

# AT THE ARTSCROLL SHABBOS TABLE

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פרשת שופטים  
ד' אלול תשפ"ד  
5784  
SEPTEMBER 7, 2024  
ISSUE #205  
RABBI YEHUDA MUNK  
EDITOR  
DESIGN & LAYOUT:  
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

## OUR WORST ENEMY

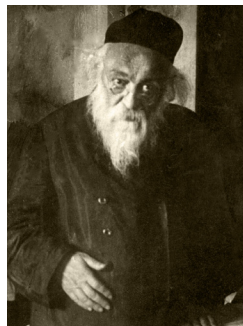
Aleinu L'Shabei'Ach by Rabbi Yitzchok Zilberstein

וְלֹא-תִקַּח שֹׁחַד — *And you shall not accept a bribe (16:19)*

The prohibition to accept a bribe does not apply only to judges; it applies to each and every one of us, for we are continually being offered “bribes” by the *yetzer hara*. The *yetzer hara* continually urges us to do questionable things that he claims will improve our Torah study, our fear of Heaven, our joy in *avodas Hashem*, and the like.

The *Chovos HaLevavos* writes (*Shaar Yichud HaMaaseh* 5): “You should know that the greatest enemy you have in the world is your *yetzer hara*...you are asleep to him and he is awake to you, and you ignore him and he does not ignore you.”

We have to realize that the *yetzer hara* is truly our worst enemy, despite his assurances that he is interested in our benefit. Just as no one would accept a seemingly attractive offer made by his enemy, for he knows that his enemy is out to hurt him, we have to be careful not to fall into the trap of the *yetzer hara*, no matter how enticing his offers are.



Rav Chaim Brisker

During the time of R' Chaim Brisker, the government enacted a law that all yeshivah students must learn the Russian language. When R' Chaim heard of this demand, he refused to accede to it. If we can't find a way out of the decree, he said, the yeshivah will have to close down.

And that is what happened. The government was adamant about enforcing the law, and the yeshivah refused, so the yeshivah had to close down.

One of R' Chaim's daughters-in-law spoke Russian fluently, and she came to ask her father-in-law a question that was bothering her. “How can it be that you never let me know that you had a problem with my know-

ing Russian if you closed down the yeshivah rather than have the *bachurim* learn Russian?”

“Do you think that my problem was with *knowing* the Russian language?” R' Chaim responded.

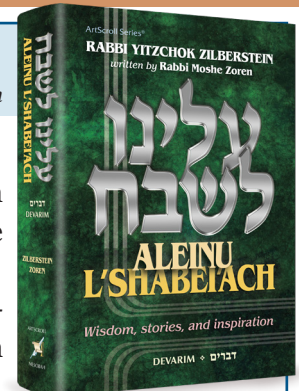
“Why should it bother me if the *bachurim* know how to speak Russian? Russian is the language of this country, and it is a good thing if they know the language!

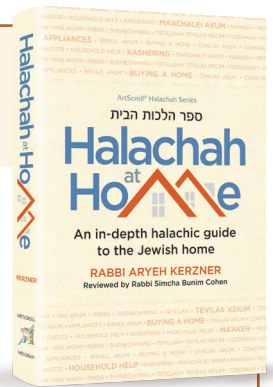
“My concerns did not stem as much from the actual demand made by the government as from the reason behind the demand, which was that the government wanted the *bachurim* to learn Russian so that they would be more ‘involved’ in the world.

“Notice,” R' Chaim continued, “that there are millions of people in Russia who don't know Russian — foreign nationals, or illiterate Russian citizens — and the government has no interest in them at all. Only when it comes to yeshivah students does the government suddenly care that they should know Russian. The government even goes as far as to argue that they are doing this for the benefit of the *bachurim*!

“They are our enemies, however, so how is it possible that they are interested in our benefit? It's obvious that they have an ulterior motive, and they are just wrapping it with good intentions.

“I am certain that the government's demand that the *bachurim* learn Russian will be only the first in a series of demands that will follow, for their true intention is to remove the *bachurim* from learning in stages, until they leave the yeshivah completely.”





### Which Materials Require *Tevilah*?

**THE HALACHAH** Metal *keilim* require *tevilah mi'd'Oraisa*, and glass *keilim* require *tevilah mi'd'Rabbanan*. Earthenware, stone, marble, ceramic, bone, rubber, and wooden *keilim* are exempt from *tevilah* entirely. The common custom in American communities is not to *tovel* plastic *keilim*. However, enamel *keilim* should be *toveled* without a *berachah*.

**THE BACKGROUND** The Gemara (*Avodah Zarah* 75b) says that although the Torah (*Bamidbar* 31:22) mentions only metals when teaching the obligation of *tevilas keilim*, Chazal require *tevilah* for glass utensils as well, since they are similar to metal, as they, too, can be melted down and reconstituted. It must be noted that one recites a *berachah* when *toveling* glass *keilim* as well.

Pyrex, crystal, Corelle, and Duralux have the status of glass, and must be *toveled* with a *berachah*. Earthenware, china (glazed china will be discussed later), stone, marble, ceramic, bone, rubber, and wood *keilim* do not require *tevilah*.

### Aluminum and Other Modern-Day Metals

**THE HALACHAH** L'halachah one should *tovel* aluminum utensils and other newer metals, and according to many poskim one even recites a *berachah* on such a *tevilah*.

**THE BACKGROUND** The Torah (*Bamidbar* 31:22) explicitly mentions only six metals in the list of *keilim* that require *tevilah*: gold, silver, copper, iron, tin, and lead. There is a major disagreement among the *poskim* about the status of metals that did not exist in earlier times. A common metal that is subject to this question is aluminum.

1) The *Tiferes Yisrael* and *Aruch HaShulchan* maintain that these six metals mentioned by the *pasuk* are just examples, and the only reason they were specified is that only these existed when Klal Yisrael received the Torah. Any metal developed afterward, such as aluminum, must be *toveled* even *mi'd'Oraisa*.

2) Rav Yaakov Kamenetsky disagrees, and writes that by specifically listing six metals, the Torah exempted all other metals.

3) Rav Moshe Feinstein argues that Hashem knew that

other metals would be invented in the future, so the fact that the Torah mentions only six specific metals implies that the *d'Oraisa* obligation is exclusive to those six metals. However, he writes that one should nevertheless be obligated to *tovel* aluminum and other new metals at least on a *mi'd'Rabbanan* level, for the same reason Chazal gave for obligating *tevilah* for glass — they can be melted down and reconstituted.

### Disposable Utensils

**THE HALACHAH** There is a dispute among the *poskim* whether one is required to *tovel* disposable metal utensils, such as aluminum foil baking pans. L'halachah there are differing practices. Some do not *tovel* disposable utensils unless they will be used more than two or three times, and even then, the *tevilah* would be without a *berachah*. Others *tovel* even if they plan on re-using them only once. Whatever the custom, one should not recite a *berachah* when *toveling* disposable utensils.

**THE BACKGROUND** The question then becomes, must one also *tovel* disposable aluminum utensils?

The *Minchas Yitzchak* maintains that one is not required to *tovel* them since their use will only be temporary, and therefore they do not have the status of a “utensil.” According to this opinion the halachah depends entirely on how the individual plans to use the utensil. If it will be a one-time use, it is exempt from *tevilah*. But if one intends to use it over and over, it requires *tevilah*.

The *Minchas Yitzchak* argues further that even if a disposable utensil generally does have the status of a “utensil,” it is exempt from *tevilah* since the obligation of *tevilah* applies to a “*kli seudah*,” a utensil used at a meal, a term that connotes a level of significance, which is inherently absent in disposable utensils.

Rav Moshe Feinstein looks more at the physical durability of the utensil than at the intent of the user. He writes that disposable utensils that can't last physically do not have the status of “utensils,” and are exempt from *tevilah*. He adds that this is true even if the person can decide to reuse it “two or three times” without the

*continued on page 3*

### THIS WEEK'S DAF YOMI SCHEDULE:

#### SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 Bava Basra 74	8 Bava Basra 75	9 Bava Basra 76	10 Bava Basra 77	11 Bava Basra 78	12 Bava Basra 79	13 Bava Basra 80

### THIS WEEK'S MISHNAH YOMI SCHEDULE:

#### SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 Bava Kamma 9:4-5	8 Bava Kamma 9:6-7	9 Bava Kamma 9:8-9	10 Bava Kamma 9:10-11	11 Bava Kamma 9:12-10:1	12 Bava Kamma 10:2-3	13 Bava Kamma 10:4-5

Beis HaLevi begins to discuss the effects of *hishtadlus* - a person's efforts on his own behalf:

פֶּרָנָסָה — הַמֶּן סִימָן לְדוֹרוֹת  
וְכֵן בְּעֵינֵי מְזוֹנוֹתָיו שֶׁל אָדָם כָּל יְדִיעָתוֹ  
וְהַשְׁתַּדְּלוּתוֹ לֹא יוֹעִילוּ לוֹ מְאוֹמָה לְהַעֲדִיף  
לֹא עַל הַנֶּגֶד לוֹ, וְכַמֵּאֲמַר הַפְּתוּב (שְׁמוֹת  
טז, יח) (וְלֹא הָעֲדִיף הַמֶּרְבֶּה וְהַמִּמְעִיט  
לֹא הַחֲסִיר, וְהַמֶּן הִיָּה סִימָן לְדוֹרוֹת כִּי  
הַהִשְׁתַּדְּלוּת לֹא יוֹעִיל כָּלֵל לְהַרְבּוֹת לוֹ.

*Similarly, in the matter of a person's sustenance, all of his knowledge and hishtadlus will not help him at all to gain more than what was decreed by Hashem for him. This is comparable to what the Scripture states regarding the manna (Shemos 16:18), They measured [what they collected] in an omer [measure], and whoever took more had nothing extra and whoever took less was not lacking. And the manna was a sign for all generations that a person's effort will not help him whatsoever to get more than what Hashem decreed for him.*

At the beginning of World War II, the Brisker Rav (a grandson of Beis HaLevi), was in Warsaw. Each day, he would eat the food he had for that day; he would save nothing for the following day, fully relying that Hashem would provide for him then (see *Sotah* 48b).

Two days before Yom Kippur, although he had his regular amount

of bread, he ate only some of it, saving some for Erev Yom Kippur, when there is a mitzvah to eat. "One cannot rely on *bitachon* to fulfill a mitzvah," he reasoned.

On the morning of Erev Yom Kippur, a Warsaw baker knocked on the Rav's door. He was concerned that the Rav would not have what to eat before the fast, so he especially baked several rolls and cooked a pot of fish as well as compote. However, the baker apologetically explained, as he rushed to bring these to the Rav, it all fell down and got ruined.



The Brisker Rav

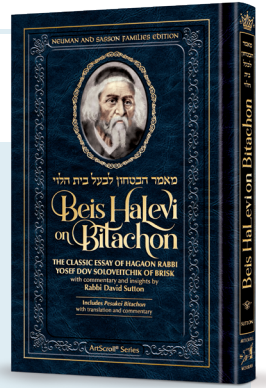
**AS HE  
RUSHED  
TO BRING  
THEM TO  
THE RAV,  
THEY FELL  
AND GOT  
RUINED.**

The Rav commented to his son that he now realized that he was mistaken in saving food from the day before. "Had I not saved the small piece of bread," he said, "the baker would not have dropped the food, and we would have had plenty of bread and much more!"

A person who, like the Brisker Rav, is always working on his *bitachon* can

live his life this way. However we must learn from this story the extraordinary levels that a person can achieve through *bitachon*, and aspire and strive to reach higher levels in our own lives.

The Brisker Rav's daughter once turned to him when there was a grave shortage of food in Eretz Yisrael. She asked, "What are we going to do? The price of food keeps rising!" The Brisker Rav explained that the Gemara says not that our income is determined on Rosh Hashanah, but rather that our "*mezonos*," food — the amount we have to eat — is determined on Rosh Hashanah. Hashem assures us that the result will always be the same, no matter what the price is. This is what we learn from the example of the *manna*. Even if a person collected twenty portions for his family of six, the extra fourteen portions somehow "disappeared," and they were left with precisely the amount they were supposed to have. No matter how much a person works and earns, the amount he enjoys — his *mezonos* — is determined by Hashem, and is not affected by his efforts one way or the other. 📖



### HALACHOS OF TEVILAS KEILIM continued from page 2

utensil breaking during these uses. Therefore, a utensil that can withstand only a minimal use (even as many as three uses) is always exempt from *tevilah* in his view.

However, Rav Moshe expresses doubt regarding a utensil that can physically last for many uses, but is thrown away only after a one-time use only because it is

inexpensive and people don't bother washing it.

*L'halachah* there are different practices regarding *tevilah* on disposable utensils. Some practice the compromise of only *toveling* — without a *berachah* — a disposable utensil that will be used more than "two or three times." Others *tovel* without a *berachah* if the plan is to reuse it even one time, while others *tovel* without a *berachah* no matter what. Each individual should follow his own custom. 📖

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

**SEPTEMBER /  
אלול**

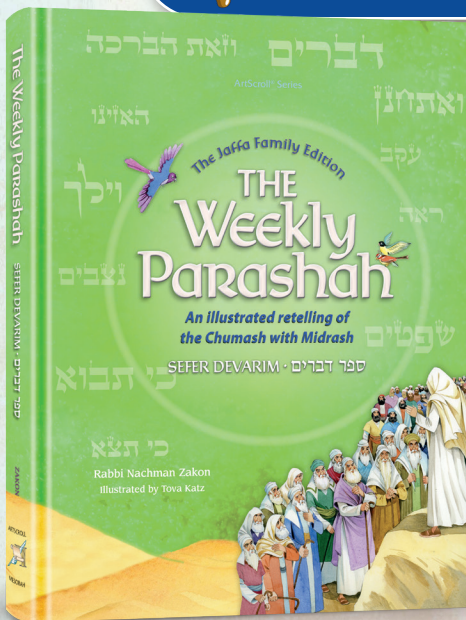
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 Challah 37	8 Challah 38	9 Challah 39	10 Challah 40	11 Challah 41	12 Challah 42	13 Challah 43





# Parashah for Children

## פרשת שופטים



## Two in Eretz Yisrael, One Outside Eretz Yisrael



Here's a riddle: There is something a person is not allowed to do. But if he does it anyway, then in Eretz Yisrael he will be doing two sins. Outside Eretz Yisrael it would be only one sin.

How could that be?

If he was masig ge'vul — moved a boundary.

What does that mean?

The boundary line between two neighbors marks off where one neighbor's property begins and the other ends. Usually there is a fence or some kind of marker along the boundary line. That way each neighbor knows where his property ends and his neighbor's begins.

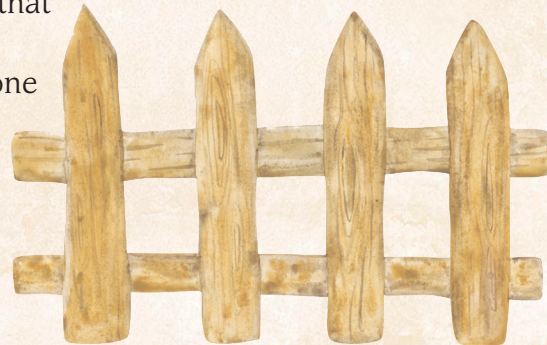
Masig ge'vul is when one of the neighbors moves the fence. Why would he do that?

Let's say Chaim and Yitzchak are neighbors. They have a fence between their back yards. Chaim decided to make his back yard a bit bigger. So late at night, when no one is looking, he moves the fence between his yard and Yitzchak's. He's stealing a piece of Yitzchak's land!

What Chaim did is called masig ge'vul. That's besides the fact that he's stealing land from someone else.

If Chaim and Yitzchak live outside of Eretz Yisrael, Chaim has done a sin. He stole. But if they live in Eretz Yisrael, Chaim has not only sinned by stealing, he has also done the sin of masig ge'vul. That's two sins.

The sin of masig ge'vul is one of the many mitzvos that apply only in Eretz Yisrael. Because the Land is so holy, Hashem gave it special mitzvos.



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## THE WEEKLY QUESTION

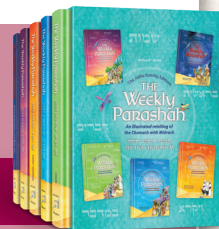
*Question for Shoftim:*

***Until when does an accidental murderer stay in the ir miklat?***

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 Devarim question is: YOSEF SHALOM STERN, Valley Village, CA**

The question was: Which Shevet did not send a spy? The answer is: Shevet Levi



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