

# AT THE ARTSCROLL SHABBOS TABLE

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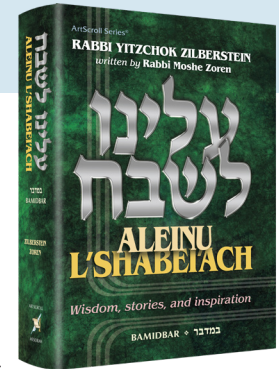
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## EVERY JEW AS AN INDIVIDUAL

Aleinu L'shabei'ach by Rav Yitzchok Zilberstein



שאו את ראש כל עדת בני ישראל למשפחתם לבית אבותם במספר שמות כל זכר לגלגלתם.  
*Take a census of the entire assembly of the Children of Israel ... by number of the names, every male according to the head count (1:2).*

If Hashem commanded Moshe to count “every male,” why did He have to add the word לגלגלתם, according to the head count?

Many explanations have been given for this apparent redundancy. The Chida explains that the word לגלגלתם indicates that Moshe was to count each member of the Jewish people as one individual. Moshe thought that every Jew was equivalent, in a qualitative sense, to several people. If so, he reasoned, it is impossible to arrive at an accurate number, for I do not know the true value of any person. To this, Hashem replied, לגלגלתם — count them quantitatively, not qualitatively. Even though every Jew is indeed equivalent to more than one person, Hashem wanted them each counted as a single unit.



Rav Yitzchok Zilberstein

In light of the above, it is difficult to understand the blessing we recite at a cemetery: *Baruch atah hashem Elokeinu Melech ha'olam asher yatzar es eschem badin v'zan v'chilkeil eschem badin v'heimis eschem badin v'yodeia mispar kulchem badin - Blessed are You, Hashem, our God, King of the universe, Who fashioned you with justice, nourished and sustained you with justice, took your lives with justice, knows the sum total of all of you with justice ...*

It is obvious that only Hashem can create and sustain people. But what do we mean when we say that Hashem “knows the sum total of all of you”? Anyone can count people and arrive at a sum total!

The *Amudei Ohr* answers that we find that one person can be equivalent to numerous people. For

instance, our Sages tell us (*Sanhedrin* 44a) that Yair ben Menashe, who was killed in the battle against the city of Ai, was equivalent to 36 people. And a *Midrash* (*Shir HaShirim Rabbah* 1:3) states that Moshe Rabbeinu was equivalent to 600,000 people! Only Hashem knows each person's true value, and that is why only He can “know the sum total.”

Since that is the case, it would appear that Moshe was correct in his assumption that it is impossible for a human being to count the Jewish people. What, then, was the purpose of performing a mere quantitative census?

### THE PURPOSE OF THE COUNT WAS TO ELEVATE EVERY PERSON.

We can answer this question by utilizing a concept found in *Darash Moshe* from Rav Moshe Feinstein. Hashem commanded Moshe to perform a quantitative headcount of the Jewish people in order to send a message to those who neglect to study Torah because they assume that they will never achieve greatness in Torah anyway. The purpose of the count was to elevate every person from the level in which he currently found himself and show him that he is as worthy of being counted as the greatest members of the Jewish people. Moshe Rabbeinu was counted as one individual, and the least significant member of the Jewish people was likewise counted as one individual, to show that every individual is capable of achieving greatness. That is why the command to count was given with the word שאו, raise.

# LIFNEI IVEIR WHEN INVITING PARENTS ON SHABBOS

Exploring Modern Halachic Dilemmas 3 by Zvi Ryzman



Rav Moshe Shternbuch (*Teshuvos V'Hanhagos* 1:358) was asked by a *baal teshuvah* whether he may invite his parents for a *Shabbos* meal if he knows that they will drive home. Is such an invitation a violation of “*lifnei iveir lo sitein michshol* — not to place a stumbling block in front of a blind person”? (I.e., one may not facilitate another Jew’s transgression).

The son added that by inviting them, he is bringing them closer to observance, and, in fact, “he has already seen progress as to how they view religion. He feels [this change in attitude] results directly from inviting them... He wishes to know whether [inviting them for *Shabbos* when they will drive back] is forbidden on the basis of *lifnei iveir*.”

Rav Shternbuch responded:

“It would appear that the principle of *lifnei iveir* parallels [the simple meaning of the verse, which prohibits] causing a blind person to stumble. But in this case, where the son’s intention is only for his [parents’] good — this is not ‘stumbling.’ This case is like that of a doctor who performs surgery, who clearly is not considered to be injuring his patient. So too here — he does not mean to cause his parents harm, or to give them bad advice, but he rather hopes his efforts will guide them closer to the correct path. Although they are *mechallel Shabbos* as a result of the invitation, it is as if they are harming themselves — and there is thus no prohibition of *lifnei iveir*.

However, one should constantly warn and notify them of the severity of *chillul Shabbos*, as well as the sweetness of keeping it. With Hashem’s help, he will be able to bring them back to the right path — and there is no greater fulfillment of *kibbud av va’eim* (honoring one’s par-



Rav Moshe Shternbuch

**WITH HASHEM’S HELP, HE WILL BE ABLE TO BRING THEM BACK TO THE RIGHT PATH.**

ents) [than bringing them back to observance].”

He then adds:

“Elsewhere, I cited the opinion of the *Mishnah Berurah* (*Shaar HaTziyun* 306:45) that a father is required to concern himself that his daughter not convert, since he is her redeemer and relative. Evidently, there is a special obligation for relatives to concern themselves [for the spirituality of their close ones]. Accordingly, even though in general there is no obligation to rebuke a *mechallel Shabbos b’farhesia*, since

he is not ‘acting like the ways of your nation’ (see *Mishnah Berurah* 608, and *Be’ur Halachah* ad loc.), nevertheless, with regard to one’s parent who has become assimilated, he is obligated to redeem him. This is based not only on the regular *mitzvah* of *tzedakah*, which one is obligated for all poor people in *Klal Yisrael*, but rather due to a special law of redeeming relatives (i.e., akin to the *halachah* that a relative is obligated to redeem his relative who was sold as a slave to a non-Jewish owner; see *Kiddushin* 15b). Even if they are *mechallelei Shabbos*, one must try as hard as possible to redeem them, since there is a special *halachah* mandating this.

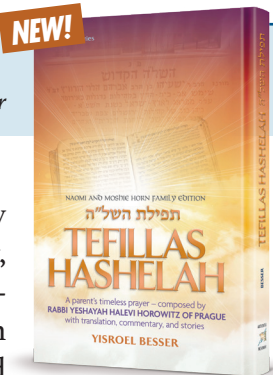
We see from this discussion that in questions involving a child inviting his non-observant parents, a critical consideration is the fulfillment of the *mitzvah* of *kibbud av va’eim* [which is “one of the most important *mitzvos*,” and equivalent to honoring Hashem]. Additionally, there is a special obligation to restore them to the right path, since this is a form of “redeeming relatives” from their loss of freedom or assets. Although these arguments were applied to a son inviting his parents to a *Shabbos* meal to address a concern of *lifnei iveir*, these considerations must also apply to inviting parents to a *Yom Tov* meal. 📖

**THIS WEEK’S DAF YOMI SCHEDULE:**

MAY / אייר-סיון						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 כט	21 נ	22 ב	23 ג	24 ד	25 ה	26 ו
Gittin 4	Gittin 5	Gittin 6	Gittin 7	Gittin 8	Gittin 9	Gittin 10

**THIS WEEK’S MISHNAH YOMI SCHEDULE:**

MAY / אייר-סיון						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 כט	21 נ	22 ב	23 ג	24 ד	25 ה	26 ו
Shekalim 7:7-8:1	Shekalim 8:2-3	Shekalim 8:4-5	Shekalim 8:6-7	Shekalim 8:8 - Yoma 1:1	Yoma 1:2-3	Yoma 1:4-5



With regard to the Torah, the *pasuk* states: *Ko lo davar reik hu mikem ki hu chayechem*, It is not an empty thing for you, for it is your life (Devarim 32:47). To refer to something as “empty” indicates that it exists, just that it is devoid of content. A milk bottle may not have any milk in it, but it remains a bottle. A wealthy person who loses their money is still a person and a busy person who is suddenly idle remains a person as well. When a person is no longer living, however, one does not say that they are empty of life, but rather that the person is no longer. This, said the *Chofetz Chaim*, is what the *pasuk* is teaching us here: It is not an empty thing for you; Torah is not just another acquisition a person can have and remain a person if they lose, just “empty” of that particular possession — rather, a person devoid of Torah is not a person! Why is this? The *pasuk* explains. For it is your life! Without a connection to Torah, a person has no real existence. It is the purpose of creation, the purpose for which we were given life, and the mission with which each and every one of us is tasked.



Rav Yaakov Moshe Shurkin

.....  
The patient was extremely weak, barely able to speak. Yet, when a *talmid* came into the hospital, Rav Yaakov Moshe Shurkin found the energy to sit up in bed and greet him. The *talmid* asked how the *rebbe* was feeling and Rav Shurkin thanked him for coming and exchanged a few words with him, a conversation ensuing.

**ON HIS FINAL DAY, HE HAD HEARD HOW THEY LEARNED THE SUGYA IN PONEVEZH.**

Rebbetzin Shurkin, looking on, was concerned. “The doctor does not want you to speak,” she told her husband.

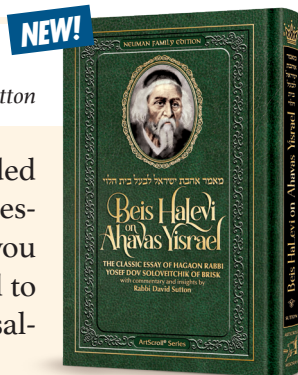
He nodded in agreement. It was true.

“But this *bachur* just came from Eretz Yisrael and he learns in Ponevezh. Should I not ask him how they learned the *sugya* of ‘*Manah ein kan, mas-hkon ein kan*’ (a *sugya* in *Kiddushin* 8a) over there?”

Later that night, Rav Shurkin passed away, but on his final day, he had heard how they learned the *sugya* in Ponevezh, the very reason for which he had been created, the reason for the world itself. 📖

**ARE YOU LOOKING FORWARD?**

*Beis HaLevi On Ahavas Yisrael with commentary and insights by Rabbi David Sutton*



The *Gemara* (*Shabbos* 31a) states that after a person leaves this world, the Heavenly Court will ask him six questions. The fourth question is: *Tzipisa l'yeshuah*, Did you look forward to Hashem’s salvation? This refers to our yearning for the salvation of the Final Redemption.

The *Beis HaLevi* says that included in the requirement of anticipating the salvation is to arouse ourselves to remove *sinas*

*chinam*, baseless hatred, from our hearts, since the *Beis HaMikdash* cannot be rebuilt until we remedy the cause of the destruction, which was *sinas chinam*. Therefore, how could a person look forward to the rebuilding of the *Beis HaMikdash* if his actions or the lack of action is itself the cause of its destruction?

A person must work on the *mitzvah* of *ahavas Yisrael*, not just because it is a *mitzvah*, but because

it is included in this question, “Did you look forward to Hashem’s salvation?”

The *Chofetz Chaim* (*Ahavas Yisrael*, Ch. 2) writes very similarly, “We are constantly praying for the building of the *Beis HaMikdash*, but how can we be praying for it at the same time that we are causing it not to be built?” 📖

**This week’s Yerushalmi Yomi schedule:**

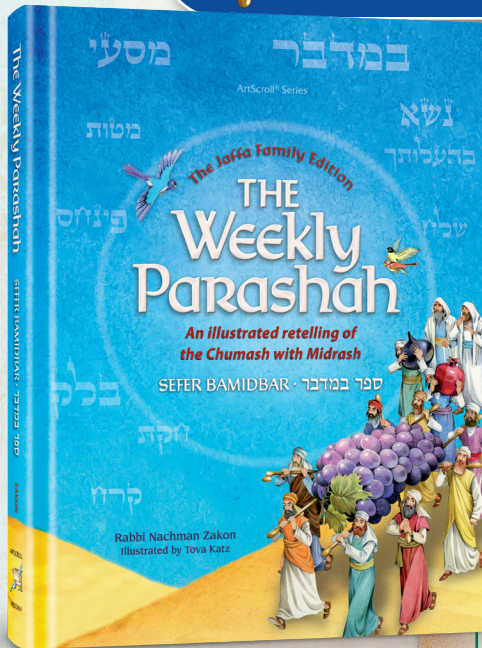
MAY / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
20 Demai 21	21 Demai 22	22 Demai 23	23 Demai 24	24 Demai 25	25 Demai 26	26 Demai 27



# Parashah for Children

## פרשת במדבר



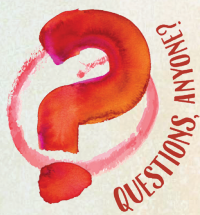
### Flags

**W**hat did the shevatim's flags look like? Every flag had a color and a picture on it. Their colors were based on the colors of each shevet's stone in the Kohen Gadol's Choshen (Breastplate). The pictures on the flag were based on the blessings Yaakov gave his sons. The chart below explains what each flag looked like:

### THE COLORS AND INSIGNIA OF THE TRIBES

(Bamidbar Rabbah 2:7)

THE TRIBE	COLOR	INSIGNIA
Reuven	Red	Mandrake
Shimon	Green	City of Shechem
Levi	1/3 white, 1/3 black, and 1/3 red	Urim V'Tumim
Yehudah	Sky blue	Lion
Yissachar	Midnight blue	Sun and moon
Zevulun	White	Ship
Dan	Sapphire blue	Snake
Naftali	Blush	Hind
Gad	Black and white mixed	Camp
Asher	Precious stone	Olive tree
Ephraim	Deep black	Ox
Menashe	Deep black	Re'eim
Binyamin	Combination of all colors	Wolf



What's so special about the Jews that Hashem counts us all the time?

Hashem has special pleasure from the Jews because we say Shema, daven, and bless Hashem's Name every day.

**WIN A \$36 ARTSCROLL GIFT CARD!**

## THE WEEKLY QUESTION

Question for Parashas Bamidbar:

**Who were the first people in the world to use flags?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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 Acharei Mos-Kedoshim question is: SRULY AND NOACH WOLPIN, Brooklyn, NY**

The question was: Which miracle occurred to Shimon HaTzaddik during the period when he was the Kohein Gadol in the early years of the Second Beis HaMikdash? The answer is: For the 40 years that he was Kohen Gadol, the gold block that said on it "For Hashem" always came out in his right hand, and the red ribbon always turned white. These were miraculous signs that the Jews were forgiven each year.

