

AT THE ARTSCROLL SHABBOS TABLE

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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 FOLLOW YOUR FLAG

Rabbi Frand on the Parashah 3

אִישׁ עַל דְּגָלוֹ בְּאֵתֶת לְבֵית אָבוֹתָם יִחַנּוּ בְּנֵי יִשְׂרָאֵל

Each man by his banner according to the insignias of their fathers' household shall the Children of Israel encamp (2:2)

When we think of flags today, we tend to consider them secular, nationalistic symbols. Yet in *Parashas Bamidbar*, we learn that the *degalim* (flags) played a central role in the encampments in the Wilderness. Each *shevet* had its own flag, which was the color of its stone in the *Choshen*, with a pictorial representation of the *shevet* on it.

Why, indeed, did they need these flags? And why does Hashem consider them so important that the verse of *Shir HaShirim* (2:4) states, “*Vediglo alai ahavah* — And His flag upon me is love”?

In order to understand the deep roots of this seemingly mundane phenomenon, we must return to its source.

A Midrash teaches that when Hashem revealed His Presence at Mount Sinai, He was accompanied by many legions of angels, each group of which had its own flag. When the Jews saw those flags, they said, “If only we too could have flags like the angels.” Hashem pledged that they would eventually have flags, and that pledge materialized in this *parashah*.

This entire Midrash is difficult to understand. A flag is a physical object, and angels are entirely spiritual. Why do angels need flags? Furthermore, why did the Jews yearn for flags just because the angels had them?



Rabbi Yissochar Frand

The *Nesivos Shalom* explains that a flag represents the mission of a group that operates under it. In the U.S. military, for instance, not only does each branch have its own flag, but in many cases, units and sub-units will amend the flag of their branch of the military so that it represents their specific unit. It's not enough for the Seals to operate under the general flag of the Navy; they need a Navy Seals flag.

THE FLAGS DEFINED FOR EACH TRIBE WHAT THEIR MISSION WAS.

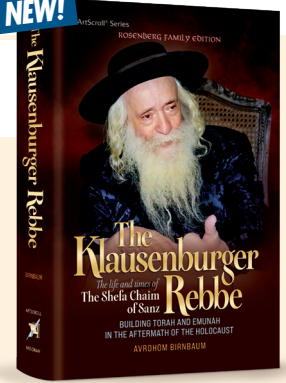
of each group of angels.

When the Jews saw those flags, they too wanted to have their specific and unique mission clearly defined. For if there is one *berachah* in life, it is to know what one's *tafkid* (mission) is in this world. We all want to serve Hashem, but we wonder in what capacity we should be serving Him. The flags defined for each tribe what their mission was.

The flags continue to carry a message for us too, because even today, although we no longer have flags, we each have a clearly defined mission in this world. It is through one's specific mission that he can achieve greatness. 🇺🇸



NEW!



The Klausenburger Rebbe by Avrohom Birnbaum

The Klausenburger Rebbe wore many hats: He was a Rav who paskened she'eilos, a Rosh Yeshivah who delivered shiurim, and a Rebbe who accepted kvitlach, guided chassidim, and dispensed berachos... and a father and mother to countless broken survivors.

During the first decades after the war, the Rebbe's constant chessed on behalf of the survivors superseded anything else. From the most mundane aspects of obtaining food, visas, money to enable them to get married, worrying about a sheitel for a kallah, rebuilding chadarim and yeshivos... The Rebbe's every waking moment was completely devoted to chessed for others, to the point where he temporarily relinquished his own spiritual goals.

What for most people would have been "dayeinu, enough," was never enough for the Rebbe. When he had satisfactorily built the mosdos in the DP camps, he did not say dayeinu, but set his sights on America. Then he began to branch out to Montreal, South America, and many other places where he saw a need. Even then he did not say dayeinu. Instead, he turned his eyes toward Eretz Yisrael with the dream of building up the entire country and populating it with G-d-fearing Jews.

When enough mosdos were established, he turned his gaze toward providing inexpensive housing so young couples would be free to pursue spiritual goals and not be mired in budgetary concerns.

Later, he built orphanages for children and old-age homes, as well as a hospital for the sick and infirm.

He was pure chessed.

He raised copious sums for these projects and traveled the world at great personal sacrifice. He raised millions of dollars, keeping absolutely nothing for himself. He even insisted on paying rent for his apartment in Union City that was located in the yeshivah building. Millions of dollars passed through his hands, but he lived frugally and simply, not wasting

kallah to come to my house a bit later with an empty wagon. She should make sure the wagon is parked right under my upstairs window."

Then, he instructed R' Shmuel to make sure that when she came no one would be looking. The wagon came and the Rebbe himself went upstairs and began taking his own sheets, blankets, pillows, and towels, and those of his children. He literally tossed them out the open window straight into the wagon.

Now the widow could bring her daughter to the chuppah with a light heart.

As for the Rebbe's family?

They were surprised to discover that all their pillows, blankets, and sheets had disappeared, and they would have to make do until the money to buy new ones materialized.

The Rebbe's devotion to chessed was rooted in his illustrious ancestor, the Divrei Chaim of Sanz, who would never go to sleep if there was even one penny left in the house. Every single coin that the Divrei Chaim received had to be distributed to tzedakah that same day. The Klausenburger Rebbe followed in his path. Any money that came his way, whether for kvitlach or through fundraising, was consecrated for the various tzedakah causes and mosdos that he had built and for which he had assumed responsibility.

Indeed, he was kulo chessed. 📖



The Klausenburger Rebbe

THE REBBE WOULD NEVER GO TO SLEEP IF THERE WAS EVEN ONE PENNY LEFT IN THE HOUSE.

money on unnecessary items.

This devotion to chessed and to filling the needs of Klal Yisrael was already evident in his younger years when he was a Rav in pre-war Klausenburg. His gabbai, R' Shmuel Pollack, related: A destitute widow once came to the Rebbe crying bitterly. "I have no money," she sobbed, "and my daughter is getting married tonight. However, I don't even have money to buy her the most basic necessities that a kallah brings into the house, such as bedding, towels, and the like."

The Rebbe was in a quandary. He also didn't have a penny in the house. "You know what?" he told the woman. "Tell the

THIS WEEK'S DAF YOMI SCHEDULE:

JUNE / סיון

Table with 7 columns: SHABBOS, SUNDAY, MONDAY, TUESDAY, WEDNESDAY, THURSDAY, FRIDAY. Each column contains 'Bava Metzia' and a page number (101-107).

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JUNE / סיון

Table with 7 columns: SHABBOS, SUNDAY, MONDAY, TUESDAY, WEDNESDAY, THURSDAY, FRIDAY. Each column contains 'Gittin' and a page range (1:1-2, 1:3-4, 1:5-6, 2:1-2, 2:3-4, 2:5-6, 2:7-3:1).

I AM NOT A BIRD

A Daily Dose of Pesukim of Bitachon by Rabbi David Sutton

לְמַנְצַח לְדָוִד בַּה' חֲסִיתִי אֵיד תֵּאמְרוּ לְנַפְשִׁי גּוֹדֵי הַרְכָּם צְפוֹר

For the conductor, by David: In Hashem I have taken refuge.

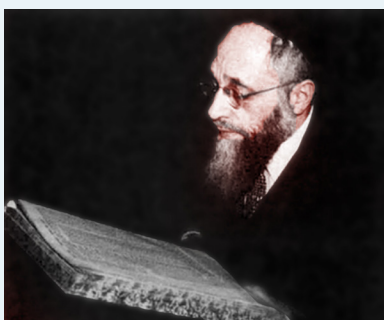
How dare you say to me, “Flee from your mountain like a bird!” (Tehillim II:1)

In this chapter of *Tehillim*, Shaul is pursuing David HaMelech and David is on the run. As each of his hiding places is revealed, he must run to seek shelter elsewhere. He compares himself to a bird, says the Malbim, because a bird flits from branch to branch without any apparent reason. However, David realizes that it only seems that he is being chased from place to place. He knows that in reality, he is always under Hashem’s shelter. The protection is constant. Only the location changes.

This is an important tool for life. At times, people feel that they are arbitrarily bouncing around, whether from job to job, house to house, school to school, or date to date. They may appear to themselves like birds, landing everywhere but resting nowhere. However, David HaMelech tells us that this is an illusion. Every spot in which a person lands is precisely where Hashem has sent Him, and always for a purpose.

When David HaMelech coordinates his escape with Yonasan (*I Shmuel* 20:22), they agree on a signal to warn David of danger. Yonasan would shoot an arrow, and if it landed close by, David was safe to stay where he was. If it landed far off, David should run, because Shaul was approaching. The far-off arrow means, *leich ki shilachacha Hashem, Go, because Hashem has sent you.*

R’ Elya Meir Bloch points out that it would seem more appropriate to say, “Go, because Shaul is chasing you.” He explains that this is not the wording because it is not the case. David HaMelech realizes that he isn’t running. He is only going where Hashem sends him, regardless of what causes him to leave. Likewise, wherever we end up going, for whatever reason we go, we too are being sent. We are always where we are supposed to be.



Rav Eliyahu Meir Bloch

EVERY SPOT IN WHICH A PERSON LANDS IS PRECISELY WHERE HASHEM HAS SENT HIM, AND ALWAYS FOR A PURPOSE.

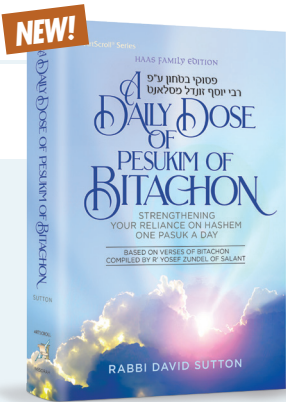
Every day, when we say our morning *berachos*, we confirm this idea for ourselves. The expression, *Hameichin mitzadei gaver, Who prepares man’s footsteps*, originates in *Tehillim* (37:23), which says, — *By Hashem are a man’s footsteps established.* As the Kabbalists explain, Hashem puts us where we need to be to “take out the sparks of holiness from that spot.”

There’s something spiritual to accomplish wherever we find ourselves, even in a traffic jam, even in a layover at the airport, even in the emergency room. When we are beset by the thought of “What am I doing here?” this is the answer.

The Midrash (*Bereishis Rabbah* 68:4) relates that a noble-woman asked R’ Yose ben Chalafta, “What does God do all day?” He answered that He makes matches (*shidduchim*). But I once heard from Dr. Jacob Greenwald that “matches” refers to a far broader idea. It means arranging the encounters of each individual: who will sit next to us on a bus, who will assist us at the bank, who will be our children’s teachers, who will be our neighbors? Wherever we are, whoever we meet, it’s all by design.

We may have no idea what these encounters are accomplishing. Are they repairing a sin? Opening a channel of *berachah*? Teaching us something we’ll need to know? Connecting us with someone who will play a role in our life’s story? All we know is *Hameichin mitzadei gaver* — God puts us where we’re supposed to be. With this belief, we never have to wonder, “What am I doing here?”

Wherever Hashem directs our steps, we find our purpose. If we stop asking “What am I doing here?” and ask instead, “What can I do here?” we will never doubt that we are exactly where we need to be. 📖



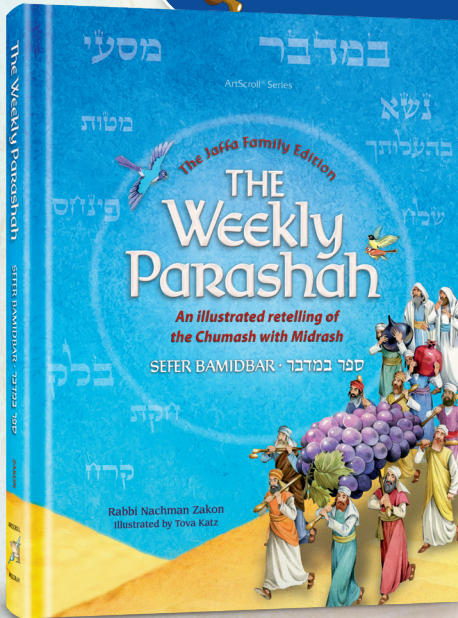
<p><i>This week’s Yerushalmi Yomi schedule:</i></p>	<p>JUNE / סיון</p>	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
		8	9	10	11	12	13	14
		Maaser Sheni 5	Maaser Sheni 6	Maaser Sheni 7	Maaser Sheni 8	Maaser Sheni 9	Maaser Sheni 10	Maaser Sheni 11

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Parashah for Children

פרשת במדבר



Counting Means Love

Boys and girls who collect things like marbles, cards, or stuffed animals often count them. They want to know exactly how many they have, because these things are precious to them. People who love money check the bank every morning to find out how much they have in their account.

What does Hashem love? Jews! And that is why we find the Jews being counted so many times in the Torah. The Jews were counted when they left Egypt, and again three months later after the sin of the Eigel HaZahav (Golden Calf). Now, on Rosh Chodesh Iyar, a year and two weeks after the Jews left Egypt, Hashem came to Moshe and commanded him to count the Jews again — for the third time in just over a year!

Final Count

Hashem wanted the Jews to be counted because it would be good for them. Imagine being face to face with Moshe and Aharon! What an honor! What an opportunity, what a moment! Moshe and Aharon blessed every single one who came to be counted.

Here is another reason for the count. The Jews were on their way to Eretz Yisrael to fight and conquer it. To be prepared properly, they needed to know how large the army would be. The soldiers were men between the ages of 20 and 60.

What did the final count add up to? 603,550. That's a lot of people, considering they had started out as a family of only 70 when they went down to Egypt. They became so many because of Hashem's special blessing.



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THE WEEKLY QUESTION

Question for Bamidbar:

What part of the avodah can a man who was not a Kohen do with his korban after it was brought to the Beis Hamikdash?

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 Emor question is: DEVORA BENGUIGUI, North Miami Beach, FL

The question was: How many different mumim are there that prevent a Kohen from doing the avodah?
The answer is: 140!



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