

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת ראה
כ"ז אב תשפ"ד
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EDITOR
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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

TEARS FOR A LOST BROTHER

Living the Parashah by Rabbi Shimon Finkelman

כי יהיה בד אביון ... לא תאמץ את לבבך ולא תקפץ את ידך מאחיד האביון.

If there shall be a destitute person among you ... you shall not harden your heart or close your hand against your destitute brother (15:7).

It seems that as the years pass, there are more worthy organizations soliciting donations and more needy individuals knocking on our doors. Giving *tzedakah* can, at times, present us with what appears to be a difficult challenge. “Must I answer the bell again? Am I not entitled to a little peace and quiet after a long, hard day?” “I know that giving *tzedakah* is a great mitzvah, but I think I’ve already given my share this month.”

The *pesukim* we have quoted provide one response to such attitudes. The Torah begins by speaking of an *evyon*, destitute person, but it concludes with *achicha ha’evyon*, your destitute brother.

All Jews are in essence brothers. The Chofetz Chaim states: ... *In Heaven, the souls of the Jewish people are like one ... It is only in this world, where each soul is clothed in its own physical body and is involved in its own personal matters, that one sees himself as a distinct entity, apart from his fellow Jew. In truth, however, all Jews are one in a very real sense.*

In the 1980s, before the collapse of the Soviet empire, Agudath Israel’s Vaad L’Hatzalas Nidchei Yisroel, under the leadership of Rabbi Mordechai Neustadt, regularly sent *shlichim* (emissaries) to teach Torah in secret to small, courageous, irrepressible *baalei teshuvah* in the Soviet Union. Fraught with risk, these missions were blessed with great *siyata diShmaya*.

The late Rabbi Mordechai Shapiro, Rav of Congregation Beth Israel in Miami Beach, and his rebbetzin, were two of those *shlichim*. They had spent many hours at the Vaad office in New York prior to their departure learning the do’s and don’ts of such

a mission. They had been warned not to allow strangers to lure them into conversations that might jeopardize what they aimed to accomplish.

From the moment they landed in Moscow, they knew that they were being watched. As they left the airport to head for the hotel where they had booked reservations, an official pointed to a specific taxi and said, “That is the taxi you will take.”

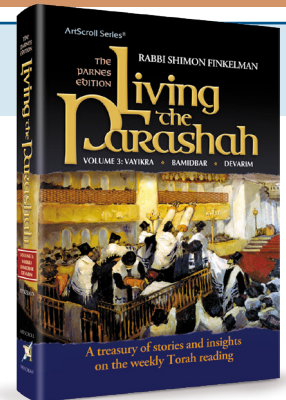
They entered the taxi, and immediately the driver struck up what was ostensibly a friendly conversation in Yiddish. “So where are you folks from? Florida? So how’s the weather there? Is it true that Florida has lots of palm trees? How long are you living there...?”

And then, in the midst of his idle chatter, the driver said with feeling, “*Aber alle Yidden zenen brider*” (“However, all Jews are brothers”).

The Shapiros froze. Was this a trap? Was the driver an agent of the KGB (secret police), trying to lure them into saying something incriminating? There was no way for them to know. Following the instructions they had received in New York, they did not respond.

The driver seemed to ignore their silence. He resumed his mindless chatter and then, a few minutes later, said once again with feeling, “*Aber alle Yidden zenen brider*.” Again, Rabbi and Rebbetzin Shapiro did not respond.

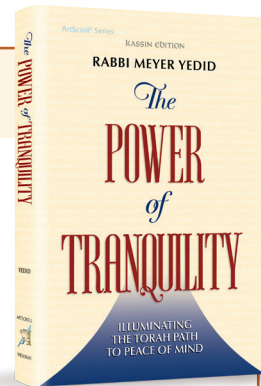
When they reached the hotel, the Shapiros paid the driver, checked in at the



(R-L) R' Mordechai Neustadt, R' Matisyahu Salamon, R' Abish Brodt and R' Ralph Zucker

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MESORAH HERITAGE FOUNDATION



An area that will build our children's inner soul is to help them realize that *Am Yisrael* are one. We are a family. We are all responsible for one another.

A couple once came to Rav Shimshon Pincus for *shalom bayis* counseling. In the course of the conversation, it emerged that one of the things that bothered the wife was that her husband wouldn't eat all the food she worked hard to cook for him. When Rav Pincus asked him, in private, why he wouldn't eat her food, he sheepishly explained that he had neglected his teeth for many years, and they had decayed to the point that he simply couldn't chew certain dishes she prepared.

"Why don't you fix your teeth?" Rav Pincus prodded.

"I don't have money," the man replied.

Rav Pincus was not a rich man by any stretch, but he took all the money he had at hand and gave it to this man. "Go get your teeth fixed," he said.

Somebody heard about this and just couldn't understand why Rav Pincus would squander so much money to get this man's teeth fixed. "Rabbi, you don't even have enough money for your own family," he exclaimed. "How could you give so much money to a person you barely know?"

"If this man would be my son," Rav Pincus replied, "would you ask me

why I'm giving him money to fix his teeth? Of course not! So what's the difference if it's my son or someone else's son — we are *all* Hashem's children."

We are all *banim l'Hashem*, we are all one family.

The infamous Beilis trial, in which a Jewish factory worker was on trial for the trumped-up charge of having murdered a non-Jewish child, placed the entire Jewish community of Kiev under threat, because the prosecution hired "experts" to



Rav Shimshon Pincus

WHEN ONE JEW ANYWHERE IN THE WORLD IS SUFFERING, ALL JEWS SUFFER WITH HIM.

testify that the Talmud considered non-Jews subhuman, which made it permissible for Jews to kill them.

One passage the Jews knew they would have to explain was the Gemara (*Kesubot* 61b; *Bava Metzia* 114a) that derives from a *pasuk* that only *Am Yisrael* are called *adam*, and gentiles are not. While Rabbi Yaakov Mazeh, the chief rabbi of Moscow, was preparing a long and eloquent defense of the "offending" passages in the Talmud that he would present at the trial, he received a letter from Rav Meir Shapiro *zt"l*, rosh yeshivah of Yeshivah Chachmei Lublin and founder of Daf Yomi. Rav

Shapiro, then the young rav of Galina in Ukraine, offered an explanation that Rabbi Mazeh used at the trial, at which Beilis was eventually acquitted.

There are several words used to describe *man* in the Hebrew language, Rav Meir Shapiro explained: *enosh, ish, gever*, and *adam*. Each of the first three options has a plural form: *anashim, ishim, gevarim*. The only one that has no plural is *adam*. Even when referring to a group, we still say *adam*.

"If there was a non-Jew standing trial here," asked Rabbi Mazeh, using Rav Shapiro's example, "would all other non-Jews be rushing to his defense? The reason we are called *adam* is because we are considered one unit, and when one Jew anywhere in the world is suffering, all Jews suffer with him. No other nation is like that, and that's why we are the only nation referred to as *adam*, in singular form."

When a young person feels connected to the Jewish people, he feels connected to Hashem Himself. That's why Hillel told the non-Jew that if he wanted to convert, he had to master: *v'ahavta l'reiacha kamocho, Love your fellow as yourself* (*Vayikra* 19:18), because that is a portal to the entire Torah.

We have to imbue in our children from the youngest age to respect, and show responsibility for, the entire Jewish people. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

AUGUST-SEPTEMBER / אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
31 אב 1	בב 2	בב 3	בב 4	בב 5	בב 6	בב 7
Bava Basra 67	Bava Basra 68	Bava Basra 69	Bava Basra 70	Bava Basra 71	Bava Basra 72	Bava Basra 73

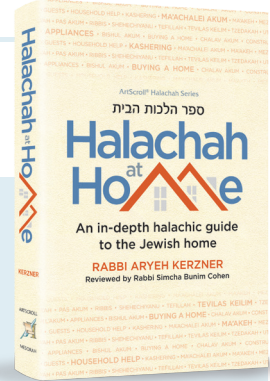
THIS WEEK'S MISHNAH YOMI SCHEDULE:

AUGUST-SEPTEMBER / אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
31 אב 1	בב 2	בב 3	בב 4	בב 5	בב 6	בב 7
Bava Basra 7:4-5	Bava Kamma 7:6-7	Bava Kamma 8:1-2	Bava Kamma 8:3-4	Bava Kamma 8:5-6	Bava Kamma 8:7-9:1	Bava Kamma 9:2-3

NEW! PART 1 OF A SERIES:
HALACHOS OF TEVILAS KEILIM

Halachah at Home by Rabbi Aryeh Kerzner, Reviewed by Rabbi Simcha Bunim Cohen



I. Basic Concepts of Tevilas Keilim
A. Is Tevilas Keilim a Mi'd'Oraisa Requirement?

THE HALACHAH

The obligation to *tovel* metal food utensils is *mi'd'Oraisa*, a Torah obligation, and the obligation to *tovel* glass food utensils is *mi'd'Rabbanan*, a Rabbinic obligation. In both cases one recites a *berachah* before *toveling*.

THE BACKGROUND

The Gemara (*Avodah Zarah* 75b) gives a source for the requirement to *tovel* new utensils that were purchased from a non-Jew. It is derived from the *pasuk* (*Bamidbar* 31:23) that describes the need to *tovel* the utensils taken from the Midianim after defeating them in battle. Most *poskim* (*Rashi* *ibid.* s.v. *zuza*; *Tosafos* *ibid.* s.v. *mayim*, etc.) understand this requirement as a *mi'd'Oraisa* obligation, based on the words, כָּל דְּבַר אֲשֶׁר יָבֵא בְּאֵשׁ תֵּעָבִיר, *Everything that comes into fire, you shall pass through fire, and it will be purified* (*ibid.*).

There is a minority opinion (*Ramban*, *Mattos*, *Kol Bo* 86; see *Rambam*, *Maachalos Assuros* 17:5) that the requirement is only *mi'd'Rabbanan*.

Halachah we assume that the

tevilah obligation of metal utensils is *mi'd'Oraisa* and the obligation to *tovel* glass *keilim* is *mi'd'Rabbanan*. In both cases a *berachah* is recited before *toveling*.

B. The Prohibition to Use a Utensil That Wasn't Toveled

THE HALACHAH

Besides the positive mitzvah to *tovel* *keilim*, there is also a Rabbinic



prohibition to use the utensils prior to the *tevilah*.

THE BACKGROUND

Even though we *pasken* that the mitzvah of *toveling* is *mi'd'Oraisa*, that refers only to the requirement to *tovel* the utensil before using it. However, *bedi'eved* food cooked or served in a utensil that wasn't *toveled* may be eaten (see *Igros Moshe* *Y.D.* II:41).

The *Mishnah Berurah* (*Biur Halachah* *O.C.* 323 s.v. *muttar*, based

on the *Yeshuos Yaakov* 120) writes that there is also a *d'Rabbanan* prohibition to use the utensil prior to its *tevilah*.

Thus there are two separate mandates regarding *tevilas keilim*:

- 1) The *mitzvah* to *tovel*.
- 2) The prohibition to use it without *tevilah*.

Nevertheless, food cooked in a non-*toveled* pot may be eaten.

C. The Reason and Nature of the Tevilah

THE REASON

The idea behind *tevilas keilim* is that a utensil must be immersed when its status is elevated upon entering the sanctified domain of a Jew.

THE BACKGROUND

The *Taz* (*Y.D.* 120:1) explains (see *Yerushalmi Avodah Zarah* 5:15) that the purpose of *tevilas keilim* is to elevate the sanctity of the utensil through *tevilah*, since the utensil is now entering the elevated ownership of a Jew. The *poskim* point out that this *tevilah* is similar to the *tevilah* of a convert, who *tovels* upon upgrading his spiritual identity. 📖

TEARS FOR A LOST BROTHER *continued from page 1*

front desk, and then made their way to their room. Rebbetzin Shapiro was about to begin unpacking when she looked up and saw that her husband was crying.

“Now,” said Rabbi Shapiro, “I know how Yosef HaTzadik felt when his brother Binyamin stood before him unaware of his true identity. The time for Yosef to reveal himself had not yet come, and Yosef was overcome with emotion. He therefore went into a private room and cried.

“Who knows? That driver may have been sincere and was desperately trying to reach out to us. And we could not respond.”

Alle Yidden zenen brider. A feeling of true brotherhood with all Jews impels special people to undertake dangerous missions to Russia, and to cry when they cannot acknowledge a stranger's overtures of brotherhood. As the Torah indicates with the term *achicha ha'veyion*, your destitute brother, a feeling of brotherhood should impel all of us to treat those in need with kindness and compassion. 📖

This week's Yerushalmi Yomi schedule:

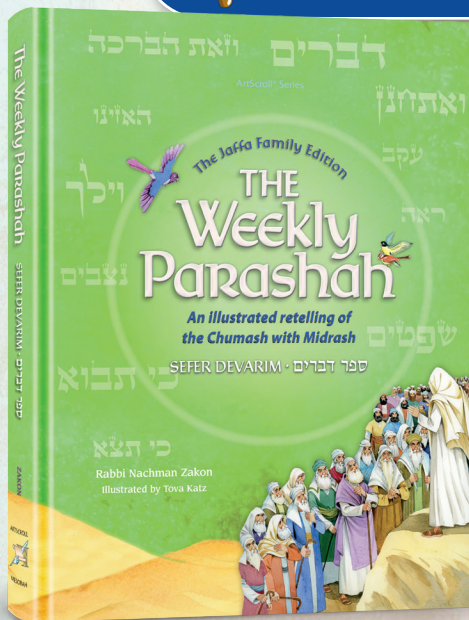
AUGUST-SEPT / אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
31 Challah 30	כז 1 Challah 31	כח 2 Challah 32	כט 3 Challah 33	ל 4 Challah 34	א 5 Challah 35	ב 6 Challah 36



Parashah for Children

פרשת ראה



SEPARATING TERUMAH AND MAASER

TERUMAH

The owner separates one-fiftieth and gives it to a Kohen. (This is what an average person gives; a generous person gives one-fortieth and a stingy one gives one-sixtieth.)

MAASER RISHON

The owner separates and gives to a Levi one-tenth of what remains after he has separated the terumah.

TERUMAS MAASER

The Levi separates and gives one-tenth of what he receives to a Kohen.

MAASER SHEINI/MAASER ANI

The owner separates one-tenth of what remains after he has separated the maaser rishon. Maaser sheini must be eaten in Yerushalayim and maaser ani is given to the poor. Maaser sheini is separated during years 1, 2, 4, and 5 of the Shemittah cycle; maaser ani is given during years 3 and 6 of that cycle.

One in Ten

After we harvest crops in Eretz Yisrael, we have mitzvos to do. We give a portion of the crop to a Kohen. Then one-tenth ("maaser") of what is left after the Kohen gets his share is given to the Levi. That's called maaser rishon. (The Levi will give one-tenth of his maaser to a Kohen.)

After we take off maaser rishon, another tenth is set aside. This is called maaser sheini/ani.

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THE WEEKLY QUESTION

Question for Re'eh:

Which two karbonos did people coming to Yerushalayim for Yom Tov have to bring?

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 Mattos-Masei question is: AKIVA ESRIG, Baltimore, MD

The question was: The shevatim told Moshe they would build areas for their cattle and cities for their children, but Moshe switched the order. Why? The answer is: The order of what the shevatim said showed that their business became before their children. Moshe was telling them that children come first!

