOROCCO THAT THIS IS A GREAT THING."

daughter again appeared at the door to the *beis midrash*. But this time, they did not look at all dejected. Her face radiant, the woman informed the members of the *kollel* that her daughter had undergone tests several hours earlier, and the doctors had been startled to see that the illness had mysteriously disappeared.

"They asked me what hospital I had been to, and what treatments my daughter had received," the woman said, "and when I told them the truth — that we had cleaned the *beis midrash* — they were baffled."

The woman then made a generous donation to the *kollel* and asked that the story be publicized in order to show everyone how great is the reward of a person who shows honor to a *beis midrash*. 📖

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והפנקס פתוח והיד כותבת.

The ledger is open and the hand writes (Avos 3:20).

Let man not be fooled. The Heavenly Ledger is always open; no deed is unrecorded or forgotten. The Shopkeeper is never too busy to enter man's deeds in His ledger. Whatever one has enjoyed in this world will eventually have to be paid for. Often, the price is a diminished share in the world of true reward.

The *Talmud* likens life to a wedding (see *Eruvin* 54a). Rav Mendel Kaplan explained this to mean that the immediate gratification one enjoys at a wedding is in inverse proportion to his enduring pleasure. The guests, for example, generally have a great time. Good food, fine wine, music, dancing, and socializing all add up to a pleasure-filled evening. Once they go home, however, they are left with nothing but a

memory of an enjoyable few hours. The parents of the bride and groom are often preoccupied with the managerial details of the cel-



Rav Mendel Kaplan

THE GREATER ENJOYMENT ONE HAS NOW, THE LESS HE TASTES LATER, AND VICE VERSA.

ebration, such as the seating and arrangements with the caterer, and are unable to enjoy the wedding in a relaxed way. Once it is over, however, they go home satisfied and grateful that they have seen their children united in marriage.

The people who are the most harried during the evening are the

bride and groom themselves. Directed by photographers, forced to smile at all the guests (half of whom they do not even know), tired from the pre-wedding fast combined with the long hours of dancing, they hardly remember anything that took place until they see the pictures. But, of course, they are the greatest beneficiaries. Their whole lives now lie ahead of them, and they can look forward to long years spent in a fruitful, loving relationship. Thus, the greater enjoyment one has now, the less he tastes later, and vice versa.

The world is very similar. Every bit of pleasure enjoyed here is at the expense of true reward in the next world; conversely, every thrill one forgoes here will earn him a great increase in the quality and quantity of his eternal reward.

HUMILITY

THE FRIEND AT THE KOSEL

The Editor's View by Rabbi Pinchos Lipschutz

A young man who had recently become a *baal teshuvah* went to Yerushalayim to study in Yeshiva Ohr Somayach. One Friday night, he was sitting in his *rebbe's* home, recounting a story that had happened to him in the Holy City. He told the *rebbe* that he had gone to the *Kosel* to *daven* and noticed some excitement and commotion nearby. People were crowding about, craning to get a look at someone. He shouted out to nobody in particular, "What is going on?"

A man heard him and came over to him, explaining that two great rabbis had come to Israel on a mission for an organization called Lev L'Achim. The man told him that they are very famous and beloved American rabbis and that the people at the *Kosel* wanted to catch a glimpse of them. One of them, he said, was Rabbi Avrohom Chaim Levin, head of the Telshe Yeshiva in Chicago. He identified the other as Rabbi Aharon Schechter, head of Mesivta Yeshivah Rabbi Chaim Berlin in Brooklyn. The man suggested that the *baal teshuvah* join the others and

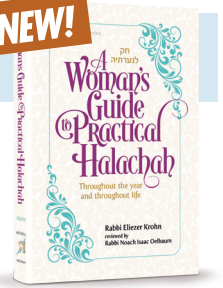
approach the rabbi and ask him for a *berachah*. Feeling bashful, the man declined. His new friend then took him by the hand and said, "Come, I'll take you over to the rabbi." He introduced him to Rav Schechter and asked him to give the young man a *berachah* for success in his studies in Yerushalayim.

The young man relating this story marveled at the kindness and warmth of a total stranger who went out of his way to make sure he received the highly valued *berachah* from the visiting rabbi. He had wanted to thank his benefactor, but before he could do so, the man was swallowed up in the crowd and disappeared from view.

The *rebbe* commented that there were actually three American rabbis on that mission, not two. "Didn't the man tell you about Rabbi Shmuel Kamenetsky? He is the *rosh yeshivah* of the Philadelphia Yeshivah and a leading rabbi in America. He was part



continued on page 3



The Obligation

Women are obligated in the *mitzvah* of *Kiddush* on *Shabbos* morning. This is because they are obligated in all commandments of *Shabbos*, similar to men (*Shulchan Aruch*, O.C. 289:1, and *Mishnah Berurah* 6.)

This *Kiddush* is known as *Kiddusha Rabbah*, the Great *Kiddush*. It was given that name because the requirement to make *Kiddush* on *Shabbos* morning is only rabbinic, unlike that of Friday night, when *Kiddush* is mandated by Torah law; thus, in order to lend more prominence

to the *Shabbos* morning *Kiddush*, it is called “the Great *Kiddush*” (*Mishnah Berurah*, *ibid.* 3)

The *mitzvah* of *Kiddush* on *Shabbos* morning is not to sanctify the day; that was already done the night before. Rather it is to honor the day of *Shabbos* by starting the meal with wine, which is not customarily done during the week (*Mishnah Berurah* 289:3; *Rashbam*, *Pesachim* 106a s.v. *Amer.*)

The primary component of the morning *Kiddush* is the *berachah* on the wine. Because the *Kiddush* of *Shabbos* morning is intended to show prominence to the day by starting the meal with wine, there are those (*Shemiras Shabbos K'hilchasah* 50:9 and *Piskei Teshuvos* 289 fn. 24.) who maintain that everyone must drink from the *Kiddush* wine on *Shabbos* morning, unlike the *Kiddush* of Friday night, when it is not mandatory for all to drink of the *Kiddush* wine. Some families are particular to follow this opinion. However, most *poskim* assume that, just as on Friday night it is not obligatory for everyone to drink wine, so too on *Shabbos* morning. However, it is commendable to drink.

Many times, a woman will hear *Kiddush* away from her home, such as in *shul* or at a *simchah*. When she comes home to begin her *Shabbos* meal, must she recite or hear *Kiddush* again? *Poskim* write that although it is not required,

it is good to do so (*Be'ur Halachah* 273:5 s.v. *Kusvu* and *Piskei Teshuvos* 273 fn. 70).

Fulfilling the Mitzvah

To fulfill the *mitzvah* of *Kiddush*, one must immediately eat something that constitutes a *seudah*. This is called “*Kiddush b'makom seudah*, *Kiddush* in the *seudah*'s location.” Some are scrupulous to always serve a *hamotzie* food as their *seudah* (*Shulchan Aruch ibid.* and *Mishnah Berurah* 25). However, the *halachah* is that one may have *mezonos* foods as well for a meal to be considered a *seudah* (*Mishnah Berurah ibid.* 21). This means eating food the size of a *kezayis* (one ounce of food) within a 3- to 4-minute span (*ibid.* 25 and *Igros Moshe*, O.C. 4:41). However, to satisfy the requirement of eating the day meal, one is required to eat bread later. If that is not possible (*ibid.* 27 and *Shaar HaTziyun* 29), one may drink a *revi'is* (approximately 3.3 ounces) of wine or grape juice, and that is considered a *seudah* (*Shulchan Aruch*, O.C. 289:1.)

Eating is Forbidden Before Kiddush

It is forbidden for a woman to eat before *Kiddush* both on Friday night and on *Shabbos* morning. Once a woman has *davened* on *Shabbos* morning, she may not even drink water before *Kiddush*.

Before one has *davened*, she may drink water, which includes coffee and tea (even with milk and sugar).

One must keep this in mind when eating at a *Kiddush* in *shul* or in someone's home. The requirement of *Kiddush b'makom seudah* requires food that qualifies as a *seudah*. One who eats food that does not qualify as a *seudah* has eaten before fulfilling the *mitzvah* of *Kiddush*. One who wants to eat at a *Kiddush* must be sure to eat a *kezayis* of *mezonos* foods that qualify as a *seudah*. 📖

THE FRIEND AT THE KOSEL continued from page 2

of the mission. Unfortunately, you missed an opportunity to meet one of the senior and leading *roshei yeshivah*.”

The *rebbe* then showed his guest one of the various Israeli publications that had published pictures of the Lev L'Achim mission. “Look right here,” he said to him. “Here is a picture of the three of them, and that one is Rabbi Kamenetsky.”

The young man blinked in amazement. “That is the man who befriended me!” he exclaimed. “He's the one who took me by the hand and brought me over to Rabbi Schechter for a *berachah*.”

Rav Shmuel was the selfless and unassuming man

who had slipped away from the paparazzi and dozens of followers. He was busy extending a helping hand to a young man at the *Kosel*, answering his questions and bringing him to the great *rosh yeshivah* for a *berachah*.

That is true humility. That is something for us to emulate. We don't always have to push to the front to the center of action. There is plenty to accomplish behind the scenes and from the sidelines. There are countless times Rav Shmuel is at the forefront, by the mizrach wall and on the dais where he rightfully belongs. Yet he is great enough to know that it is not beneath his dignity to step back when necessary in order to befriend someone lost in the tumult, seeking some direction. 📖



Parashah for Children

פרשת אחרי מות-קדושים

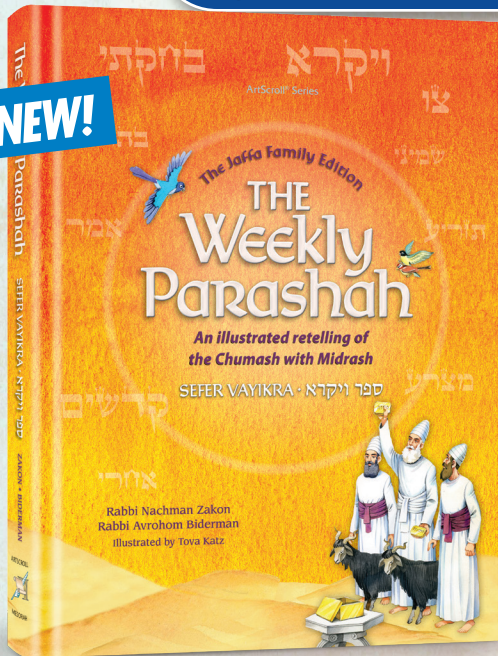
Look-Alike Goats

Shh! Something is happening. The Kohen Gadol is walking over to the northern side of the Mizbei'ach, toward two goats standing there. Interesting, the goats look exactly the same, just like twins!

Actually, they are not really twins, but they were chosen because they looked so much alike. They were even bought at the same time, for the same price.

The Kohen Gadol isn't walking alone. He is accompanied by two very holy Jews. They are dressed in the clothing of a Kohen. Who are they?

Walking on his right is the Assistant Kohen Gadol. On the Kohen Gadol's left is the Rosh Beis Av, the head of the family of Kohanim who are working that week in the Beis HaMikdash.



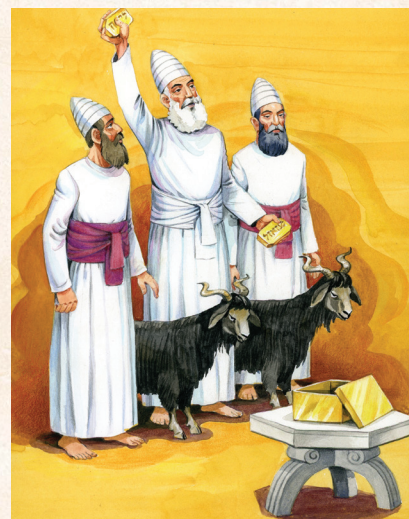
The Lottery

The three of them walk over to the goats. Nearby is a beautifully decorated wooden box. We can't see what's in it, so I'll tell you — the box contains two blocks of gold that are "lottery tickets." The Kohen Gadol will use these to see which goat will be made holy to Hashem, with its blood taken to the Kodesh HaKodashim, and which goat will be thrown off a cliff in the desert — the Azazel. Will the goat on the left go to Azazel, or the one on the right?

The word "LaShem" — which means "For Hashem" — is written on one of the gold blocks, while the other block says "LaAzazel" — "For Azazel."

The Kohen Gadol puts both his hands into the wooden box. He takes out the two blocks of gold, one in each hand. If the block "For Hashem" comes out in his right hand, the Assistant Kohen Gadol says to the Kohen Gadol, "My master, Kohen Gadol, raise up your right hand." If the "For Hashem" block comes up in his left hand, the Rosh Beis Av says, "My master, Kohen Gadol, raise up your left hand."

We watch the Kohen Gadol putting his hands into the box. The huge crowd is silent. Everyone is wondering: Which hand will he raise, right or left?



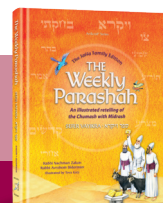
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parshas Acharei Mos-Kedoshim:

How many times does the Kohen Gadol say the holy Name of Hashem on Yom Kippur?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, April 28, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name 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 Pesach question is: YOSEF KATZ OF LAKEWOOD, NJ

*The question was: The bones of the Jews who were killed after leaving Mitzrayim actually came to life many years later. When was that?
The answer is: They came to life during a prophecy told to the navi Yechezkel.*