

# AT THE ARTSCROLL SHABBOS TABLE

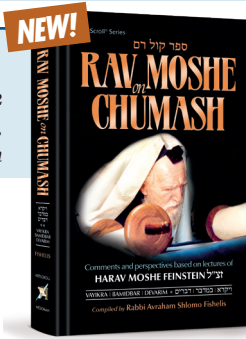
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## PARASHAH

### MORE THAN JUST A JOURNEY

*Kol Rom - Rav Moshe On Chumash – Volume 2*  
 from Rav Moshe Feinstein zt"l, compiled by Rabbi Avraham Shlomo Fishelis,  
 adapted by Rabbi Avrohom Biderman



וַיְהִי בַשָּׁנָה הַשְּׁנִיית בַּחֹדֶשׁ הַשֵּׁנִי בְעֶשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעַנָּן מֵעַל מִשְׁכַּן הָעֵדוּת.  
 וַיִּסְעוּ בְנֵי יִשְׂרָאֵל לְמִסְעֵיהֶם. מִמִּדְבַּר סִינַי וַיֵּשְׁבוּ הָעַנָּן בְּמִדְבַּר פָּאֵרָן.  
 וַיִּסְעוּ בְּרִאשׁוֹנָה עַל פִּי ה' בְּיַד מֹשֶׁה

*It was in the second year, in the second month, on the twentieth of the month, the cloud was lifted from upon the Tabernacle of the Testimony. The Children of Yisrael journeyed on their journeys from the Wilderness of Sinai, and the cloud rested in the Wilderness of Paran. They journeyed for the first time at the bidding of Hashem through Moshe (10:11-13).*

What does the third *pasuk* — *They journeyed for the first time at the bidding of Hashem through Moshe* — add to the earlier *pesukim*?

The Sages observe (*Kiddushin 40b*) that Torah study is more important than *mitzvah* performance, “because Torah study leads one to action” — performing *mitzvos*.

How are we to understand this? A craftsman may study his trade for many years, but no one would suggest that his training is more important than the masterpiece he produces. If the purpose of study is to teach a person how to do the *mitzvos*, can the preparation be more important than the goal?

*Mitzvah* performance is fundamentally different than a craft. For it to be truly considered a *mitzvah*, one must do it because he learned that the Torah commands it; doing something with-

out knowing that it is a *mitzvah* is not fulfillment of a *mitzvah*. Indeed, *Rashi* explains the *Gemara* to mean that when one studies the laws of a *mitzvah* and then performs it, he has gained both the study and the *mitzvah*; this implies that without the study, he has neither.

Additionally, we are told (*Menachos 110a*) that, in the absence of the *Beis Ha-Mikdash*, one who studies the laws of the offerings is considered to have actually brought them. In this way, Torah study “brings one to perform *mitzvos*” — for through his study, he is rewarded as if he had actually performed the *mitzvah*.

The third *pasuk* here is teaching us that the Jews did not merely travel. They moved at the bidding of Hashem through Moshe. Because Hashem had commanded it, they were fulfilling His will. 📖



Rav Moshe Feinstein

**THE JEWS DID NOT MERELY TRAVEL; THEY MOVED AT THE BIDDING OF HASHEM.**

## PARASHAH

### PRIORITIES

*Chasam Sofer on the Torah – Bamidbar*  
 selected and adapted by Rabbi Shmuel Kirzner

וַיַּעַשׂ כִּן אַהֲרֹן.  
*Aharon did so (8:3).*

*Rashi* notes that this verse speaks in praise of Aharon, telling us that “he did not deviate.” One might wonder why this is considered admirable for a *tzaddik* like Aharon. Is it not obvious that he would never deviate from Hashem’s com-



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ARTSCROLL PUBLISHERS

**PRIORITIES** *continued from page 1*

mand as to how the lighting should be performed?

The *Ramban* explains that this means that Aharon never passed up the opportunity to perform the *Menorah* lighting. Although any of the *Kohanim* could have performed

this service (as stated in *Shemos* 27:21), Aharon chose to perform the lighting every day of his life. In this way, Aharon did not deviate from fulfilling Hashem's word, for in this *parashah*, Hashem instructed Moshe (v. 2) to speak to Aharon about the method of lighting the *Menorah*, indicating that there was a certain advantage to Aharon performing it.

According to the *Ramban's* approach, the verse praises Aharon in another, more subtle way as well. The afternoon *ketores* service was performed at the same time as the lighting of the *Menorah* (see *Shemos* 30:8), so a *Kohen* who lit the *Menorah* would not be able to offer the *ketores* that day. Each of these *mitzvos* had a special benefit: The

*ketores* brought the blessing of wealth to anyone who offered it even once (*Yoma* 26a), and the *Menorah* brought the blessing of Torah wisdom to the children of anyone who lit it regularly (*Shabbos* 23b), as well as to the lighter himself (*Bava Basra* 25b).

Now, it is not surprising that



**IN HIS QUEST FOR SPIRITUAL BLESSING, HE COMPLETELY RELINQUISHED THE OPPORTUNITY FOR MATERIAL BLESSING.**

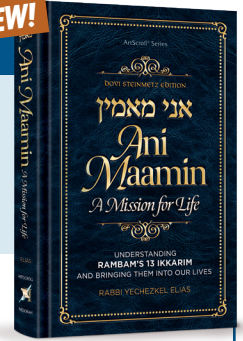
Aharon regularly chose to light the *Menorah* rather than offer the *ketores*, since he surely valued Torah knowledge much more than wealth. But he could have offered the *ketores* at least once, which would have sufficed to gain him the blessing of wealth. The verse speaks in praise of Aharon by informing us that he lit the *Menorah* every single day. In his quest for spiritual blessing, he completely relinquished the opportunity for material blessing, and never chose the *ketores* burning over the *Menorah* lighting. 📖

**EMUNAH**

**NEW!**

**WHAT DOES THE BOSS WANT?**

*Ani Maamin – A Mission for Life*  
by Rabbi Yechezkel Elias



*Hakadosh Baruch Hu* created the world with a purpose, and placed every human being into this world to help reach that goal. Some people will be executives, while some will suffice with packing boxes. As Jews, we must look ourselves in the eye and contemplate why we are here. We each have sterling qualifications and have been Divinely chosen for an executive position, with a serious level of responsibility. We need to wake up each morning and ask, "What does the Boss want from me today?"

While we are not prophets, the decision of how to structure our day, and our life, will look vastly different if our priorities reflect those of Hashem.

Asking myself what He wants will help me determine, for instance, how to divide my time between Torah learning and engaging in *hishtadlus* at work. It will help me identify which social interactions to welcome and which to shun. It will help me decide which tradeoffs I need to make for the sake of my wellbeing and that of my family — and which compromises I refuse to make.

These and other life questions should be decided not on the basis of our own feelings, or the opinions of those around us, but through the prism of what He wants from us. Our value system must reflect His preferences, not our own, and our definition of success must be how well we are meeting the job description He assigned us.

Will we always know precisely what He wants from us in any given situation? Of course not! Thankfully, however, today we enjoy unparalleled access to information and Torah erudition. Wise people with the knowledge and perspective necessary to guide us are only a phone call away. We can find answers, and we can receive the guidance we need — but it all starts with asking ourselves the question. 📖

**THIS WEEK'S DAF YOMI SCHEDULE:**

**JUNE / סיון**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
18 יט	19 כ	20 כא	21 כב	22 כג	23 כד	24 ה
Yevamos 103	Yevamos 104	Yevamos 105	Yevamos 106	Yevamos 107	Yevamos 108	Yevamos 109

**THIS WEEK'S MISHNAH YOMI SCHEDULE:**

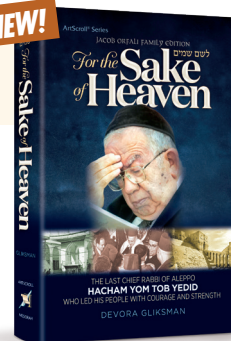
**JUNE / סיון**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
18 יט	19 כ	20 כא	21 כב	22 כג	23 כד	24 ה
Terumos 1:6-7	Terumos 1:8-9	Terumos 1:10-2:1	Terumos 2:2-3	Terumos 2:4-5	Terumos 2:6-3:1	Terumos 3:2-3

## BURIED BY THE RAV

For the Sake of Heaven – The Last Chief Rabbi of Aleppo, Hacham Yom Tob Yedid by Devora Gliksman

NEW!



“Abraham, what is the question of the *Tosafot*?” Hacham Yom Tob asked.

He nodded to Abraham’s answer and addressed Shlomo, “What does *Tosafot* answer?”

Suddenly, a member of the Hebra Kaddisha walked into the room.

“Ezra passed away...”

Hacham Yom Tob nodded; this was not news.

“We are not going to bury him...”

Hacham Yom Tob looked at him impassively.

“We deserve the raise that we asked for ...”

In an instant, Hacham Yom Tob understood the whole story. Mr. E. had recently passed away, leaving his modest wealth to the community. The Hebra Kaddisha wanted a share in that wealth, while he and Hacham Abraham Zaafrani had decided to allot the money differently.

The Hebra Kaddisha was taking out their frustration on Ezra, a truly unfortunate person.

Ezra had learned in the Midrash. Then he became ill and lost his mind. He used to walk the streets of Halab barefoot, with tattered clothing, a shell of a human being. But when he came to the Midrash and the *talmidim* would ask him something in learning, he was always able to answer them. Even had he not been a *talmid hacham*, he deserved an honorable burial.

Hacham Yom Tob closed his *sefer* with a bang.

“You do not want to bury him? *We* will bury him!” he declared, standing up.

“Come!” he indicated to his *talmidim*. “We are going to take care of the *niftar*.”

The whole group — minus the *Kohanim* — walked with Hacham Yom Tob out of the Midrash, to the entrance of the room where the *taharah* was supposed to take place. The Hacham turned to two *talmidim*. “You are going to help me.” Then he turned to several others. “And you are going to wait over here.”



Hacham Yom Tob Yedid

**“YOU DO NOT WANT TO BURY HIM? WE WILL BURY HIM!”**

Shlomo Zaafrani’s thoughts raced as he stood outside. *I am only 20 years old... I don’t want to see a dead body!* But Hacham Yom Tob instructed him to wait, so he waited. A little while later, Hacham Yom Tob emerged, his usually impeccable appearance altered by his rolled-up sleeves and pants.

*So they should not get wet*, assumed Shlomo. Just thinking about cleaning a dead man’s body made him queasy. But looking at the Chief Rabbi of Halab — the most respected Jew in the city — quietly triumphant, after having done the greatest kindness for a poor, mentally unstable man, was inordinately moving. Shlomo was proud to be his student.

Hacham Yom Tob pointed to two of

his *talmidim*.

“Go inside. The *niftar* is on the *mittah*. We are going to escort him to his grave,” Hacham Yom Tob instructed.

The *talmidim* emerged with the *niftar*, wrapped in his shrouds, on the stretcher. They carried the *niftar* as Hacham Yom Tob and the other *talmidim* accompanied them to the cemetery. They dug the grave. They buried the unfortunate man in an honorable fashion.

*And we learned to have the courage to do what is right*, reflected Shlomo Zaafrani.

News of the incident spread through Halab, arousing everyone’s passion.

“Our Hacham has to perform a *taharah* while the Hebra Kaddisha stands by?”

“What kind of community are we?”

“For a few *grushim*...?!”

The members of the Hebra Kaddisha were embarrassed, as was the community. But they were also impressed. What other community had a Hacham as courageous and compassionate as the Hacham of Halab? 📖

## IRONED - OF COURSE

Our Morah in Uniform: Rebbetzin Sara Murik by Fradl Adams

A granddaughter once came to visit and found Morah Murik hard at work ironing the *tzitzis* of her husband, Rabbi Mordechai Murik.

“Really, Bubby?” The granddaughter was incredulous. “You’re ironing *tzitzis*? Who irons *tzitzis*? They go under the shirt and no one

even sees.”

Morah Murik looked at her granddaughter with even greater incredulity. “But wearing *tzitzis* is a *mitzvah*!” she said, shock lacing her every word. “You’re questioning why I’m ironing Zaidy’s *tzitzis*?” 📖

NEW!





# Parashah for Children

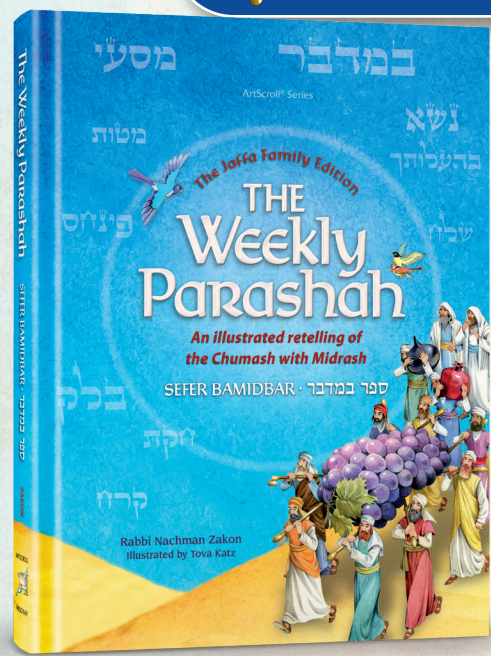
## פרשת בהעלותך

### Aharon Was Sad

**A**haron was sad, because he wasn't included with the other nesi'im and their special Mishkan korbanos. At the end of last week's parashah, we read how the nesi'im were given the honor of bringing gifts and offerings to the Mishkan. Aharon felt bad that he and his shevet weren't honored like the rest.



This picture is not drawn to scale.



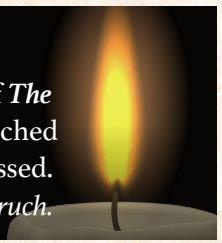
Aharon wondered, "Why was Shevet Levi left out?" He was afraid that it was his fault, because he wasn't forgiven for making the Eigel HaZahav when the Jews sinned with the Golden Calf.

Hashem told Moshe to tell Aharon that he shouldn't be sad. He had a job to do that was even greater than theirs. Instead of bringing korbanos with them, he would be the one to set up the golden Menorah and see to it that the Menorah should be lit every day.

### IN MEMORIAM



It is with great sadness that we note the passing of **Rabbi Nachman Zakon zt"l**, author of *The Weekly Parashah Series* and other popular works. A longtime *mechanech*, Rabbi Zakon touched many lives and inspired thousands, young and old, across the globe. He will be sorely missed. May he be a *meilitz yosher* for his wife, Mrs. Miriam Zakon, and their family. *Yehi zichro boruch.*



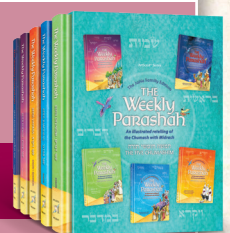
**WIN A \$36 ARTSCROLL GIFT CARD!**

## THE WEEKLY QUESTION

Question for Parashas Beha'aloscha:

**Why is the lighting of the menorah greater than the korbanos of the nesi'im?**

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*.



**The winner of the Parashas Bechukosai question is: JACK MAMROUT, Brooklyn NY**

The question was: A farmer has nine newborn sheep and goats. He also has a calf (a baby cow). Does he give maaser beheimah? The answer is: No. Maaser beheimah is done separately for calves. Goats and sheep, however, are counted together for maaser beheimah, because they both belong to the sheep family.