

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

LUXURY LEARNING

Rav Chaim Kanievsky on Chumash compiled by Rabbi Shai Graucher

לָרַב תִּרְבוּ ... וְלַמְעַט תִּמְעַט

To the many you shall increase... to the few you shall decrease. (Bamidbar 33:54)

A young man who was learning in kollel reached a point where his financial situation was very dire, and he was considering going out to work part-time. His wife, however, fiercely opposed this idea, insisting that she had wanted to marry someone who was completely devoted to his studies, and that Hashem would provide for them. The *avreich* followed his wife's advice and remained in kollel full-time.

When the new semester began, he went to the store to purchase the volume of Gemara that he would be learning that *zman*. He spent a few minutes looking longingly at the new edition, full of added commentaries and notes, with gleaming white pages. The price tag, however, was one hundred shekel...



Rav Chaim Kanievsky

He turned, instead, to the used *sefarim* section, and selected an older edition that had smudged and crumpled pages, but that cost only ten shekel.

When he arrived at home, his wife noticed the used Gemara he was carrying. "What's this?" she asked him. He explained that he had saved ninety shekalim by purchasing an older, used volume from which he would learn in the new *zman*. "Absolutely not!" she exclaimed. "The most important thing in the world is Torah study! The newer Gemara will definitely help you learn better, with more clarity and excitement — should we lose that over a few shekel!?"

The *avreich* knew that they did not have extra money lying around; the added cost would come out of the meager sums they had allotted for basic

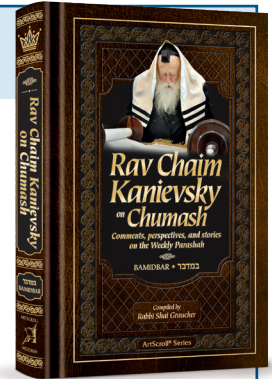
necessities! He was not sure that his wife was correct in insisting that he purchase a "luxury" Gemara in that situation, so he went to seek the advice of his Rosh Kollel. The Rosh Kollel did not feel qualified to rule on such a weighty question, so he turned to Rav Chaim Kanievsky.

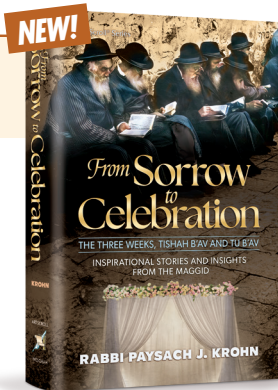
HOW COULD HE TELL HIM TO SPEND MONEY THAT HE DID NOT HAVE?

Rav Chaim said that expenses undertaken for Torah study are not included in the amount of money a person is allotted on Rosh Hashanah (Bava Basra 10a). Learning from a clear, beautiful *sefer*, with helpful notes and commentaries, is certainly a Torah expense, he explained, and the *avreich* should therefore follow his wife's advice, and the cost of his living expenses would come back to him from a different source.

The Rosh Kollel left with a clear ruling as if from the *Urim V'Tumim*, but his heart was still heavy; how could he blithely tell the *avreich* to spend money that he did not have? Along the way, he met a few acquaintances, and told them the story that was weighing on his mind. On the spot, two of them declared that they wanted to purchase a partnership in the young couple's self-sacrifice for Torah study, and each of them took out a 100-shekel bill and handed it to the Rosh Kollel to give to the *avreich*. Overjoyed, the Rosh Kollel hurried back to Rav Chaim to tell him how his words had been fulfilled. When he related the story, one of the people in

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A dear friend of mine, Akiva Becker,* owns and runs a very popular summer camp for boys, in Monticello, New York. For many years, Camp Gadlus* has been filled to capacity. In the winter of 2022, Akiva sent an email to parents who had previously sent their children to Camp Gadlus, giving them the opportunity to register their sons before he advertised in Anglo-Jewish newspapers offering registration to the general public.

After he tallied the responses received, he found that there was room for only fifty new campers. Akiva advertised and within only two weeks all openings had been filled. Weeks later, Mrs. Nina Gertner,* a very wealthy woman who had sent her son, Avner,* to Camp Gadlus for the last three years, called Akiva to register him.

Akiva was flustered. He felt an obligation to the loyal Mrs. Gertner, but all the slots were taken. “I feel terrible,” said Akiva. “I did send an email a while ago to all parents. Didn’t you get that email?”

“Yes, I did,” replied Mrs. Gertner, apologetically. “But at the time my husband and I thought we would be taking our children to Israel this summer, so I didn’t respond. But now our plans have changed and there is no camp like Camp Gadlus, so we’d like Avner to be with you.”

Akiva told Mrs. Gertner that he could not renege on any of the commitments he made. “However,” he

said, “I have a waiting list. You’ll be at the top of the list, and if anyone cancels — and somebody usually does — I’ll call you immediately.”

“That’s fair enough,” responded Mrs. Gertner gratefully. “I hope to hear from you soon.”

Sure enough, three weeks later, R’ Shmuel Handelman* phoned Akiva and explained that his family plans had changed and regretfully



Rabbi Paysach Krohn

IF THERE IS ANY PARENT WHO CAN'T PAY THE FULL CAMP FEE, I WILL PAY IT FOR THEM

he had to cancel the registration for his son Moishy.* As soon as he hung up, Akiva called Mrs. Gertner with the good news. “You can register Avner right now.”

Mrs. Gertner told Akiva she would send in her deposit that day. Then she added something that Akiva told me he will never forget. “Rabbi Becker,” she began, “I want you to know that I have been wealthy all my life. My family and I never had to wait for anything. We could afford anything we wanted, no questions asked. During the last three weeks, I have experienced feelings of worry and concern that I never had before. The feeling of

being rejected, the fear that I wouldn’t get what I really wanted, were all new to me. Then it occurred to me that there are so many people out there today that have those feelings all the time and dread potential rejection. There may even be some parents who have registered their sons in your camp who feel this way. So please, if there is any parent who can’t pay the full camp fee, please let me know and I will pay it for them.”

Rabbi Becker is in awe every time he tells the story.

The sensitivity of this amazing woman is worthy of emulation. It is relevant in so many aspects of life, and it is especially so with shidduchim. Those who are, baruch Hashem, happily married and those whose search for shidduchim was relatively easy — those who get calls and resumes without significant effort — should feel obligated to share the pain of those who have not yet been blessed with a spouse.

Perhaps each of us should keep a list of all the singles we know, both men and women. Perhaps keep an index card for each individual, noting the relevant information. Once a week, look over the cards and think of a possibility. Perhaps carry some

*Names have been changed

THIS WEEK'S DAF YOMI SCHEDULE:

AUGUST / תמוז-אב

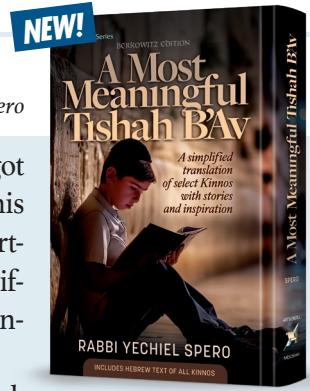
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3 כה	4 טו	5 נ	6 ב	7 ג	8 ד	9 ה
Bava Basra 39	Bava Basra 40	Bava Basra 41	Bava Basra 42	Bava Basra 43	Bava Basra 44	Bava Basra 45

THIS WEEK'S MISHNAH YOMI SCHEDULE:

AUGUST / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3 כה	4 טו	5 נ	6 ב	7 ג	8 ד	9 ה
Kiddushin 4:5-6	Kiddushin 4:7-8	Kiddushin 4:9-10	Kiddushin 4:11-12	Kiddushin 4:13-14	Bava Kamma 1:1-2	Bava Kamma 1:3-4

Mazel Tov!



Yirmiyahu HaNavi asked Hashem, “Why was the land destroyed?” Hashem answered, “Because the Yidden left behind My Torah.”

Of course, they learned Torah but they didn't treat it as precious, like a gift from Hashem. Once the Torah was no longer properly appreciated, its power to protect disappeared and it didn't guard the Yidden as it used to. Without the Torah's protection, the *Beis HaMikdash* was able to be destroyed.

A story from Rav Moshe Alshich, a famous commentator, helps explain this. A king had a talented adviser who played beautiful music, music that made the king very happy.

But while he could produce soulful and heartfelt music, this adviser had many flaws and many faults.

One day, an officer told the king that his musician had broken into a nobleman's home, broken the lock of his safe, and made off with the money. The king listened but did nothing.

The next day, another officer reported that the musician had murdered an innocent woman. Again, the king ignored the report.

This kept going on. The musician kept playing his music, while the king kept ignoring the reports of his horrible behavior.

Until one day, the musician got into a fight with another officer. As they rolled around on the floor, each of them holding his sword, the other officer cut off the musician's hand.

Soon enough, the musician got into trouble once again. But this time, when his actions were reported to the king, the king reacted differently. “Take him to the executioner!” he commanded.

The officers were surprised. “Why did his royal highness suddenly change his mind? Until now, when the musician stole or murdered, you ignored the reports. Why, all of a sudden, did you decide to punish him?”

The king explained, “Up until today, I ignored his bad behavior because I loved his music. But now that he can't play, I have no reason to protect him.”

The Alshich explains that when the Jewish nation sinned against Hashem, they deserved severe punishment, but their “music” — the Torah they learned — gave them another chance. Hashem protected them because He was so happy when they studied His beloved Torah. However, when they stopped learning Torah, it was like their hands were cut off, and Hashem no longer had a reason to show compassion.

And that's when He decreed that the *Beis HaMikdash* should be destroyed.

The most beautiful song is the song of Torah. Hashem loves it more than any other.

On Tishah B'Av, we cry over the loss of the *Beis HaMikdash*.

But crying isn't enough. It must lead to action.

We must promise to once again play His music — to

“TAKE HIM TO THE EXECUTIONER!” HE COMMANDED.

LUXURY LEARNING *continued from page 1*

the room said that he, too, wanted to have a share in this mitzvah, and he gave the Rosh Kollel an additional hundred shekel to give to the young man!

The Rosh Kollel hurried to the *avreich's* house, and happily gave him three hundred shekel, blessing him that Hashem's favor should continue to shine on his studies. The story doesn't end here, though: When the young man told his father what had happened, his father scolded him: “Why did you not tell me of your dilemma? I would be honored to give you the price of your Gemara! I am setting aside one hundred shekel right now, and the next time I meet you, I will give it to you!”

Because of his wife's desire to sacrifice for Torah study, they ended up gaining four times as much as they thought to lose! 📖

TO FEEL THEIR PAIN

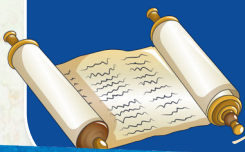
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of these cards with you and at a family simchah bring up some of the names. If you have these names in front of you, there is a better chance you will feel their pain. And if you do something about it, you will know what to answer the Heavenly Tribunal. 📖

This week's Yerushalmi Yomi schedule:

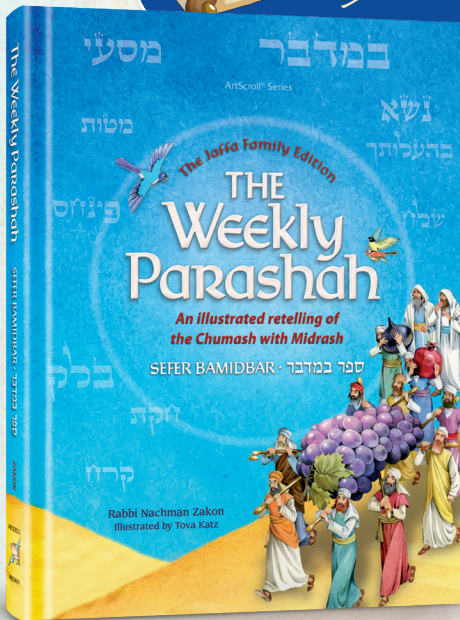
AUGUST / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3 כה Challah 2	4 כט Challah 3	5 נ Challah 4	6 ו Challah 5	7 ז Challah 6	8 ח Challah 7	9 ט Challah 8



Parashah for Children

פרשת מטות-מסעי



Kashering and Toiveling

After winning the war with Midian, the Jewish soldiers returned with enormous wealth, which included dishes, pots, cups, and pans made of gold, silver, copper, iron, tin, and lead. Before anyone could use them, Elazar had to teach the Jews how to make those vessels kosher and tahor.

Why couldn't these items be used right away? The pots and pans they had captured had been used by the non-Jews for all kinds of non-kosher food. Would you want to eat food out of a pot where a pig had been cooked? Even worse, if you would cook in that pot, the treif (not kosher) flavor of the pot would enter into the food

you're preparing and it becomes treif! How horrible!

When you kasher something that is treif, you draw out the treif flavor that was absorbed into the pot. The laws are complicated. Some things can be made kosher by putting them into boiling water. Some things have to be put into fire until they get very, very hot.

There was a different reason they couldn't use the pots and cups they had captured even if they had never been used. Why not?

Let's say you get a gift-wrapped present. You eagerly tear open the wrapping. WOW! A fancy kiddush cup for the seder, made in China, with your name on it. Exactly what you wanted. But can you use it right away? No, you keep it on your desk until an adult has a chance to bring it to the mikveh to be toiveled.

How do we know we are supposed to do that?

From Parashas Mattos. After Elazar taught the people the laws of how to kasher pots and pans, he taught them that even after they are made kosher, they must be brought to the mikveh.



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THE WEEKLY QUESTION

Question for Mattos-Masei:

The shevatim told Moshe they would build areas for their cattle and cities for their children, but Moshe switched the order. Why?

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 Chukas question is: AVIGDOR KURANT, Passaic, NJ

The question was: How were Sichon and Og related? The answer is: They were brothers.



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