

AT THE ARTSCROLL SHABBOS TABLE

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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

MEN OF TRUE STRENGTH

Living the Parashah by Rabbi Shimon Finkelman

פינחס בן אלעזר בן אהרן הכהן ...

Pinchas son of Elazar son of Aharon the Kohen ... (Bamidbar 25:11)

Why did the Torah have to trace Pinchas' lineage to his grandfather Aharon for yet a second time? Rabbi Zalman Sorotzkin writes that this is meant to highlight the greatness of Pinchas' heroic act. As the grandson of Aharon HaKohen, Pinchas inherited a love of peace. It was against his very nature to harm anyone. Yet, when the prince of the Tribe of Shimon committed his immoral act, and thousands died as a result of this and similar sins, Pinchas went against his nature. He remembered the *halachah* that Moshe Rabbeinu taught and he carried it out, killing the prince and the one with whom he had sinned. For this, he received inestimable reward; he achieved the status of a Kohen and was blessed with immortality.

Overcoming one's inborn nature and desires is the way to achieve true spiritual greatness in this world.

As a young man in Jerusalem, Rabbi Sholom Schwadron longed to save Jewish youths being swept up by the euphoria following the founding of the State of Israel. These were teenage boys from chareidi homes being drawn to the secular society around them — a society that scorned those devoted to Torah study.

R' Sholom and some friends arranged night classes where neighborhood boys could voluntarily come to learn and be inspired. Many boys did — and many became true *bnei Torah* because of it.

One boy, who had attended nearly every class, sud-

denly missed a few nights. When R' Sholom asked him why, the boy hesitated.

"All right, I'll tell you. This week is the soccer championship. I love soccer — I have to watch it!"

"Soccer, you say? I've heard of it, but I don't know how it works. Could you explain?"

"Well, there are two teams and two nets on opposite sides of the field. The team that kicks the ball into the net the most times wins. In fact, whenever the ball gets kicked into the net is a very exciting moment in the game."

"I don't understand," said R' Sholom, looking very confused. "The whole point of the game is to kick the ball into the net? For this you need to be a professional athlete? Why, anyone can do that!"

The boy laughed. "Oh, I'm sorry, I left out one important detail. There is a goalie in front of each net. His job is to keep the ball out of the net, and he is usu-

ally quite adept at this. So it's really not that easy at all."

"I still don't understand," said R' Sholom. "I'm sure that the goalie does not stand in front of the goal 24 hours a day. He has to sleep, he has to eat. So why doesn't the opposing team wait until the goalie leaves and then kick the ball in a thousand times!"

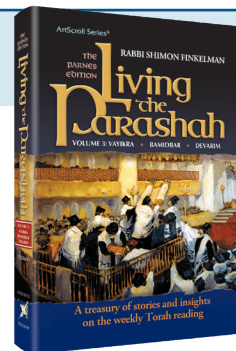
"But that would be pointless," said the boy, who by now was more than a bit exasperated. "When the goalie is not there, there's no challenge! The

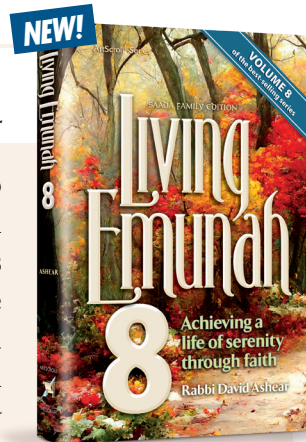
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Rav Sholom Schwadron

**WHY DOESN'T THE
OPPOSING TEAM
WAIT UNTIL THE
GOALIE LEAVES
AND THEN KICK
THE BALL IN A
THOUSAND TIMES!?**





R' Aharon Margalit was invited to speak in a shul on the topic of *kibbud av va'eim*. Part of his talk was about children judging their parents favorably. After the speech, an older couple was waiting to speak to him. The husband, who introduced himself as Shmuli,* took a deep breath and shared his heartbreaking story.

Shmuli's father, a very generous and respected man, had passed away two months previously. He left nine copies of his will; each of the eight children received a copy and the final one went to the community rabbi.

After the *shivah*, Shmuli opened the will, which clearly detailed all his father's possessions and assets and how they were to be distributed. When he reached the end of the list, he froze, because one of the children was not mentioned at all — and that was him, the eldest of the siblings. He was utterly shocked and bewildered and felt a terrible sense of betrayal. He had had an excellent relationship with his father throughout his entire life and did not understand why his father would do this to him.



Rav Aharon Margalit

The siblings got along very well, and one of them suggested ignoring the will and redividing everything among the eight of them. Shmuli nixed the idea, saying he did not want to take anything that his father did not want him to have.

Shmuli then said, with tears in his eyes, "Even though the money would have come in handy, what really bothers me is that I can't understand why my father did this to me. Since that awful day when we read the will, I can't eat, I can't sleep, I can barely function, because of all the horrible thoughts swirling through my mind. I've lost twenty pounds since that day. And so much of my joy and zest for life has disappeared.

Rabbi Margalit asked Shmuli if he was on good terms with his father, to which he replied that they had been extremely close. The rabbi then asked him how many children he had. He said, "*Baruch Hashem*, I have twelve

and married them all off." He also said that he struggled greatly with *parnassah* and had confided in his father about what a rough time he was having. The rabbi asked Shmuli if his father helped him at all financially. Shmuli said, "My father was very generous. He gave me \$50,000 for each of my children's weddings."


Rabbi Margalit then said, "That means he gave you \$600,000. It seems from the will here that each of your siblings received around \$300,000. Not only did your father give you, but he gave you double what he gave everyone else."

THAT MEANS HE GAVE YOU \$600,000!

Shmuli listened to the rabbi's words and acknowledged the truth of what he was saying. He

then embraced the rabbi and said, "I have no words to thank you. You have removed a boulder from my heart. I'm only wondering why my father didn't indicate that in the will."

The rabbi replied, "The question is on you, not him. How did you fail to realize and appreciate all that your father has done for you throughout your life? He gave you double what he gave your siblings, and I assume he didn't believe you could ever forget such a thing so quickly."

Unfortunately, sometimes we make the same error that Shmuli made with our Father in Heaven. We get so upset, wondering why Hashem is not giving us what we want, and we feel so entitled to these feelings, especially when we see others getting what we would like for ourselves. But we fail to realize that Hashem has blessed us in so many ways, perhaps giving us double what He gave the people we envy. We may not understand what true blessing is until it is pointed out to us, but at the very least, we should never doubt that Hashem is always giving to us the way that a father should. 

	SHABBOS JULY 19 בג תמוז	SUNDAY JULY 20 כד תמוז	MONDAY JULY 21 כה תמוז	TUESDAY JULY 22 כו תמוז	WEDNESDAY JULY 23 כז תמוז	THURSDAY JULY 24 כח תמוז	FRIDAY JULY 25 כט תמוז
BAVLI	Avodah Zarah 31	Avodah Zarah 32	Avodah Zarah 33	Avodah Zarah 34	Avodah Zarah 35	Avodah Zarah 36	Avodah Zarah 37
YERUSHALMI	Pesachim 51	Pesachim 52	Pesachim 53	Pesachim 54	Pesachim 55	Pesachim 56	Pesachim 57
MISHNAH	Zevachim 2:2-3	Zevachim 2:4-5	Zevachim 3:1-2	Zevachim 3:3-4	Zevachim 3:5-6	Zevachim 4:1-2	Zevachim 4:3-4
KITZUR	181:14-182:1	182:2-11	182:12-183:3	183:4-184:5	184:6-185:4	185:5-187:End	188:1-189:5



צָבִי אוֹמֵר: וְאֲנִי אֲשִׁיר עֲזָדָּ וְאֶרְגֵּן לְבָקָר חֲסִדָּדָ כִּי הָיִיתָ מְשֻׁבָּ לִי וּמָנוֹס בְּיוֹם צָר לִי.

The deer says: But I will sing of Your might, and rejoice towards morning in Your kindness, for You have been a stronghold to me and a refuge in the day of distress (Tehillim 59:17)

These are the words of a man on the run. When Shaul HaMelech sent his men to pursue David, Hashem planted a strategy in Shaul's mind: The men would not break into David's house and kill him immediately; rather, they would surround his house to prevent him from escaping. The plan was completely ineffective, for David was able to flee in the middle of the night. Furthermore, by waiting outside, Shaul's men not only gave David time to escape, but also gave him a substantial head-start in his flight.

David *rejoices toward morning* because when dawn begins to break, he sees that he has put a substantial distance between himself and his pursuers.

The deer sings this song to Hashem, says the Chida, because its ability to run swiftly is the survival tool Hashem endowed him with. And that ability is frequently tested, because the deer is a sought-after animal. Its hide is strong, appealing to the eye, and useful for many purposes. Its meat

is tasty. In addition, people enjoy the sport of deer hunting. There are many types of traps and snares designed to catch deer. Only because Hashem saves it again and again does the species manage to survive. In this way, the deer not



THE DEER IS ALWAYS THE PREY, NEVER THE PREDATOR

only represents David HaMelech, but the entire Jewish nation.

Another aspect of the deer's speed is that it uses this gift only to defend itself. It is always the prey, never the predator. It doesn't use its speed to fight its pursuers, nor to take food from other animals. Because the deer is content with what Hashem gives it, and relies on Him for protection, Hashem treats

it with extra care, for as *Koheles* (3:15) says, *v'ha'elokim yivakesh es nirdaf, Hashem helps the pursued one*. Thus, the deer teaches us to avoid unnecessary confrontation.

A further insight emerges from the fact that this praise is sung towards morning, while it is still night. The *sefer Yashir Moshe* explains that although morning symbolizes salvation, David HaMelech's trust in Hashem is so complete that just contemplating the salvation that lies ahead gives him strength. He doesn't have to see it to believe it.

A final lesson comes from the letters of the Hebrew word for deer — צָבִי. These are the first letters of the *pasuk* from *Chabakkuk* (2:4) that states, צָדִיק בְּאַמוּנָתוֹ יִחְיֶה — *The righteous person shall live through his faith*. That describes the deer, who has no power to fight; he can only run. He trusts Hashem to carry him to salvation and sings his song of *emunah* to the world. 📖

PRACTICAL TAKE-AWAY

The deer teaches us that Hashem has equipped every creature, including each person, with access to the resources it needs to survive. He saves us by giving us what we need to save ourselves.

MEN OF TRUE STRENGTH

continued from page 1

whole point of the game is to score goals precisely when the goalie is there!"

R' Sholom gazed deeply into his talmid's eyes. "Listen to what you yourself have just said. To score points when there is no challenge is meaningless. Yet you want to wait until the soccer

championship is over to resume your learning. But then, there will not be much of a challenge; this great distraction, or temptation, will be gone. The challenge is now, while the championship is in progress and you have such a strong desire to watch it. If you overcome this challenge and come to learn while those games are in progress, you

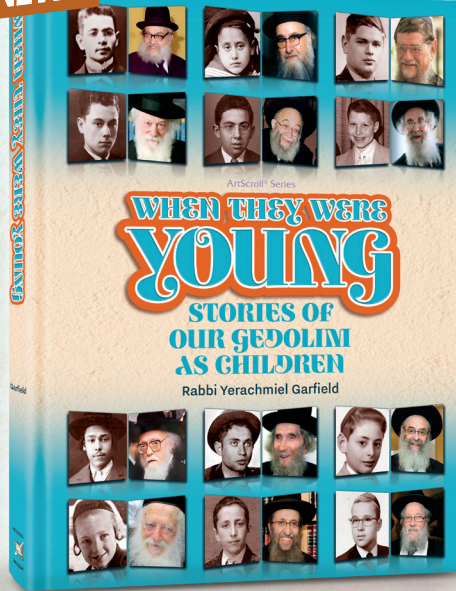
will have done something great."

With a hearty handshake, R' Sholom took leave of the boy.

The next evening, while the games were in progress, the door of the beis midrash swung open and in walked this boy. R' Sholom stood up in respect for this budding ben Torah and what he had accomplished. 📖

NEW!

When They Were Young



MOTIVATING OTHERS

RABBI NOSSON TZVI FINKEL

הרב נתן צבי פינקל זצ"ל

Position: Rosh yeshivah of Yeshivas Mir

Place: Yerushalayim

Birth: 1943

Petirah: 2011

Known for: Leadership of Yeshivas Mir in Yerushalayim; overcoming physical disabilities



Rabbi Nosson Tzvi Finkel

Born in Chicago, Illinois, Nosson Tzvi (or Natie as he was called when he was young) attended local schools. When he was fourteen, he visited Eretz Yisrael along with his parents. His great-uncle, R' Leizer Yudel Finkel, the rosh yeshivah of Yeshivas Mir, convinced him to stay. He learned there for the next eight months, before returning to Chicago to finish high school. After he graduated, he returned to the Mir, and never left.

In 1964, Nosson Tzvi married Leah Finkel, his second cousin. In 1991, he became one of the roshai yeshivah of Yeshivas Mir. During the period in which R' Nosson Tzvi led the yeshivah, it grew from 1,200 students to 6,000 students!

For twenty-eight years, until his passing in 2011, R' Nosson Tzvi suffered from Parkinson's disease, an illness that takes away a person's ability to control his muscles. It can also make a person's body shake, sometimes uncontrollably. Yet, he maintained his busy schedule and did not give in to the disease.

When Nosson Tzvi Finkel was almost fifteen years old, he spent Pesach with his cousins in Yerushalayim (this was during the period he spent in Eretz Yisrael before finishing high school). In the days leading up to Yom Tov, all the Finkel women and older children were busy preparing for Pesach. As often happens, the young children were getting in their way.

A STORY FROM HIS YOUTH

Nosson Tzvi stepped in with an idea. He gave each child an errand to do. When they returned, he gave each one a special prize, which made them happy. This, in turn, made them interested in going on more errands.

The kids were happy because they were not bored and they were getting prizes. The mothers were happy because they were able to clean and cook for Pesach without being disturbed. And Nosson Tzvi Finkel was happy because he saw how he could motivate others to do their best.

As rosh yeshivah, Reb Nosson Tzvi continued to motivate others. In 2008, three years before he died, he visited America to raise money for his yeshivah. While he was in Baltimore, Reb Nosson Tzvi visited Yeshivas Ner Yisroel and spoke to the *talmidim*. After giving a *shiur*, he shocked the crowd with a challenge. He told them to try to learn for a few hours in a row without stopping. Anyone who took upon himself this challenge would receive a certain sum of money from Reb Nosson Tzvi. The *talmidim* were excited about the idea. Many of them accepted this challenge.



It's Erev Shabbos and your family is expecting guests. Meanwhile, your little brother is lying on the freshly washed kitchen floor, kicking and screaming and getting mud all over it. **Do you head to your room with a bowl of cholent and a good book? Or do you get down on the floor next to your brother, offer him a treat, and then take him outside to the swings so your mother can finish her preparations before the guests arrive?**

WIN A \$36
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THE WEEKLY QUESTION

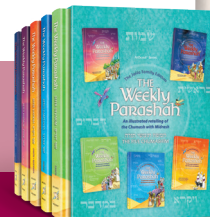
Question for Pinchas:

When listing the families being counted, which family didn't have the letters hei and yud added to it, and 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*.

Winner for Shelach: NOCHUM H. GIBBER, Jackson, NJ

Question for Shelach: Name two of Calev ben Yefuneh's brothers-in-law. Answer: Moshe and Aharon



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