

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
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Heritage
Foundation

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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

OPEN TO BE INSPIRED

Rav Yaakov Bender on Chumash

שְׁלַח לְךָ אֲנָשִׁים. – *Send forth for yourself men (13:2).*

Rashi asks: Why is this *parashah*, *Shelach*, placed immediately after the account of Miriam's sin (of *lashon hara*)? Because she was punished over matters of speech...and these wicked people saw and did not learn their lesson.

I recall how my *rosh yeshivah*, Rav Shmuel Berenbaum, once asked a *bachur* to do something, but the *bachur* was not holding by it. Rav Shmuel repeated the request, more insistently, but the *bachur* could not hear where the *rosh yeshivah* was coming from. After another round, the *rosh yeshivah* said, "Okay, we'll talk another time," and walked away.

That afternoon, he delivered a *vaad* and asked what the *cheit* of the *meraglim* was — was it the *lashon hara* that caused such devastating punishment? Rav Shmuel read out the *Rashi* again and emphasized the words, "*Reshaim hallalu ra'u v'lo lakchu mussar*, these wicked people saw, and did not learn their lesson," making it clear where the problem lay.

V'lo lakchu mussar. They were not able to draw conclusions and apply it to their own lives. They were closed to *hashpa'ah*, unable to be inspired, unwilling to change. They could not "receive," *lo lakchu*, because the door to hearing was closed.

The *pasuk* says (*Yeshayah 55:3*), "*Hatu aznechem ulechu ailai shimu usechi nafshechem – Incline your ear and come to Me; listen and restore your soul.*"

Hearing is the key to any sort of growth.

I was once delivering a *shmuess* to junior high school boys, and I noticed some activity in the back of the room. It was unusual, and even though I waited for silence, the slight commotion persisted throughout the *shmuess*. I tried to ignore it and focus on the

message, but it was surprising.

As soon as the *shmuess* was complete, the two *bachurim* who had been busy with each other during the *shmuess* came up to me. Shmuli Seltzer was a sweet boy and a hard worker. He was also hearing im-

paired, and the only way he followed the weekly *shmuess* was by sitting in the front and reading my lips — but this week, he had come late and could not get to the front.

He had been alone in the back, resigned to the fact that he would not be able to follow the *shmuess*, when his friend, Moshe Blinder, came over.

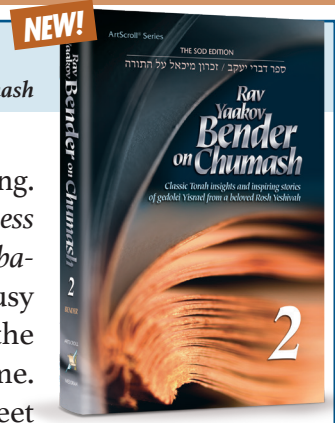
Moshe, in an act of perfect friendship, had taught himself sign language in order to communicate with Shmuli, and as I spoke, Moshe "repeated" each sentence to Shmuli using sign language. That had been the buzz in the back of the room!

I was deeply moved by the story, inspired by the purity and goodness of the *talmidim*. It was a reminder that welcoming handicapped *bachurim* or boys with other struggles to our *yeshivah* only enhances the *middos* of those around them and brings out the best in everyone.

I was determined to pay these boys back, and at Moshe's *bar mitzvah* I had my chance. I rose to speak, but instead of delivering a *derashah*, I shared the story with the audience, telling them of Moshe's selflessness and *achrayus*.

Then I called up a special guest to say *mazel tov*. Shmuli Seltzer came up, his face beaming with pride and pleasure, and communi-

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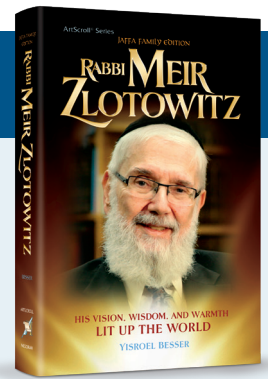


Rav Shmuel Berenbaum

MESORAH HERITAGE FOUNDATION

STRAIGHT FROM THE HEART

Marking the 6th *yahrzeit* of Rabbi Meir Zlotowitz zt"l, legendary founder of ArtScroll/Mesorah, on 30 Sivan



People who knew Rabbi Meir Zlotowitz's work schedule would marvel at his approach to *simchos*. This busy man was invariably early for special events, and he would be completely "present," engaged and emotionally invested in rejoicing with others.

To Reb Meir, relationships were important, and like any valuable item, they needed constant maintenance and attention.

Loyalty, he believed, was the truest measure of a man — and a *simchah* was the chance to show that devotion to family and friends. A *simchah* is a major moment in a person's life, Reb Meir would say, and if you consider a relationship significant, you should be with those you care about at their biggest moments.

Attending a *levayah*, he once told Rabbi Yechiel Spero, was an obligation, a *chiyuv*, and so it wasn't a true measure of *yedidus*; joining wholeheartedly in a *simchah* was a sign of real friendship.

Those *ba'alei simchah* who hosted events in snowstorms or torrential downpours remember the sight of Reb Meir's beaming face as he would come in, his wife Rachel at his side, as an obvious declaration that, no matter what, they were there.

A younger business associate received an invitation to the *chasunah* of Reb Meir's daughter, but he didn't go, reasoning that Reb Meir Zlotowitz didn't really care if he attended or not.

The next day, Reb Meir phoned him. "I invited you. How come you didn't come?"

Embarrassed, the acquaintance apologized and said nothing else.

A few weeks later, this same acquaintance was blessed with a newborn son. When the *avi haben*, the new father, entered his own shul at 6 a.m. for *davening* on the day of the *bris*, Reb Meir — whom the *ba'al simchah* hadn't even notified — was already in his *tallis* and *tefillin*, ready for *Shacharis*: his way of making a point about how much every individual adds to a *simchah* simply by being there.

"It was routine for him to remain at work until 9 or 10 o'clock at night," recalls a veteran ArtScroll editor, "but if he had a *chasunah* — not only in his own family, but even his friends' family — he could leave as early as 5 o'clock so that he could really participate in the *simchah*."

That was for happy occasions.

In times of difficulty, he was even more steadfast.

Nochum Silberman was sitting shivah for his father; on the first day, when only family was present, his friend Meir was there. Reb Meir came on the second day as well, and when he showed up on the third day, it became clear just how seriously he took his obligation as a *menachem*, a comforter. He came every day of *shivah*, simply to sit there and let Nochum know he cared.

•••••

Close friends noticed something poetic in Reb Meir's *ahavas haTorah*.

"His love for *talmidei chachamim* was very emotional, straight from his heart," says his close friend, Rav

Eliyahu Meir Klugman. "To him, there was no place more glorious than a *beis medrash*; nothing impressed him more than the sight of authentic *talmidei chachamim* sitting and learning."

In a tribute published in *Mishpacha* magazine following Reb Meir's passing, Rabbi Yehuda Heilmowitz writes: *I will always recall his enthusiasm as he handed me a still-warm copy of the Yerushalmi Gemara Maasros, which had come off the printing press a few hours earlier. At that point, ArtScroll had completed the Bavli project in English and Hebrew, spanning nearly 150 volumes in all, and was well into elucidating Yerushalmi — aside from its classic Siddur, Chumash, Tanach, Mishnah series, and an endless list of other works. I would have expected the release of a new volume to be a humdrum experience for Rabbi Zlotowitz, but he was so proud of the Yerushalmi Maasros that an unenlightened observer could easily have mistaken it for his first published work...*

The night *kollel* Reb Meir founded and carried in Lakewood, Nachalas Ahron, was unique. Along with gifting each *yungerman* with a box of books for *Chanukah* and a cash bonus before *Yamim Tovim*, he insisted that they be paid for the months of *Nissan* and *Tishrei*, when the *kollel* was closed (and other *kollelim* don't pay). "When a *talmid chacham* takes a break, it's also part of his growth," he said. 📖



Rabbi Meir Zlotowitz

Rabbi Aaron Brafman by Rabbi Shimon Finkelman



A Friday night walk home from *shul* with Rabbi Brafman, recall his son and sons-in-law, was an experience. Of course, he wished a good *Shabbos* to everyone he passed. But many times, he would stop and say something personal, inquiring about the family or a particular member of the family. It was part of his being fully focused on others.

Rabbi Brafman once said, “Tonight on the way home from *shul*, I passed a man who has been upset at me for thirty years. He sent his son to Yeshiva of Far Rockaway to get a good education, but he absolutely did not want him to become a black-hatted ben Torah who would devote many years to full-time learning after graduating high school. But that’s exactly what happened, and for a long time, the man would not forgive me.

“But tonight on the way home from *shul*, he greeted me with such a warm good *Shabbos*, I was pleasantly surprised. Maybe it’s because in all our conversations over the years, I never talked negatively and never knocked his own religious standards. All I did was encourage his son to keep on learning, keep on *shteiging*. I guess he finally understood that I only wanted what was best for his son, so he came to terms with it.”



Rabbi Aaron Brafman

Rabbi Aryeh Zev Ginzburg, a *rav* in the Five Towns, reflected on Rabbi Brafman’s *middas ha’emes*:

It happened once that Rabbi Brafman and I found ourselves at opposite sides of a communal issue. One day, he called to say that he wanted to visit my home so that we could discuss the matter. He was my senior by quite a number of years, but this did not stop him from coming to me instead of asking that I

come to him. Though he articulated his position well and spoke passionately, I did not change my view, as I had the backing of great *talmidei chachamim*. But I was very impressed by what drove Rabbi Brafman — he was *kulo emes* and truly felt that his position was *emes*. Our disagreement never became personal. At a *simchah*, he would come over to greet me and engage in conversation. If he heard that I had been to Eretz Yisrael and had visited Rav Elyashiv, he would call to ask me to relate what I had heard from the *gadol hador*.

Time passed and the matter about which we had disagreed was no longer on the table. One day, I received a phone call from Rabbi Brafman. He wanted me to know that with the passage of time, he understood my position better. At the time of the disagreement, he had taken a hard-line approach, but now he could see that a softer approach might have been called for.

I was astounded by the call. The discussion was no longer relevant. He was older than me. He did not owe me any apologies or explanations. He had called me for one reason: He was an *ish emes*, and if now he was able to better understand my position, he had to let me know that.

We met at a wedding when he was already suffering from his final illness. After greeting him, I asked for *mechilah* in case I had ever offended him in any way. He brushed my request aside, saying it was not necessary. Then I told him, “Rabbi Brafman, I have met many great people in the course of my life and have learned a lot from them. But I consider you my *rebbe* in the *middah* of *emes*.”

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cated, via sign language, his wishes to his good friend, Moshe Blinder. That was the speech, a short, powerful *derashah* about true *shmi-ah*, even from one who cannot hear. If there is true *ratzon*, the desire to take — to be a *lokei’ach* — then the doors of *hashpa’ah*, of inspiration, never close.

THIS WEEK'S DAF YOMI SCHEDULE:

JUNE / סיון-תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
17 כה	18 כט	19 ל	20 א	21 ב	22 ג	23 ד
Gittin 32	Gittin 33	Gittin 34	Gittin 35	Gittin 36	Gittin 37	Gittin 38

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JUNE / סיון-תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
17 כה	18 כט	19 ל	20 א	21 ב	22 ג	23 ד
Yoma 7:1-2	Yoma 7:3-4	Yoma 7:5-8:1	Yoma 8:2-3	Yoma 8:4-5	Yoma 8:6-7	Yoma 8:8-9

This week's Yerushalmi Yomi schedule:

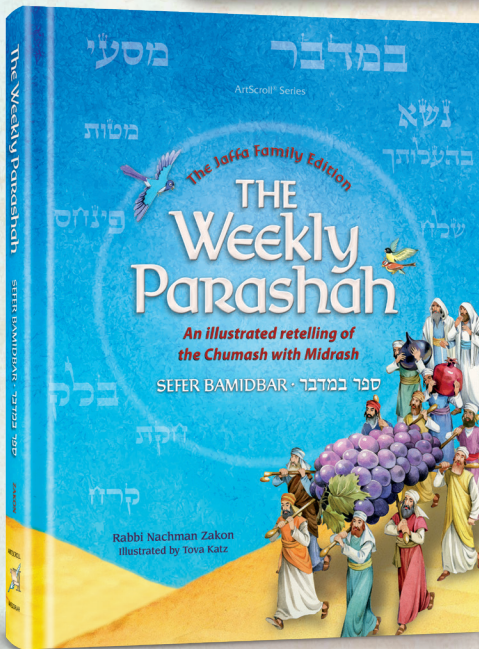
JUNE / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
17 כה	18 כט	19 ל	20 א	21 ב	22 ג	23 ד
Demai 49	Demai 50	Demai 51	Demai 52	Demai 53	Demai 54	Demai 55



Parashah for Children

פרשת שלח



FASCINATING FACTS

Do you remember that Hashem changed Sarah's name from Sarai to Sarah? How? Hashem took the letter "yud" away from Sarai's name and replaced it with the letter "hei" — from שרה to שרי. When that happened, the "yud" was upset. He complained to Hashem for taking him away from the name of such a great woman.

Hashem promised the "yud" that in the future he would become the first letter in a different tzaddik's name. When Moshe changed Hoshea's name to Yehoshua, the "yud" became the first letter in Yehoshua's new name!

The Mission of the Spies

Moshe told the spies to enter Eretz Yisrael from the south, and to spy out the country. Moshe gave them a checklist of what to look for.

- ▶ Is it a land that produces strong people or weak ones? To know, check if they are living in cities with walls around them. Strong people don't need to hide behind city walls to defend themselves. Weak people need to live in walled cities.
- ▶ Do many people live there, or just a few?
- ▶ Is the land good, flowing with healthy, clear sparkling water in springs and wells?
- ▶ Is the land fertile? Are there good crops and many trees?
- ▶ Bring back samples of the fruit.



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MASECHES	BEGINS
Succah	Shabbos, June 24
Beitzah	Thursday, July 20
Rosh Hashanah	Thursday, August 10
Taanis	Monday, August 28
Megillah	Thursday, September 14
Moed Katan	Shabbos, September 30
Chagigah	Thursday, October 12

- 27 DAYS
- 22 DAYS
- 18 DAYS
- 17 DAYS
- 17 DAYS
- 13 DAYS
- 13 DAYS

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