

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת בחקותי
כ"ד אייר תשפ"ד

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RABBI YEHUDA MUNK,
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

SAVED BY THE FORGOTTEN TEFILLIN

Aleinu L'shabei'ach by Rabbi Yitzchok Zilberstein, written by Rabbi Moshe Zoren

וְאֵת מִצְוֹתַי תִּשְׁמְרוּ

And observe My commandments (26:3)

During the past half-century, many open miracles have taken place in Eretz Yisrael. During recent years, as well, we have experienced countless miracles. Anyone who knows how to interpret the news correctly realizes that miracles are happening in Eretz Yisrael at every turn. Although our enemies have tried numerous times to attack us, the times that Hashem has saved us miraculously far outnumber the times that our enemies have succeeded in their evil schemes.

Eretz Yisrael today has not yet merited the fulfillment of the prophecies regarding the End of Days. Why, then, has our generation merited so many miracles?

It is true that Torah scholars confer a measure of protection upon the Jewish people, and we definitely rely on *bonei Torah* for protection. But the Jewish people also have eternal merits that stand in our stead throughout the generations.

I have heard from *gedolei hador* that the *mesirus nefesh* of Jews during the Holocaust is a great source of merit for the Jewish people, and protects us from our foes until this day.

The following is a powerful story about *mesirus nefesh* during the Holocaust that I heard from R' Yaffe of the United States:

My brother and I joined a group of gentile partisans who were hiding from the Nazis in the forests of Poland. This was an unusual arrangement, since partisan Jews generally formed their own groups,

but Hashem made it happen that my brother and I joined this particular group. Out of the dozens of partisans in the group, we were the only Jews.

Every group of partisans would appoint a scout to perch himself on an elevated lookout spot and watch to see whether the Nazis were approaching the area. One day, we received a chilling warning that a large group of German soldiers was approaching the part of the forest where we were hiding.

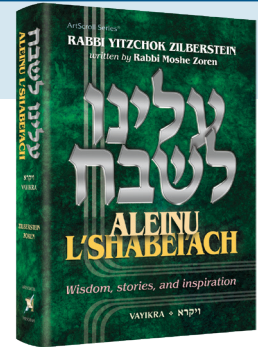
Within minutes, the entire group fled to the other part of the forest. My brother and I fled along with them, but when we arrived at our new hiding place, we realized that we had forgotten our *tefillin* in our first hiding place.

We were unsure what to do. On one hand, it was reasonable to assume that the Germans had already reached our first hiding place, and if we would return there we would be endangering our lives. On the other hand, we were the only Jews in the group, and there was no way for us to obtain another pair of *tefillin*. We also had no idea how long we would remain in this second hiding place, and if we did not retrieve our *tefillin*, it was very possible that we would not have the opportunity to fulfill the mitzvah of *tefillin* for a very long time.

We decided to go back to retrieve our *tefillin*. Before setting out on this perilous trip, we raised our eyes heavenward and said, "Master of *continued on page 3*

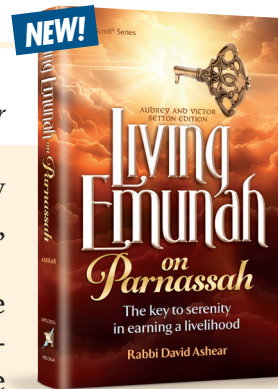


Rav Yitzchok Zilberstein



DEALING WITH THE COMPETITION

Living Emunah on Parnassah by Rabbi David Ashear



A business competitor presents a great challenge to a person's *emunah*. This person is taking away from my *parnassah*. Had he not snagged that customer, I would have gotten him, and so on. However, if instead of viewing the competitor as an obstacle he could view him as a tool to help strengthen his *emunah*, he will soar to great heights. We need to work harder on believing that Hashem is in charge of our *parnassah* and that nobody can take what is ours. At times, when we think people are taking from us, the reality is just the opposite.

Rav Chaim Palachi related that in his youth, three very prosperous people lived in his community, each with his own large business. One was in textiles, one was in timber, and one was in oil. Other businesses in that city sold the same commodities on a much smaller scale, and *baruch Hashem*, there was enough business for everyone.

One day, the young Rav Chaim overheard one businessman telling his friend, "We need to figure out a plan to get these three rich guys out of our city so we can take all their customers and become rich ourselves."

Rav Chaim told them, "You should know, no one is able to make more than Hashem decreed for him. Even if those wealthy people moved to another city, you would not gain one coin more than what you are currently earning."

The Rabbi continued with a

very powerful and valuable lesson. "These three wealthy individuals are all *yarei Shamayim*. They do many mitzvos and *maasim tovim* and they give an abundance of *tzedakah*. It could very well be that in the *zechus* of these people there is *berachah* for the entire city, and that is precisely why your businesses are also successful. Who knows, perhaps if those individuals left the city, the *parnassah* would leave as well, and no one would have the same *parnassah* they are earning now."

WE NEED TO BELIEVE IN HASHEM, THAT OUR COMPETITOR DOESN'T TAKE ANYTHING FROM US.

The two businessmen laughed at the Rabbi's words and resumed their conversation.

Some time later, news spread that the three wealthy businessmen were moving out of the city. A large *seudah* was organized, and everyone attended to bid them farewell.

In the middle of the meal, one of the rich men rose to speak. "*Baruch Hashem*," he said, "we have made enough *parnassah* here to last us a lifetime. We want to spend the rest of our days surrounded by the *kedushah* of Eretz Yisrael."

Many of the citizens were sad-

dened by this news, because these three men supported the community's every organization and cause. The second-tier businessmen outwardly appeared to share in the disappointment of the others, but inwardly, they were celebrating their opportunity to finally become wealthy themselves.

However, as Rav Chaim suspected would happen, shortly after the departure of the wealthy men, the *berachah* left as well. The greedy businessmen who were hoping to become rich ended up having to close their businesses. It was then they realized that not only had their competitors not taken anything from them, but they had been the catalyst for their *berachah*.

Rav Chaim concluded with a new explanation of the *pasuk* (*Vayikra* 19:18), *Ve'ahavta lere'acha kamocho, ani Hashem*. We are supposed to love our friend. Which friend? *Kamocho* — the one who is just like you, in the same line of business. Why? Because *ani Hashem*, because we need to believe in Hashem, that our competitor doesn't take anything from us. Only Hashem decides who gets what.

We hope that in the *zechus* of this kind of *emunah*, even more *berachah* will descend upon us from *Shamayim*. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

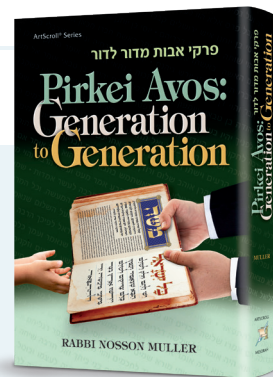
JUNE / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1 כד	2 כה	3 כו	4 כז	5 ח	6 ט	7 י
Bava Metzia 94	Bava Metzia 95	Bava Metzia 96	Bava Metzia 97	Bava Metzia 98	Bava Metzia 99	Bava Metzia 100

THIS WEEK'S MISHNAH YOMI SCHEDULE:

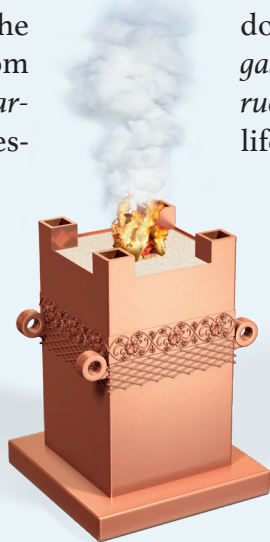
JUNE / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1 כד	2 כה	3 כו	4 כז	5 ח	6 ט	7 י
Sotah 9:2-3	Sotah 9:4-5	Sotah 9:6-7	Sotah 9:8-9	Sotah 9:10-11	Sotah 9:12-13	Sotah 9:14-15



ולא כבו הגשמים אש של עצי המערכה (פרקי אבות ה:ז)
The rains did not extinguish the fire on the Altar-pyre.

Despite the open sky over the place of the *Mizbei'ach*, the rain never extinguished the fire nor prevented it from burning strong. Many *mefarshim* explain that the message of this miracle is to teach us how important it is not to allow the *geshem* (the mundane and financial matters of our lives) to douse or diminish the fire of Torah and *avodah* that we do each day. It is tempting to cut short a *seder* to answer a



business call or leave shul early to be first to a deal, however, doing so is allowing our *gashmiyus* to overtake our *ruchniyus*. A person whose life is fashioned around living the proper way doesn't permit the mundane things in life to take precedence over the sacred ones.

Accordingly, we can understand why Hashem didn't just make a miracle that it

simply never rained in the area above the *Mizbei'ach*. By allowing it to rain on top of the fire, we glean this great lesson; despite the bounty pouring down upon us from Above, we must never allow it to deter our *avodas Hashem*.

Chida adds that the importance of this lesson is so great that even fire and water, two inherent foes, made a peace treaty with each other to not wipe each other out, all to exhibit this vital point! 📖

SAVED BY THE FORGOTTEN TEFILLIN *continued from page 1*

the Universe, we are risking our lives in order to perform your mitzvos, and we have no other objective in this trip. Please watch over us and protect us so that we are not harmed.”

When the gentile partisans in the group heard of our plans, they were aghast, and they warned us repeatedly not to endanger our lives by returning to our original hiding place. But we were determined to go back for our *tefillin*, and we set out despite their protestations.

We made every attempt to conceal our presence as much as possible, so we walked for many hours along the most winding paths of the forest. Finally, with Hashem's help, we reached our original hiding place and found the *tefillin* exactly where we had left them. To our surprise and relief, there was no sign of German presence in the area.

After resting for a short while and *davening Minchah*, we hurried to the other part of the forest to rejoin

the rest of the group.

We found them all murdered.

During the short time that we had been away from the new hiding place, the Nazis had discovered this hiding place and had attacked the group by surprise, massacring them all.

...

The impact of this *mesirus nefesh* resonates until our generation.

A story like this can also be used to answer the question of why bad things happen to good people. During their entire trip, the two brothers were undoubtedly asking themselves why Heaven had caused them to leave their *tefillin* in their original hiding spot, and why

they had to return to the part of the forest that they thought was the lions' den.

Only later did they discover that forgetting their *tefillin* — which they had thought was a bad thing — was what saved their lives. 📖



*This week's
Yerushalmi Yomi
schedule:*

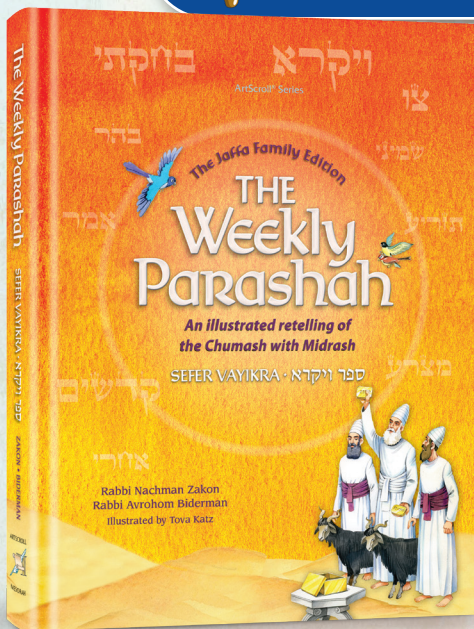
JUNE / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1 כד Maasros 44	2 כה Maasros 45	3 כו Maasros 46 <i>Mazel Tov!</i>	4 כז Maaser Sheni 1	5 ח Maaser Sheni 2	6 ט Maaser Sheni 3	7 י Maaser Sheni 4



Parashah for Children

פרשת בחקותי



Travel Light

In the first, second, fourth, and fifth years of the Shemittah cycle, farmers set aside 10 percent of what remains after terumah and maaser rishon were separated, as maaser sheini. That means that for every 10 pounds, one is set aside. (In the third and sixth years, instead of maaser sheini they set aside 10 percent as maaser ani, to be given to a poor person.)

Maaser sheini is holy and can't be eaten outside of Yerushalayim. The farmer has to bring his maaser sheini to eat in Yerushalayim.

What if there is so much maaser sheini that it won't fit on his wagon? Or what if the farmer wants to travel light, and not have

to carry heavy bags of produce to Yerushalayim? The Torah teaches that he can transfer the holiness of the maaser sheini onto money, and then simply bring the money to Yerushalayim. In Yerushalayim, he will use the money to buy food or korbanos that he is allowed to eat, and he will eat the food or meat from the korban there.

The amount of money the farmer uses for transferring holiness from the maaser sheini is the price of the maaser sheini produce, plus an additional 25 percent.



WIN A \$36 ARTSCROLL GIFT CARD!

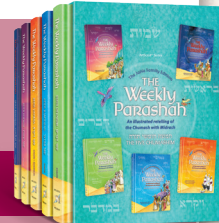
THE WEEKLY QUESTION

Question for *Bechukosai*:

What happens to an animal with a mum that someone was *podeh*?

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 Kedoshim question is: YEHUDA ROBENOV, Briarwood, NY



The question was: What is the first question that we will be asked in Heaven when we will be judged for how we lived our lives on this earth?
The answer is: If we were honest in business.