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RABBI YEHUDA MUNK
EDITOR

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MRS. AVIVA KOHN

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

HOW R' AHARON BUILT LAKEWOOD

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

מה טובו אהליך יַעֲקֹב — *How goodly are your tents, O Yaakov (Bamidbar 24:5)*

Rav Aharon Kotler managed to accomplish something that many other *gedolei Torah* did not manage to do: establish a vibrant yeshivah on the spiritually parched soil of America that would eventually become a magnet for tens of thousands of young scholars.

Much has been said about the *gaon* who established the glorious Lakewood Yeshivah, and many reasons have been given for his unique success. I wish to tell a story that demonstrates one of the reasons why he succeeded.

When the Lakewood Yeshivah began to grow in size and to develop a reputation as a superb *makom Torah*, larger facilities were required in order to house all of the students. The yeshivah's administration had to construct an additional building, at an estimated cost of \$100,000 which, 50 years ago, was a fortune.

To raise funds for the new building, the yeshivah held an elaborate dinner, which was attended by the greatest Jewish philanthropists in America. At the dais sat the Rosh Yeshivah, R' Aharon Kotler, along with the members of the yeshivah's board. In their speeches, the board members spoke about how the new building would contribute greatly to the flourishing of the Lakewood yeshivah and benefit American Jewry in general.

During the dinner, two great philanthropists suddenly stood up and declared that they were prepared to donate \$75,000 to the building campaign, but with one condition: that another philanthropist sitting in the hall — and they gave his name — would also donate \$5,000 toward the building.

When this man heard what had been said, he was incensed. "What right do you have to tell me what to do with

my money?" he said angrily. "Is this how you are going to get money out of me: by forcing me to contribute?"

A short intermission was quickly announced, and as the guests at the dinner got up from their seats, the board members gathered to discuss what had just transpired. They all agreed that because donations of \$75,000 were hardly an everyday occurrence, they had to do everything in their power to make sure the pledge materialized. The question was how to get the third philanthropist to agree to the condition of the first two.

The idea they came up with was as follows:

They would speak to the third philanthropist privately and tell him that there was no need for him to take \$5,000 out of his own pocket. Instead, he could approach his friends and associates for donations, and since the Talmud teaches that a person who causes another person to do a mitzvah is greater than the one who actually does the mitzvah, it would be considered as though he himself had donated the entire \$5,000. In that way, the condition of the two philanthropists would be fulfilled and the yeshivah would receive the promised \$75,000 donation.

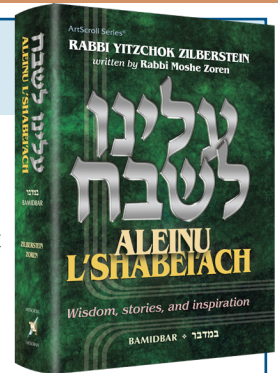
When R' Aharon heard this suggestion, however, he categorically refused to have the matter handled in this way. He turned to the members of the board and said, "Torah is built only with truth. Anything that veers even slightly from the truth is not suited to the way of Torah, and will therefore not succeed. If the two

continued on page 3



R' Aharon Kotler

**WE CAN'T FOOL THE
OTHER TWO BY HAVING
HIM RAISE MONEY
FROM HIS FRIENDS.**



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CHESSED

SPINE OF STEEL, HEART OF GOLD

Angel of Mercy by Shoshana Friedman

Every year before the holiday season, Mrs. Lubling visited Mr. Ezra Erani, a veteran member of Brooklyn's Syrian-Jewish community, at the Manhattan office of his business, Enchante Accessories. There, with keen insight, she selected items from his stock of home accessories as gifts for the doctors and nursing staff who helped Bikur Cholim in many ways.

"These vases are very pretty, the nurses will like those; can you give me twenty of them, please?" she instructed his assistant. "And the candy dishes will be perfect for the secretaries; we'll take eight of those.

And then, for the ER staff, I think they'll like the tea sets..."

Mr. Erani always marveled at the way she kept a running catalogue of the staff — and their likes and dislikes — in her very sharp mind. Maybe that's why he wasn't surprised to see her finely honed insight employed in a completely different area.

It happened in the late 1990s, when he got a phone call. "Bubbele, do you hear me?" the voice said.

Mr. Erani knew it had to be Mrs. Lubling on the phone. No one else in the entire world would call a Syrian businessman *bubbele*.

"Bubbele, I need your help. There's a boy from Yeshivat Porat Yosef in Israel who flew in for treatments. He has Hodgkin's disease and he'll be here for a while. He's staying with a wonderful family and they're doing what they can to make it easier, but I want you to visit him and cheer him up — he feels very alone."

Mr. Erani quickly took down the address of the family that had graciously offered to host the young man and his mother. Then he drove to the Kensington neighborhood bordering Boro

Park, knocked on the door, and was led to a comfortable basement unit. There he met Nissim — a thin, frightened sixteen-year-old — along with his mother.

It took just a few minutes for Ezra to realize that beyond the intimidating medical treatments and pain of being so far from the rest of the family, the pair was suffering from

NO ONE ELSE WOULD CALL A SYRIAN BUSINESSMAN BUBBELE.

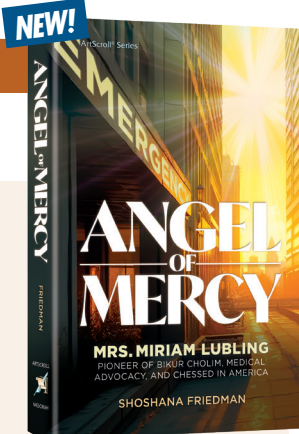
something else: the utter foreignness of their surroundings. They didn't understand the language. The food provided so generously by their hosts may have been delicious by Ashkenaz standards, but it was completely unfamiliar to their Sephardic taste buds. The davening in the local shul sounded so different from their own *nusach*. What should have been a welcome haven felt like a prison.

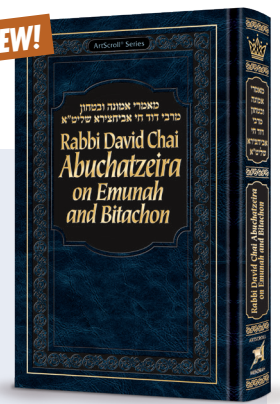
Mr. Erani realized, not for the first time, how smart Mrs. Lubling was. She had realized that this patient of hers needed something he wasn't getting.

He quickly called his wife Joyce and asked if she'd be willing to host a mother and son from Israel. She agreed at once, and he told Nissim and his mother to pack up their belongings.

One of the Eranis' young sons vacated his room and doubled up with his brother, and Joyce quickly prepared the room for the new guests. Nissim didn't know it then, but he would ultimately stay in the Erani home for almost a year.

During that year, there were many more calls *continued on page 3*

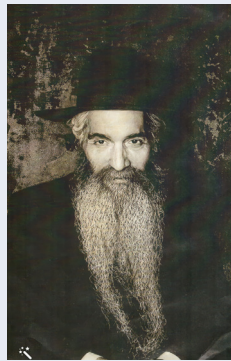




When a person has *bitachon*, it strengthens his heart so that he does not despair, regardless of what happens to him. Even when faced with adversity, he will strengthen himself with the confidence that whatever happens is from Hashem, Who seeks his benefit. Complete *bitachon* involves knowing that everything that happens to a person is true, absolute goodness; even if he cannot perceive how this is good, he should strengthen his heart to believe that this is absolute goodness. This is a fulfillment of the Mishnah's teaching that a person is obligated to bless Hashem for the bad just as he blesses Him for the good (*Berachos* 54a), meaning that he must accept all that comes to pass with joy (*ibid.* 60b).

A wondrous story is told of the Rebbe R' Zushe of Anipoli, brother of the Noam Elimelech. The Mezeritcher Maggid was once asked how it is possible for someone to bless Hashem for the bad exactly the same way as he blesses Him for the good, and the Maggid instructed him to present his question to

R' Zushe, who would make the answer clear. The impoverished R' Zushe replied, "I don't know the answer. How can I explain to you how to bless Hashem for the bad, when nothing bad has ever happened to me?" The questioner then understood how it is possible for a human



Rabbi David Chai
Abuchatzzeira

being to achieve this level of contentment with his lot, for despite R' Zushe's dire poverty, he believed that this was surely for the good, to the extent that he could not think of anything bad in his life. Indeed, a true *tzaddik* does not feel that he lacks anything, even when he experiences adversity.

Even a person whose *bitachon* is not yet unshakable, and who is unable to strengthen himself to the point that he believes that everything that happens to him is purely

good, must still have faith that the purpose of these misfortunes is to *ultimately* bring him good. Although matters are difficult for him now, he should know that this is all a preparation for the good that will *eventually* come to him. This is the meaning of the *pasuk* (*Tehillim* 107:43), *Whoever is wise and guards this, will comprehend the kindnesses of Hashem.* The word "guards" bears the connotation of "awaits," as the *pasuk* says (*Bereishis* 37:11), *His father guarded the matter*, meaning that he awaited its fulfillment. The *pasuk* can therefore be understood to mean that even though what is happening to a person now seems to be negative, he should wait for the storm to pass and anticipate the time when he will be able to clearly see that everything was for his benefit. Then, he will be able to *comprehend Hashem's kindnesses*, for all that Hashem does is for the best. 📖

HOW R' AHARON BUILT LAKEWOOD continued from page 1

philanthropists insist that their counterpart give \$5,000, he has to take the money out of his pocket. We can't fool the other two by having him raise money from his friends."

R' Aharon had spoken, so the plan was scrapped and the donation was forfeited. But the building was indeed constructed, and is now part of the massive Lakewood Yeshivah complex. R' Aharon's *emes* is what built the Lakewood Yeshivah, and it is that *emes* that formed the basis of its success. 📖

SPINE OF STEEL, HEART OF GOLD continued from page 3

from Mrs. Lubling to Ezra and he was even enlisted to discuss specific concerns regarding Nissim's treatment plan with preeminent posek Rav Dovid Feinstein. Nissim became something akin to an adopted son of the Eranis, and a big brother to their children.

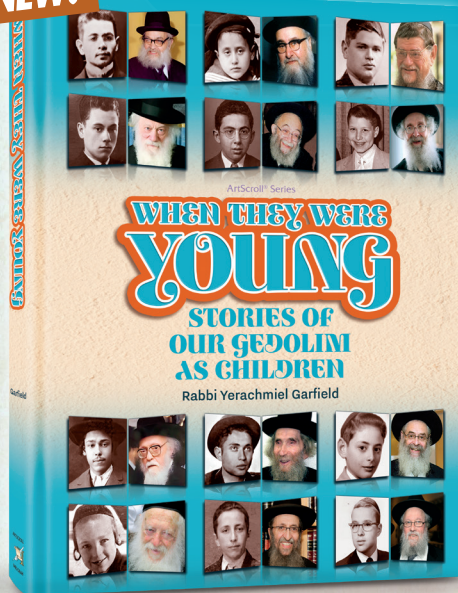
And throughout Nissim's stay, despite the pressures of Ezra's growing business and his multiple communal commitments, he never once considered saying no to Mrs. Lubling's instructions. She was an angel, after all. And when an angel gives you a mission, you wouldn't dream of turning it down. 📖

YOMI SCHEDULES FOR THIS WEEK:

	SHABBOS JULY 12 שבת תמוז	SUNDAY JULY 13 יום תמוז	MONDAY JULY 14 יום תמוז	TUESDAY JULY 15 יום תמוז	WEDNESDAY JULY 16 ג' תמוז	THURSDAY JULY 17 ד' תמוז	FRIDAY JULY 18 ה' תמוז
BAVLI	Avodah Zarah 24	Avodah Zarah 25	Avodah Zarah 26	Avodah Zarah 27	Avodah Zarah 28	Avodah Zarah 29	Avodah Zarah 30
YERUSHALMI	Pesachim 44	Pesachim 45	Pesachim 46	Pesachim 47	Pesachim 48	Pesachim 49	Pesachim 50
MISHNAH	Horayos 2:7-3:1	Horayos 3:2-3	Horayos 3:4-5	Horayos 3:6-7	Horayos 3:8 Zevachim 1:1	Zevachim 1:2-3	Zevachim 1:4-2:1
KITZUR	176:8-177:8	121:6-End	177:9-178:3	178:4-179:8	179:9-180:8	180:9-181:4	181:5-13

NEW!

When They Were Young



Rabbi Shmuel Kamenetsky

Shmuel Kamenetsky was born in 1924 in Slabodka, to R' Yaakov and Rebbetzin Itta Ettli. As a young boy, he left his hometown of Tzitzavayan to learn, first in Shavel and then in Slabodka. In 1938, he and his mother and his siblings joined his father in Toronto, Canada. He studied at Etz Chaim in Toronto, Yeshivas Ner Yisroel in Baltimore, and Beth Medrash Govoha in Lakewood. He married Temi Brooks. In 1953, R' Shmuel founded the Talmudical Yeshiva of Philadelphia. In 1955, he was joined by R' Elya Svei. Together, they guided many, many *talmidim* throughout the years. R' Shmuel has been actively involved in many important national Jewish organizations. He serves on the Moetzes Gedolei HaTorah of Agudath Israel of America and is a member of the Vaad Roshei Yeshivah of Torah Umesorah. In addition to his broad-based, in-depth Torah knowledge, he is noted for his warmth and compassion. He also guides many individuals who come to ask his advice.

A CHAIN OF COMPASSION

RABBI SHMUEL KAMENETSKY

הרב שמואל קמנצקי שליט"א



Position: Founder and rosh yeshivah of Talmudical Yeshiva of Philadelphia

Place: Philadelphia, Pennsylvania

Publications: *Kovetz Halachos*

Birth: 1924

Known for: His influence as rosh yeshivah; his guidance and leadership



Recently, Reb Eliav Friedman, a head counselor in a day camp in Eretz Yisrael, said to his counselors on the first day of camp, "Make sure to look out for any boy who looks lonely. Go over to him, buy him a treat from the canteen, shmooze with him, and maybe even play a game of ball with him.

A STORY FROM HIS YOUTH

"Do you know why I am telling you to do this? Because when I was a young boy, I went to a camp called Camp Morris, in Woodridge, New York. I was very lonely and sad. One division head, Rabbi Ezzy Fireworker, noticed me and made me feel better. I want you to know that Reb Ezzy changed my summer and changed my life. Therefore, look out for those boys on the side and reach out to them."

But what made Rabbi Ezzy Fireworker do this?

Many years earlier, Ezzy had been a camper in Camp Agudah in Ferndale, New York. That summer, his grandmother became ill and was rushed to the hospital. As soon as Ezzy heard the news, he was so upset that he began to cry.

One young man noticed and took care of him. After that, Ezzy felt much better and was able to enjoy himself in camp. Ezzy always remembered that act of thoughtfulness.

And who was the young man who changed Ezzy Fireworker's summer with one act of kindness?

Shmuel Kamenetsky, who was a counselor at Camp Agudah at the time!

LESSONS TO LEARN

Sometimes, a single act of kindness can make a big difference. Whether you're at school or camp, by doing something nice for someone else, you can change their day, their summer, or even their whole life. And guess what? That person might go on to do something kind for someone else, continuing a chain of goodness that keeps spreading.

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THE WEEKLY QUESTION

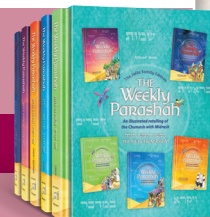
Question for Balak:

Why did Bilam build specifically seven altars?

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 Beha'aloscha: SHALOM ISSEVER, Teaneck, New Jersey

Question for Beha'aloscha: What did the mahn taste like, if the one eating it had no particular taste in mind?
Answer: Like a sweet, rich doughnut made of dough, kneaded with oil and fried in honey.



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