

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
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פרשת שלח
כ"ג סיון תשפ"ד
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RABBI YEHUDA MUNK
EDITOR

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MRS. AVIVA KOHN

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

THE WRONG CEMENT

Aleinu L'shabei'ach by Rav Yitzchok Zilberstein

מקושש עצים ביום השבת — *Gathering wood on the Sabbath day (15:32)*

Hashem orchestrates events in this world in a way that is meant to rouse his estranged children to become aware of His presence and return to Him, as illustrated in the following story.

Two building contractors, one religious and one irreligious, were neighbors and maintained an excellent relationship. Although they were not partners, they helped each other in various ways connected to their work.

One of the basic facts of construction is that cement hardens when it comes into contact with water. Since rain can cause cement to harden and become unusable for construction, contractors try not to leave sacks of cement exposed to the elements when rain is expected.

One Shabbos, ominous black clouds began to form, and the two contractors realized that it was about to rain. Rain had not been forecast for that Shabbos, however, and the contractors had left their sacks of cement outside. The impending rain was liable to ruin all of the cement and cause the contractors to incur a heavy loss.

The irreligious contractor ran over to his religious neighbor and asked him if he was willing to help him bring the sacks of cement to shelter.

His religious friend was appalled. "On Shabbos?" he asked in horror. "Do you think that I would desecrate Shabbos to prevent a financial loss? If Heaven has decreed that I should lose money, I will, and if not, I won't. But I certainly won't desecrate Shabbos to save my cement."

The irreligious contractor shrugged, and went to do the work by himself. He heaved the sacks of cement onto his back, loaded them into his vehicle, and brought them indoors.

A short while later, it began to rain, and all of the ex-

posed sacks of cement were ruined.

The irreligious contractor was planning to go back to his religious friend and gloat that his cement had been saved while his friend's had been ruined, but then Heaven showed him unequivocally that a person only benefits from keeping Shabbos.

What happened?

The contractor had been in such a rush to save his cement that he mistakenly brought the cement belonging to his friend indoors. The sacks that had been sheltered from the rain were those that belonged to his friend, while the sacks belonging to him had been left outside in the rain.

This incident had a profound impact on the irreligious contractor, who decided to become a *baal teshuvah* as a result.

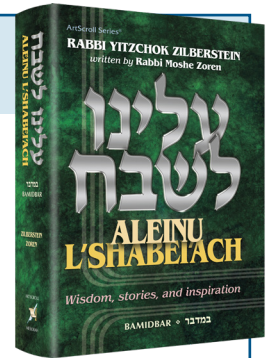
I told this story to R' Chaim Kanievsky, and I posed a number of halachic questions to him in connection with the story. For instance: Is the religious contractor permitted to use the sacks of cement that had been moved to shelter in a way that involved Shabbos desecration?

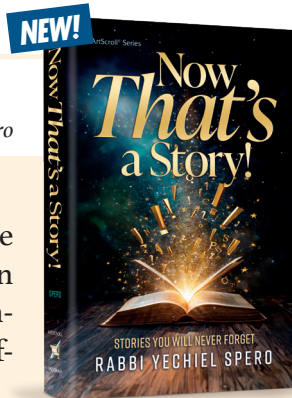
Another question: Is the religious contractor obligated to pay his friend for the work he did for him on Shabbos by bringing his sacks of cement inside?

The answer to the first question was that the religious contractor is permitted to use the sacks of cement, because he was vehemently opposed to having the cement brought in on Shabbos. If the cement was brought in against his will, using it is not considered benefiting from work that was done on Shabbos, especially since the irreligious contractor merely prevented him from incurring a loss.. 📖



Rav Yitzchok Zilberstein with his father-in-law
Rav Chaim Kanievsky





Rav Yisrael Aryeh Margolis, later known as the Premishlaner Rebbe of London, the patriarch of the prestigious Margolis family, lived in Galicia before World War II. There he enjoyed a close relationship with Rav Aharon of Belz. While he was blessed with a magnificent family, eleven children in all, he didn't have the means to support them. Rav Yisrael Aryeh hoped to find a job locally, but there were almost no opportunities, so he realized he would have to seek *parnassah* elsewhere.



Rav Yisrael Aryeh Margolis

The Belzer Rebbe, who was intimately aware of Rav Yisrael Aryeh's greatness in Torah and his exceptional care and love for all Yidden, recommended him for the position of rav in a city in Hungary. He praised Rav Yisrael Aryeh as a true *gadol*, one with the appropriate talents and capabilities to motivate and inspire the *kehillah*.

Eager to hire such an individual, the shul committee sent a *ksav rabbanus* and invited Rav Yisrael Aryeh to come and spend some time with the *kehillah*. He would speak publicly and meet the prominent members of the *kehillah*. Upon receiving their invite, Rav Yisrael Aryeh accepted the offer to visit the town, so he could see firsthand if it would be workable for his family. Galicia and Hungary were two different worlds.

In those days, there were only two trains a week from Galicia to Hungary. One of them departed on Wednesday and arrived on Sunday. The second one left immediately after Shabbos, arriving in the middle of the week.

Wednesday was not an option, because it included travel on Shabbos, so Rav Yisrael Aryeh chose to travel on Motza'ei Shabbos, immediately after davening Maariv at the *zman* of Rabbeinu Tam. His Chassidim organized a *minyán* for him right at the station.

But there was still one issue. Where would he wash for *Melaveh Malkah*?

To Rav Yisrael Aryeh, washing for *Melaveh Malkah* was non-negotiable. However, in those days, there was no way to access water on trains. Even at the train stops, there was no guarantee that there would be water available. So where would he wash?

After conducting some research, Rav Yisrael Aryeh discovered that the train was going to make one stop between Galicia and Hungary. Over there, he would be able to find water. Even better, the train was scheduled to arrive at the stop before midnight, which would allow him to wash before *chatzos*, the preferable time to eat *Melaveh Malkah*. With all the preparations out of the way and all the details ironed out, Rav Yisrael Aryeh boarded the train and headed toward Hun-

gary.

But on the way, he ran into some unexpected difficulty.

Indeed, there was one stop along the way, right on schedule. And, as planned, he hurriedly disembarked from the train and ran to retrieve some water so he could wash his hands for *Melaveh Malkah*.

But when he returned to the train, he encountered resistance. The Hungarian conductor, a virulent anti-Semite, refused to allow him to board the train again. Rav Yisrael Aryeh begged him to open the doors, but the conductor would not give in. Rav Yisrael Aryeh banged on the doors, pleading, but all he received was an antagonistic smirk in return.

The whistle blew. The train was departing the station.

He tried running after the train, but he quickly recognized there was nothing more to do.

Holding only a piece of bread in his hand, Rav Yisrael Aryeh watched as the train left the station. With his suitcases and all his personal items still on the train, Rav Yisrael Aryeh stood hapless and helpless at the station in the middle of nowhere. Deeply disheartened, it was time to decide where he wanted to go and how he would get there.

He realized it would be best if he headed home by foot, a journey of three days. After all his plans, and all the hopes *continued on page 3*

THIS WEEK'S DAF YOMI SCHEDULE:

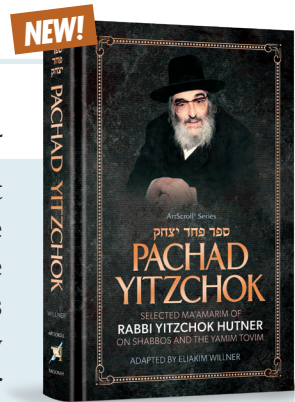
JUNE-JULY / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 ב' 4 Bava Basra	30 כ' 5 Bava Basra	1 ה' 6 Bava Basra	2 ו' 7 Bava Basra	3 ז' 8 Bava Basra	4 ח' 9 Bava Basra	5 ט' 10 Bava Basra

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JUNE-JULY / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 ב' 4 Gittin 6:4-5	30 כ' 5 Gittin 6:6-7	1 ה' 6 Gittin 7:1-2	2 ו' 7 Gittin 7:3-4	3 ז' 8 Gittin 7:5-6	4 ח' 9 Gittin 7:7-8	5 ט' 10 Gittin 7:9-8:1



Pachad Yitzchok Adapted by Eliakim Willner

The Talmud in *Chullin* 90b states, “Our Sages employ exaggeration”. At first glance, this statement is hard to understand. Why should our Sages employ exaggeration? In everyday conversation, we often dismiss a statement by saying, “Oh, that’s just an exaggeration!” Why would our Sages use a figure of speech that people usually disregard?

We will explain using the motion of the sun as an example. The sun itself moves vast distances through the sky, and we can see a small version of this motion on earth as the sun’s shadow moves. However, the distance the shadow moves is much smaller than the distance the sun actually travels in the sky.

From the example to our point: Our Sages **must** speak in exaggerated terms because otherwise, if they were to describe matters exactly as they appear to be to us, with our limited vision, our takeaway from their words would be no deeper than superficial appearances and would not encompass the depth our Sages perceive beyond those appearances – we would grasp only a fraction of the full reality; a miniscule version of the full reality; an abridgment of the full reality.

Our Sages understand that what the senses perceive

is merely a shadow, but from that shadow they are able to extrapolate the extent of the object casting the shadow and realize that it is orders of magnitude larger than the shadow itself. It is that larger reality that our Sages are attempting to communicate to us when they employ what appears to be an exaggeration.

To us, the words of our Sages appear to be exaggerations for we only perceive a shadow of reality, but objectively, from the standpoint of the larger picture that our Sages derive from the shadow but we do not, the “exaggerations” are strictly accurate.

Telling a child, “Look how the sun is moving thousands of miles an hour,” will sound to him like an exaggeration. But telling the same thing to someone familiar with the cosmos will be understood as the fact it actually is. What, in the larger, heavenly picture, is unadorned reality, appears to us earth-bound beings, who see only its shadow, to be an exaggeration. 📖

— Culled from *Shabbos – Kuntros Reshimos, Ma’amar 1*

MIXED MELODY ON THE TRUMPETS? *continued from page 2*

and dreams, he had never made it to his destination. He kept walking, enduring the bitter cold and brutal conditions, until he finally reached his town. Exhausted, he made up his mind that he would put on the best face possible. He would explain how it was all from Hashem, and this was all for the best.

But when he walked up to his house, he noticed through the window that the mirrors were covered, as if the people living there were in mourning. Confused, he knocked on the door and let himself in.

As soon as he entered, his family froze. And then they ran over to him, crying as if they had seen a ghost. What they were looking at defied logic.

After hearing bits and pieces, Rav Yisrael Aryeh began to make sense of all he was hearing.

The nine people with whom he had davened Maariv had witnessed him boarding the train. They had no doubt whatsoever that he was on board. Even his luggage was on the train.

But there had been a deadly train crash, with no survivors. And since Rav Yisrael Aryeh’s body had not been found, it was assumed that he had been buried underneath the deep snow.

Shuddering from the implications of what had just transpired, he realized that unquestionably, the *zechus* of *Melaveh Malkah* had saved his life.

Rav Yisrael Aryeh never did travel back to Hungary. Instead, he took a position in London, and that

is where he created his legacy. His children would go on to become rabbanim, Admorim, and community leaders, who warmed and inspired the heart of English Jewry.

Furthermore, residing in England, he and his entire family were saved from the horrors of the Holocaust, having left Galicia before the clouds of darkness descended upon European Jewry.

One nasty Hungarian anti-Semite had sealed off the doors, thereby opening the archway for generations of the Margolis family.

What an important lesson to remember.

Sometimes, it appears as if the doors of life are closing.

But in reality, a whole new world of opportunity may just be opening. 📖

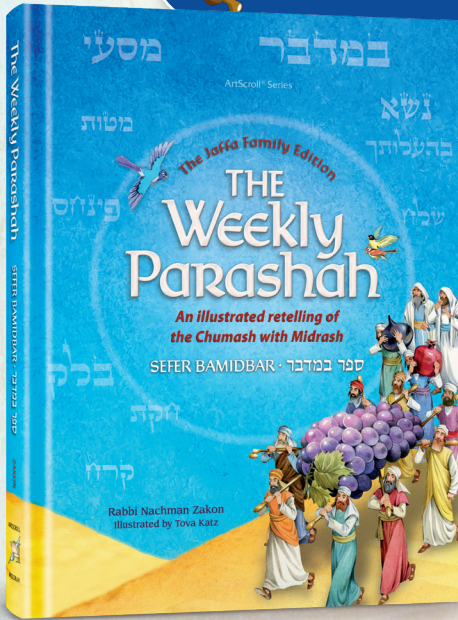
<p><i>This week's Yerushalmi Yomi schedule:</i></p>	<p>JUNE / סיון</p>	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
		29 ב	30 כ	1 כה	2 כז	3 ח	4 ט	5 י
		Maaser Sheni 26	Maaser Sheni 27	Maaser Sheni 28	Maaser Sheni 29	Maaser Sheni 30	Maaser Sheni 31	Maaser Sheni 32

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Parashah for Children

פרשת שלח



The Mitzvah of Challah – and Kosher Pizza

What goes in to making a kosher pizza? Of course, you need a mashgiach (kashrus supervisor) to make sure that all the ingredients of the pizza and all the ingredients in the store are kosher, and that the oven was turned on by a Jew. But there is one more important detail to know.

The mashgiach makes sure that a small piece of dough is taken off from every batch of pizza dough. This small piece of dough is called challah. If it wasn't taken off the dough, even if all the ingredients were kosher, the pizza can't be eaten.¹

This is because of the mitzvah of challah that is discussed in this parashah.

The mitzvah requires us to take off a small piece of dough from the batch, and to give it to a Kohen. The small piece that is removed is called "challah." (This is not the same as the challah that we eat on Shabbos.) It has the same law as terumah that is given to a Kohen.

Today, because Kohanim are tamei and are not allowed to eat this "challah," we burn the piece of dough in the oven or on the stovetop.

The mitzvah applies only to dough made of flour from one of the five grains: wheat, barley, oats, rye, and spelt.

Even though the mitzvah applies to both men and women, it is a special mitzvah for women.



¹ We also take challah from dough that's made at home, if it contains at least 2½ pounds of flour.

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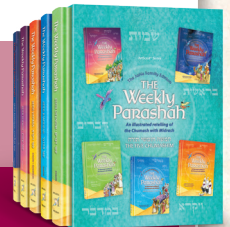
THE WEEKLY QUESTION

Question for Shelach:

Why was Calev given the area of Chevron?

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 Bamidbar question is: ELI GODICK, Kew Gardens, NY



The question was: 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? The answer is: Just shechita. But kabbalah, the catching of the blood in a vessel; holachah, carrying it to the Mizbei'ach; and zerikah, sprinkling the blood on the Mizbei'ach, could be done only by a Kohen.