

AT THE ARTSCROLL SHABBOS TABLE

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א' אב תשפ"ה

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RABBI YEHUDA MUNK
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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

DRIVEN TO LEARN

Rav Yaakov Bender on Chumash 2

וַיָּבֹאוּ בְנֵי גָד וּבְנֵי רְאוּבֵן. . . עֶטְרוֹת וְדִיבֵן וַיַּעֲזָר וְנִמְרָה וְחֶשְׁבֹן וְאֶלְעָלָה וְשֹׁבֵם וְנָבו וְבָעַן.

The children of Gad and the children of Reuven came... Ataros, and Divon, and Yazer, and Nimrah, and Cheshbon, and Elalei, and Sevam, and Nevo, and Beon (Bamidbar 32:2-3).

In listing the lands in Eiver HaYarden, the areas chosen by the Bnei Gad, Bnei Reuven, and half of Shevet Menasheh, the *Targum Onkelos* provides details on the towns listed.

Cheshbon, he says, was Beis Chushbena, a place inhabited by those who made calculations, while the town of Elalei was Baal Devava, a place of fighters. Nevo, *Targum* says, was *beis kvurta d'Moshe*, the *kever* of Moshe.

The fact that it was Moshe Rabbeinu's resting place is important, but identifying the town this way and this way only would seem to be in marked contrast to the other places, in which the *Targum* either translated the words, such as Ataros as Machlelta, or tells us a detail about the people who lived there. Moshe Rabbeinu's burial place, however, was a feature that would eventually mark the place, but it did not define the town and it had not yet happened. Why does *Onkelos* switch his description of this one place?

The Chofetz Chaim famously commented that the largest cities on the map, Warsaw, Krakow, Vilna, Moscow, or St. Petersburg, had stars near their names, their letter bolded so that travelers could easily identify them. Smaller towns appeared on the map, but without any star. The smallest towns did not even appear on the map with anything more than a tiny dot.

"But even if Radin has no star on the government-issued map," he said, "in *Shamayim*, there is a big star on the map near Radin, because we have a yeshiva

where *bachurim* learn Torah."

R' Yitzchak Hutner told a story about a Yid who came to Vilna for the first time. He hired a coachman to drive him, and he sat in the carriage, learning from his Gemara.

The wagon driver turned to ask him what he was learning. The passenger, assuming the driver to be unlearned, gave a polite, curt answer.

The wagon driver was intimately familiar with the topic, and he engaged the passenger in a conversation on the *sugya*. The passenger was impressed and shared a question of his own. The driver had an answer, and a learned discussion ensued.

Finally, the passenger could not contain his curiosity, and he asked the question on his mind.

"In any town, you would be the rav. How is it that in Vilna you drive a wagon?"

The coachman explained that Vilna was a town filled with great *talmidei chachamim* and he was not unique just because he knew how to learn. This, he explained, was because of the Vilna Gaon.

"Is he the rav of the city?" asked the passenger.

"No," said the wagon driver, "he is not the rav."

"Is he the *maggid meisharim*?"

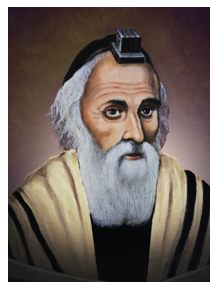
"No," came the reply.

"Is he the rosh yeshiva?" the passenger persisted.

"He was none of those things, and he is not even alive.

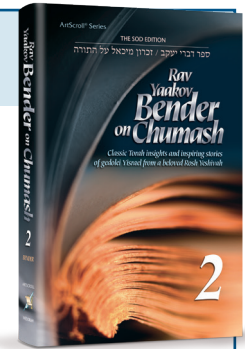
He was *niftar* over a hundred years ago," said the driver.

"So how did he make you a *talmid chacham*?" asked the scholarly passenger.

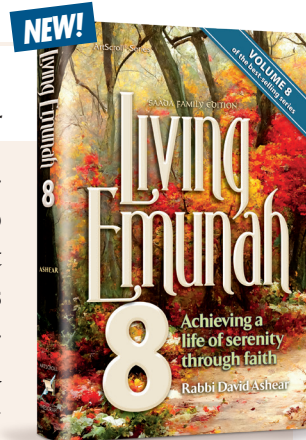


The Vilna Gaon

**IN ANY TOWN,
YOU WOULD
BE THE RAV.
HOW IS IT THAT
IN VILNA YOU
DRIVE**



continued on page 3



A yeshivah in Israel once rented a bus to take the students on an excursion. Whoever wanted a seat on the bus had to pay in advance and was given a ticket with his seat number on it.

On the day of the trip, Binyamin* boarded the bus and found someone else sitting in his seat, the one he had paid for. This other student had not paid for a seat at all. Binyamin headed toward the person in charge to ask him to remove the boy from his seat. One of the rabbis saw what was happening. “*Vatranus*,” he instructed, “giving in on your rights, is a very virtuous *middah*.”

The boy said, “But Rabbi, I paid, and he didn’t.”

The rabbi replied, “*Vatranus* is not when you’re 99 percent right and the other party is 1 percent right; it’s when you are 100 percent right and you still give in.”

Although we hear many stories about the great *segulah* of *vatranus*, it’s never enough. We always need *chizuk* in this area, because it’s so hard to give in — especially in the heat of the moment.

R’ Bergman* told me there were two boys in his yeshivah who constantly argued with each other. It bothered him a great deal, and it was having a negative effect on the rest of the yeshivah.

One day, he called a meeting with these boys and taught them the unbelievable *segulah* of giving in and making peace. “Give

in to each other and make *shalom* and then you can ask Hashem for whatever you want.” The boys were moved by the rabbi’s plea, and they agreed to make peace.

About five weeks later, one of the boys came back to the rabbi to thank him. “Hashem answered the *tefillah* I made that day,” he said. “I asked Hashem to bring my unmarried thirty-year-old brother his *shidduch*. The very next day the *shidduch* was suggested and now, five weeks later, we are about to celebrate the engagement!”



Rav Elimelech Biderman

**IN MY STORY,
WE GAVE IN
BEFORE THE
FIGHT EVEN
STARTED!**

The following year, R’ Bergman made a *bris milah* for his first (and, as it turned out, only) son in the yeshivah. The second of the formerly squabbling boys came to him at the *bris milah* and said, “Hashem answered my *tefillah*.” He explained: “R’ Bergman had four girls and expressed his desire to have a boy. I prayed to Hashem that day for the rabbi to have a boy and, *baruch Hashem*, here we are celebrating the *bris milah*.”

The power of *vatranus* is amazing.

R’ Elimelech Biderman told a story about one of his own *talmidim*, which took place not long ago.

The man and his wife rented a hall for a *sheva berachos* they were hosting on Leil Shabbos. They

came on Friday to set up and saw that the venue was already prepared for a different *sheva berachos*.

The wife told her husband, “Let’s just be *mevater* without telling anyone anything, and leave now. Being *mevater* always gains.” The husband agreed, and they found a different shul that let them use a room for their *simchah*.

The woman later shared that her father was scheduled to undergo surgery to remove a cancerous growth that same week. When the surgeons opened him up to remove it, they saw that it was gone!

The husband told R’ Biderman that he remembered a similar story R’ Biderman had told just a couple of weeks before, which gave him the *chizuk* to be *mevater*, and now he experienced a *yeshuah* as well. “However,” he added, “in your story, Rabbi, the people were already fighting and then one party gave in. In my story, we gave in before the fight even started! You see from here that the *segulah* of being *mevater* works even if there never is a confrontation.”

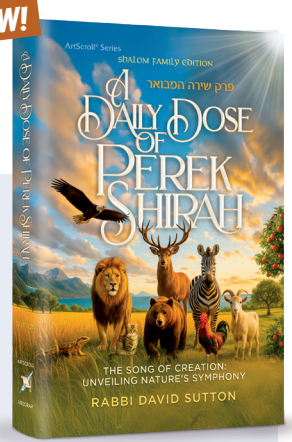
It is absolutely true that being *mevater* always gains. We don’t always get to see the immediate benefits of it, but we can rest assured that Hashem appreciates every effort we make when being *mevater* and He will reward it at the proper time. 📖

	SHABBOS JULY 26 א אב	SUNDAY JULY 27 ב אב	MONDAY JULY 28 ג אב	TUESDAY JULY 29 ד אב	WEDNESDAY JULY 30 ה אב	THURSDAY JULY 31 ו אב	FRIDAY AUGUST 1 ז אב
BAVLI	Avodah Zarah 38	Avodah Zarah 39	Avodah Zarah 40	Avodah Zarah 41	Avodah Zarah 42	Avodah Zarah 43	Avodah Zarah 44
YERUSHALMI	Pesachim 58	Pesachim 59	Pesachim 60	Pesachim 61	Pesachim 62	Pesachim 63	Pesachim 64
MISHNAH	Zevachim 4:5-6	Zevachim 5:1-2	Zevachim 5:3-4	Zevachim 5:5-6	Zevachim 5:7-8	Zevachim 6:1-2	Zevachim 6:3-4
KITZUR	189:6-191:End	122:1-6	122:7-11	122:12-123:2	123:3-124:3	124:4-11	124:12-20

SONG OF THE UNKOSHER DOMESTICATED ANIMAL

A Daily Dose of Perek Shirah by Rabbi David Sutton

NEW!



בְּהֵמָה גֹּסֶה טְמֵאָה אוֹמֶרֶת: יֵגִיעַ כְּפִידָּ כִּי תֹאכַל אֲשֶׁרִיד וְטוֹב לִי.

The large unkosher animal says: When you eat of the labor of your hands, you are praiseworthy (Tehillim 128:2).

Wild animals do not have to “work for a living.” The *sefer Birkas HaShir* explains that they dwell in the fields and forests, and they are created with the instincts they need to survive. However, when the winter comes and the prey is not as abundant, wild animals suffer from hunger. As the *pasuk* says (*Tehillim* 34:11), *kfirim rashu v’ra’eivu, Young lions may want and hunger.*

However, the docile unkosher farm animals work hard for their owners, and in return, their owners feed them. They never lack. As *Yirmiyah* (17:7) tells us, *Baruch hagever asher yivtach b’Hashem v’hayah Hashem mivtacho, Blessed is the man who trusts in Hashem, then Hashem will be his security.* The animals entrust their survival to their owners, and we learn from them to trust our survival to our Owner, Hashem, Who will always take care of our needs.

Yeshayah (1:3), speaking for Hashem, rebukes the Jewish people for not recognizing this, *yoda shor koneihu vachamor avus ba’alav Yisrael lo yada ami lo hisbinen* יָדַע שׁוֹר קִנְהוּ וְחֹמֹר אָבוּס בְּעֵלָיו יִשְׂרָאֵל לֹא יָדָע עַמִּי לֹא הִתְבּוֹנֵן, *An ox knows its owner and a donkey its master’s trough; but Israel does not know. My nation does not comprehend.* Therefore, says the donkey, “Learn from me. Work for your Master and He will take care of you.”

The *sefer Yeshuah V’Rachamim* by R’ Yehoshua Sofer discusses the fate of the non-kosher animals in contrast to the kosher animals. It seems that the kosher animals have a much more elevated destiny: they are slaughtered, cooked and eaten according to the Torah’s laws. A blessing is said over them. They are digested by a Jew, imbuing him with health and energy to serve Hashem. The non-kosher animal’s lot appears to be dismal by comparison. However, it too plays a role in the picture of *avodas Hashem*.



**I’M NOT MADE TO FLY.
BUT I CAN DO THINGS
AN EAGLE CANNOT.**

It serves as a mode of transportation, carries burdens, ploughs the fields and performs many other functions that enable man to serve Hashem. This teaches us that every person, as well, has a part in Hashem’s plan. Each of us is created to fulfill our own personal mission, and when we do it to the best of our ability, we find our unique fulfillment in life.

There is a fable about two cows that noticed an eagle flying high in the sky. One of the cows longed to do the same. His companion told him he was being foolish; cows can’t fly. Nevertheless, the cow decided that he would give it a try. He went up a mountain and jumped off, quickly ending his experiment and his life. The other cow absorbed the lesson: “I’m not made to fly. But I can do things an eagle cannot. I can run, I can pull wagons, I can plough the earth.

And that’s what I will do.”

The horse and the donkey cannot be a meal for a Jew. They cannot ascend to Hashem as a *korban*. Rather, they live a workaday life and are rewarded with their daily meal from their owner’s hand. But they, too, have something to sing about — *When you eat of the labor of your hands, you are praiseworthy.* Furthermore, the Gemara (*Berachos* 8a) says of the person who works for his living, “It is good for you in this world and good for you in the next world.”

The large farm animal tells us not to become focused on status, fame, or great accomplishments. Some people are in the world to acquire those things and some people are not. But we’re all here to serve our Master in the way He designates for us. That’s what makes us worthy of praise.

PRACTICAL TAKE-AWAY

What are the roles you play in life that no one else could fulfill as you do?

DRIVEN TO LEARN continued from page 1

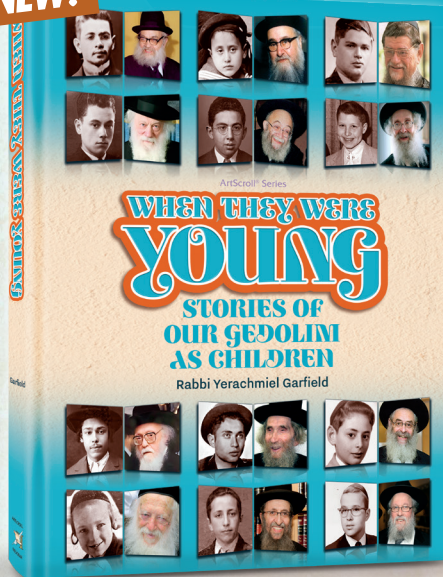
“*Veil ehr iz duh gevehn!* Because he was here!” said the driver emphatically.

There are features in the history of a town that are so monumental, so immense, that they mark the town forever and the place lives on, forever bound up with that event or person-

ality. Vilna will forever be associated with the man who learned Torah in a room with the shutters drawn. It is his city, and no other detail means as much to a Torah Jew. 📖

NEW!

When They Were Young



Rabbi Ovadiah Yosef

Ovadiah Yosef was born in 1920 in Baghdad, Iraq. His parents were Chacham Yaakov and Georgia. When he was four years old, he immigrated to Yerushalayim with his family. He first learned in Talmud Torah Bnei Tzion. When he was only twelve, he joined Yeshivat Porat Yosef, a yeshivah for much older *talmidim*. As a young man, Ovadiah was already delivering *shiurim* and writing *sefarim*.

In 1944, he married Margalit Fattal. Because of the hunger and poverty in Yerushalayim, the couple eventually moved to Cairo, Egypt.

In Cairo, Chacham Ovadiah taught in a yeshivah and was head of the *beis din*.

They returned to Eretz Yisrael in the 1950s.

Chacham Ovadiah served as a dayan in the *beis din* in Petach Tikvah and also in Yerushalayim. In addition, he opened a yeshivah for Sephardim. In 1973, he was elected Sephardic chief rabbi of Israel.

Chacham Ovadiah dedicated himself to helping and leading the Sephardic community.

He passed away in 2013.

AWAKENING THE GENIUS

RABBI OVADIAH YOSEF

הרב עובדיה יוסף זצ"ל

Position: Sephardic chief rabbi of Israel; main posek for the Sephardic community

Place: Yerushalayim

Publications: *Yabia Omer*, *Yechaveh Daat*, and others

Birth: 1920 **Petirah:** 2013

Known for: His role as a leading Sephardic authority and chief rabbi of Israel; his wide-ranging knowledge of Torah



As a young child, Ovadiah had a strange sleep schedule. He would often sneak out of his bed after everyone was sleeping, just so he could learn. And since he was very bright and learned so much on his own, he found school boring. The combination of late nights and boring classes made Ovadiah doze off during class.

A STORY FROM HIS YOUTH

Ovadiah's *melamed* was not happy that he was sleeping in class. Every time Ovadiah fell asleep, the *melamed* would punish him. In turn, Ovadiah's mother was not happy that her son was being punished. She discussed the situation with the *melamed*, and then the principal.

The *melamed* did not want Ovadiah in his class if he kept dozing off. The principal was going to expel him from the school. But on the way out of school, Ovadiah and his mother met the *mekubal* Chacham Ephraim Cohen. Chacham Cohen was one of several *mekubalim* who learned in a separate section of the yeshivah. He already recognized Ovadiah's potential. He said, "The boy remains, whether he learns or doesn't learn, comes or doesn't come, sleeps or stays awake. He must not be sent away from yeshivah. You can expel me, but not him!"

In the end, Ovadiah was moved to an older class, where the learning was on a higher level. Ovadiah did not find the class boring, and he stayed awake.

And he kept on learning and learning.

WIN A \$36
ARTSCROLL
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THE WEEKLY QUESTION

Question for Mattos-Masei:

Let's do some math: Is 3,000 amos longer than a mile, shorter than a mile, or is that a machlokes?

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 for Korach: ZEVI YANKOVICH, Brooklyn, NY

Question for Korach: Which Matnas Kehunah is still given to Kohanim today? Answer: Five silver coins are given to a Kohen at a pidyon haben.



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