

AT THE ARTSCROLL SHABBOS TABLE

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פרשת נשא
"א סיון תשפ"ה
5785
JUNE 7, 2025
ISSUE #241
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DESIGN & LAYOUT:
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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

REPAIRING THE BREACH

The Power of a Vort by Rabbi Yissocher Frand

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִזְּשָׁה כִּי יִפְלֹא לְנָדָר נָדָר נָזִיר לְהִזִּיר לָהּ
Speak to the Children of Israel and say to them: A man or woman who shall dissociate himself by taking a Nazirite vow of abstinence (Bamidbar 6:2).

Rashi, citing Chazal (Sotah 2a), explains that the *parashah* of *nazir* follows immediately after the *parashah* of *sotah* because when a person witnesses the downfall of a *sotah*, he should take on a *nazir* vow and abstain from drinking wine so that he doesn't suffer the same ignominious fate.

Rav Yaakov Weinberg zt"l, the *Rosh Yeshivah* of Ner Israel, pointed out that we might have expected the opposite to be true. When someone witnesses a horrendous car accident in which a passenger died because he wasn't wearing a seatbelt, that generally gives him pause the next time he gets into a car. Even someone who hates seatbelts will think twice about flouting the law upon seeing a body carried off a highway after not buckling up.

Shouldn't the same be true for someone who witnesses the disgrace of a *sotah*? Shouldn't the image of the *sotah* being degraded be seared upon his memory, providing him with spiritual immunity from further sin? Why should such a person need to become a *nazir* as a barrier to sin?

Rav Weinberg answers that the healthiest way to avoid sin is to be so far removed from it that it never enters the realm of possibility in our minds. Seeing someone *else* sin — or even paying the price for their sins — moves the possibility a little bit closer to us. The sin just seems more doable now that we

know that someone else has done it.

One of the dangers of living in such an open society is that when we witness others transgressing or even hear about it, our own levels of *kedushah* are diminished. We may begin to entertain the thought of engaging in acts that lack *kedushah*. A person who witnesses a *sotah's* downfall must proactively counteract the spiritual weakness it introduces into his psyche by vowing not to drink wine, which can cause a person to act frivolously and eventually lead to sin.

Even the greatest *tzaddikim* are well aware of the damage of being exposed to sin, and take active measures to fight it.

Radin, where the Chofetz Chaim lived, was a tiny hamlet that had no *chillul Shabbos* whatsoever.

Until World War I, when the Chofetz Chaim was already in his mid-70s, he never witnessed someone desecrating Shabbos.

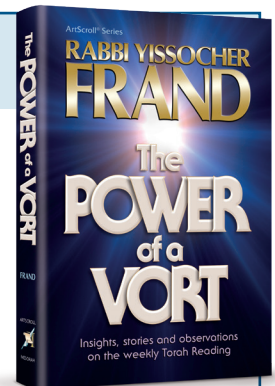
When the battlefield encroached on Radin during World War I, the entire population of the village picked up and moved into the interior of Russia for the duration of the war. The first Shabbos the Chofetz Chaim was in exile from Radin was the first Shabbos he saw desecrated

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Rav Yaakov Weinberg

**LAST WEEK, I
WAS CRYING FOR
SHABBOS-THIS
WEEK, I AM CRYING
FOR MYSELF.**



One day Jerry Natkin came to see Hacham Baruch. Jerry was a successful businessman, the owner of William Barthman Jewelers. At the time he was in the process of finalizing a deal with a major shopping center in Manhattan that would give him space on the ground floor for a large retail jewelry store.

"Rabbi," he said, "I was wondering if you can help me out."

"What do you need?"

"I need your help in arranging a contract."

"What kind of contract?"

"I'm about to open a new store in the city. It's a prime location, and I'm excited about the possibilities. But there is one issue that I need to iron out: Every store in the mall must be open seven days a week. In order for me to rent the space for my new flagship store, I need to find a way for the store to remain open on Shabbat. That's why I'm here.

I need the Rabbi to help me write the kind of contract that will allow me to take a non-Jewish partner just for Shabbat. The store will be mine six days a week and his on Shabbat."

"Jerry, I don't arrange those kinds of Shabbat contracts," Hacham Baruch told him. "They go against my principles. But if you want, feel free to find another rabbi who will do it for you."

"I don't want to go to another rabbi," Jerry insisted. "You're my rabbi."

"Jerry," Hacham Baruch said, "can I ask you a question?"

"Of course, Rabbi, what do you want to know?"

"Right now, do you have enough money to put food on the table?"

"Of course. The Rabbi knows that I'm a successful

businessman."

"Then why do you need to do this? I don't like these kinds of partnerships, and if you're already doing well and don't really need to do this, then I recommend that you back away from the deal and don't open a store that will be open on Shabbat, non-Jewish partner or not."



Hacham Baruch with Jerry Natkin

**BUT,
RABBI,
I'LL BE
MAKING
A LOT OF
MONEY
FROM
THIS
DEAL!**

"But, Rabbi, I'll be making a lot of money from this deal!"

The Rabbi looked at his congregant. "Jerry, listen to me. Don't do it."

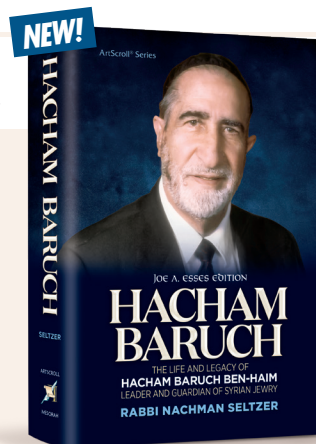
There it was. The Rabbi had spoken.

Jerry thought it over. In the end he decided to follow the Rabbi's advice and didn't sign the lease.

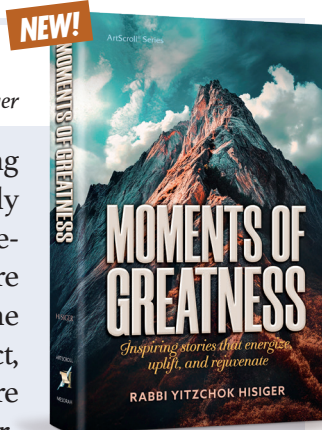
The conversation that Jerry had with the Rabbi took place in the spring of 2001. The following September, just a few months after his decision to back out of the deal he had almost closed with the management of the Twin Towers, terrorists crashed planes into the World Trade Center, destroying both towers and sparking wars with Afghanistan and Iraq. Had Jerry signed the deal, not only would his store have been completely destroyed, but there is a good chance that he would have been there when it happened as well.

But he wasn't there — because he obeyed his rabbi.

Until this day Jerry Natkin keeps a copy of the lease he almost signed but didn't thanks to Hacham Baruch. It's a reminder of the miracle that happened to him and a reminder of how important it is for a person to have a rabbi and to follow his advice. 📖



YOMI SCHEDULES FOR THIS WEEK:		SHABBOS MAY 31 ד סיון	SUNDAY JUNE 1 ה סיון	MONDAY JUNE 2 ו סיון	TUESDAY JUNE 3 ז סיון	WEDNESDAY JUNE 4 ח סיון	THURSDAY JUNE 5 ט סיון	FRIDAY JUNE 6 י סיון
	BAVLI	Shevuos 30	Shevuos 31	Shevuos 32	Shevuos 33	Shevuos 34	Shevuos 35	Shevuos 36
	YERUSHALMI	Pesachim 2	Pesachim 3	Pesachim 4	Pesachim 5	Pesachim 6	Pesachim 7	Pesachim 8
	MISHNAH	Avos 3:2-3	Avos 3:4-5	Avos 3:6-7	Avos 3:8-9	Avos 3:10-11	Avos 3:12-13	Avos 3:14-15
	KITZUR	95:12-End	96:1-5	96:6-14	96:15-97:9	97:10-End	143:1-9	143:10-18



It is very easy, R' Moshe Eliezer Rabinowitz would remark, to delegate jobs, making sure that everyone else is put to work. True greatness, he said, is when the “delegator” is the one working the hardest to see a task through. Yes, a person may ask for help, because one cannot do everything on his own. A human being is, after all, limited in his own capabilities. However, he must not be lazy. He must do his utmost, asking others to join only because it will increase the overall accomplishment.

R' Rabinowitz shared the following touching story.

R' David Twersky, the Skverer Rebbe of Boro Park, was an exceptional *baal chessed*. In particular, he helped many Yidden in the medical field, bringing them to the highest quality doctors, and seeing to it that patients were cared for in the best manner possible.

In one instance, a Jewish patient required surgery during the time of the

secular New Year holiday. The Rebbe contacted a top-notch surgeon and asked him to perform the surgery.

“I understand that this is your vacation and that it is difficult for you,” the Rebbe told him, “but there is a life in danger. Please, you must help this person.”



The Skverer Rebbe of Boro Park

**YOU
DIDN'T
TELL ME
THAT THIS
WAS YOUR
FAMILY
MEMBER!**

The surgeon was moved by the Rebbe's plea and agreed to perform the surgery. The surgery was scheduled to begin at night and was to take six hours.

As the surgeon was about to enter the operating room, the Rebbe was there to wish him success. The Rebbe then sat down and began saying

Tehillim along with the family members, remaining there throughout the night. In fact, he was there even as the surgeon emerged from the operating room many hours later.

“Rabbi,” the surgeon exclaimed in surprise, “you didn't tell me that this was your family member!”

The Rebbe shook his head. “No,” he said, “he is not a family member.”

“Then why were you sitting here praying through the night?” asked the doctor.

The Rebbe explained, “I was not going to call you to come here and spend the night doing surgery while I am sleeping at home in bed. If you are spending the night here, so am I! True, I cannot perform the actual surgery, but I can still be here with you, praying for your success!” 🙏

REPAIRING THE BREACH continued from page 1

— and the sight made him break down into copious tears.

The next week, when the Chofetz Chaim experienced *chillul Shabbos* again, he cried for even longer than he had the previous Shabbos.

“We understand why you cried so much last week,” the people who were with him said. “Witnessing *chillul Shabbos* for the first time was a traumatic experience, and you were so shocked by it that you cried. But by this week you should have expected it already. Why did you cry at all, and moreover, why did you cry with more intensity this week than you did last week?”

“The first time I saw another Jew violate the holy Shabbos,” replied the Chofetz Chaim, “I was crying for the problem itself. This week, it didn't hurt me nearly as much — and that's why I cried even more. I am concerned that I have become callous toward Shabbos because I have fallen from my own spiritual level and I no longer feel Hashem's pain when his children desecrate Shabbos.

“Last week, I was crying for Shabbos,” summarized the Chofetz Chaim. “This week, I am crying for myself.”

If the Chofetz Chaim considered himself spiritually vulnerable after witnessing *chillul Shabbos* when he was over 75 years old, how much more are we susceptible to becoming spiritually weak if we witness a sin being committed?

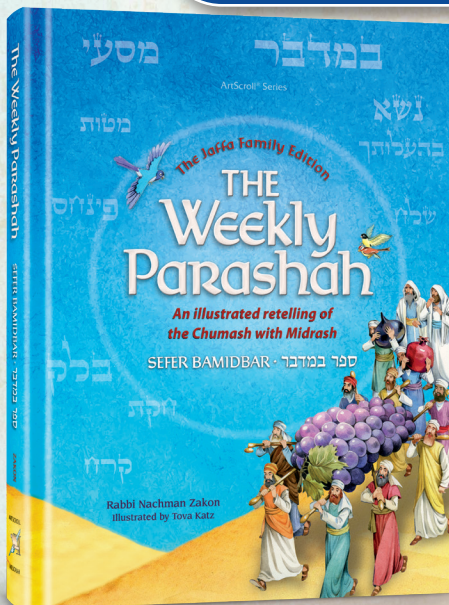
This is the message the Torah is imparting to us. If a *nazir* does not take on a vow of abstinence from wine, not only won't experiencing the *sotah's* downfall prevent him from sinning, it might actually lead him to sin.

A person who sees another sinning — and in today's world, we are exposed to such transgressions with frightening frequency — must realize that they have become vulnerable. Those sins no longer seem as distant and undoable as they were before. Although we may not have the *nezirus* vows today, when our spiritual firewalls are breached by witnessing others sinning or even being disgraced for their sins, we must repair that breach immediately to prevent ourselves from becoming corrupt. 🙏



Parashah for Children

פרשת נשא



Duchening

All over the world, except in Eretz Yisrael, Ashkenazim are blessed by the Kohanim only a few times a year: on Rosh Hashanah, Yom Kippur, and on the Yom Tov (but not Chol HaMoed) days of Pesach, Shavuot, and Succos. Sephardim outside Eretz Yisrael do it every day.

In Eretz Yisrael, most Ashkenazim and Sephardim receive all the wonderful blessings of Bircas Kohanim every single day. On Shabbos, Rosh Chodesh, and Yom Tov the Kohanim bless the people twice, once during Shacharis and again at Mussaf, and on Yom Kippur they do so during Ne'ilah as well.

No Peeking!

Don't try to sneak a peek at the Kohanim during Bircas Kohanim. No one looks at the Kohanim when they are blessing the Jews. Why? Because in the Beis HaMikdash, when the Kohanim gave a berachah to the people, the Shechinah (Hashem's Presence) rested on the Kohanim's hands and people were not allowed to see that. Today, we still want to remember the Beis HaMikdash, so we don't look.

Under the Tallis

What is happening under the Kohen's tallis? Facing the aron kodesh, the Kohen raises his hands to shoulder height. Palms down, he splits his fingers to make five spaces. After hearing the word "Kohanim," he begins to make the berachah over the mitzvah of Bircas Kohanim. Halfway through that berachah, all the Kohanim turn around, face the congregation, and complete the blessing. The congregation answers "Amen." Now the Kohanim are ready to bless the people.



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THE WEEKLY QUESTION

Question for Naso:

What does the word "duchening" come from?

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*.

Winner from the Acharai Mos-Kedoshim Issue: SHUA & MOSHE MOSKOWITZ, Jackson NJ

Question for Acharai Mos: What did the Kohen Gadol do when he entered the Kodosh HaKodashim on Yom Kippur for the fourth time? Answer: He removes the shovel in which the ketores was burning.



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