

AT THE ARTSCROLL SHABBOS TABLE

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Mesorah Heritage Foundation

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RABBI YITZCHOK
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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

DOUBLE OATH

Rav Chaim Kanievsky on Chumash

או השבע שבעה. - Or swears an oath (30:3).

The *Alshich* explains that the Torah uses a double verb — השבע שבעה, *swears an oath* — to indicate that this refers to an instance where a person takes an oath to do something that he is already sworn to do.

The *Gemara* (*Niddah* 30b) teaches that every soul, before it is born, swears that it will be righteous, fulfilling all the commandments of the Torah. Although generally an oath cannot be effective “on top” of another oath, there is a special exclusion for *mitzvah* fulfillment. The *Gemara* (*Nedarim* 8a) teaches that one can swear to fulfill a *mitzvah*, despite the fact that he is already oath-bound to keep all the *mitzvos*. This is even considered a praiseworthy practice, as it helps a person spur himself to *mitzvah* observance.

Rav Chaim Kanievsky related that when his father, the Steipler Gaon, was a *bachur*, he asked how the added oath helps. Since the person is already bound by the obligation to do the *mitzvah*, what does an oath add to his feeling of responsibility?

The Steipler answered that the *yetzer hara* is very sly and clever, and will always propose a mul-

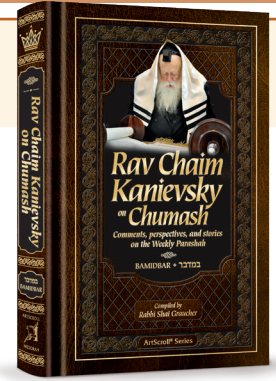
titude of reasons why a person should be exempt from fulfilling his responsibilities. Whether suggesting that now is not the



Rav Chaim Kanievsky

right time to perform the *mitzvah* or that the person is not obligated under these circumstances, he will always find an excuse. By taking a personal oath to do the *mitzvah*, however, one circumvents these seductions, since the *yetzer hara* can no longer come up with exclusions. This expedient allows a person to avoid being lulled by the false premises of his evil inclination and helps him strengthen his resolve to fulfill the *mitzvos*.

Based on this, the Steipler Gaon continued, we can also understand why the Torah allows this oath to be superimposed on an existing oath: Since the entire purpose of this oath is to defeat the *yetzer hara*'s attempts to claim that the preexisting obligation is not actually in effect, the Torah grants enough validity to his claims for it to be as if the prior oath is, indeed, invalid, allowing the new oath to take effect, and ultimately defeating his purpose.



HALACHAH

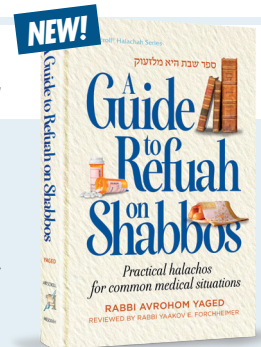
PERSONAL CARE ON SHABBOS

A Guide to Refuah on Shabbos by Rabbi Avrohom Yaged

1. One may wear surgical stockings, orthopedic shoes, in soles, a hernia brace, a back brace, or a splint, or use an orthopedic pillow on *Shabbos*. Since none of these contain a medicine that heals, there is no issue of *refuah*.

Removing Skin or Broken Nails

2. Due to the *melachah* of *gozez* (shearing), it is prohibited to remove calluses, corns, broken fingernails or toenails, or loose or dead skin on the body, regardless of whether this is done by hand, with a



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THIS WEEK'S ISSUE IS DEDICATED IN MEMORY OF
צפורה בת ר' מאיר ע"ה

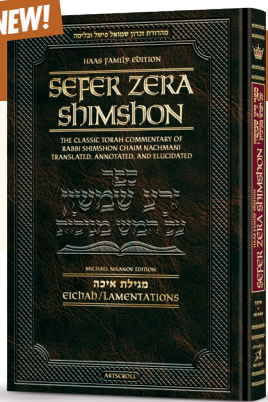
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NEW!

BEIN HAMETZARIM

**HASHIVEINU
HASHEM EILECHA**

Zera Shimshon – Megillas Eichah



After reading the final verse of *Eichah*, *You had utterly rejected us, You have raged enormously against us*, we repeat the penultimate verse, *Bring us back, and we shall return*. *Zera Shimshon* explains that we are thus essentially saying that Hashem's rejection of us was for our benefit, for it caused us to repent as a result.

He similarly elucidates the verse in *Tehillim*, *You pushed me hard that I might fall, but Hashem assisted me. God is my might and my praise, and He was a salvation for me*. The Psalmist is thus saying that salvation comes about through being pushed down, as this compels one to repent.

Zera Shimshon further elucidates this passage in *Tehillim* based on an Aggadic teaching that compares the process of sin and repentance to a *hei*, in the sense that the sinner exits a life of virtue through the bottom opening of the *hei*, and upon repenting, he re-enters by means of the small opening above the suspended left leg of the *hei*. He explains that the reason the sinners cannot successfully repent by using the large opening on the bottom of the *hei* is because of the rule that “a prosecutor cannot become a defender.”

Hashem, however, assists the penitent by providing an extra means by which to repent, namely the extra gap near the top of the *hei*. This is why a subsequent verse speaks of “gates” of righteousness in the plural, as it refers to the two openings in the *hei*. The verse then states, *The stone the builders despised has become the chief cornerstone*. This alludes to the idea that a sinner returns in repentance through the gap in the upper part of the leg of the *hei*, rather than through the opening on the bottom of the *hei*.

Zera Shimshon explains further that when the verse states, *Good and upright is Hashem, therefore He guides sinners along “the” way*, it means to say that Hashem helps sinners repent so that they enter the proper path in life by going through that specific opening at the top of the *hei* that was created to assist penitents. 📖

PERSONAL CARE ON SHABBOS *continued from page 1*

utensil, or with the teeth. Filing nails is also a violation of the *melachah* of *gozez*.

3. If the following two conditions are met, a mostly detached nail may be removed by hand or with the teeth, but not with a utensil:

- a. The nail is detached across most of its width. (A nail that is only partially detached may not be removed.)
- b. It is causing pain.

4. One may not cut or remove an ingrown toenail, even if it is causing discomfort. However, if the person is in so much pain that he cannot function, he may have a non-Jew cut or remove the nail.

Washing and Bathing

5. One may not wash with bar soap on *Shabbos*. However, he may use diluted liquid soap or hand sanitizer. It is best to prepare diluted liquid soap before *Shabbos*. If he did not dilute the liquid before *Shabbos*, there are *poskim* who say that he may do so on *Shabbos*.

6. One may not use liquid hand soap that turns into foam when pumped from its dispenser, due to the prohibition of *nolad*.

7. A man with a beard may wash his face on *Shabbos*, as long as he does not intentionally squeeze out water from his beard.

8. One may not wash most of his body on *Shabbos*, even if he washes one part of his body at a time, and even if the water was warmed up before *Shabbos*. However, one may wash part of his body with cold water or with warm water that was heated before *Shabbos*.

9. One who washes his whole body every day and would feel very uncomfortable if he does not wash himself on *Shabbos* may bathe on *Shabbos*, provided that the water has been warmed up before *Shabbos* and he is careful not to rinse his hair (due to the prohibition of *sechitah*).

10. One who is perspiring or feels very hot may pour cold water on himself to cool off. He should not pour water on his clothing.

Please see the book, pages 133-135, for the sources of these rulings. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

JULY / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
15 כו	16 כז	17 כח	18 כט	19 א	20 ב	21 ג
Gittin 60	Gittin 61	Gittin 62	Gittin 63	Gittin 64	Gittin 65	Gittin 66

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JULY / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
15 כו	16 כז	17 כח	18 כט	19 א	20 ב	21 ג
Succah 4:8-9	Succah 4:10-5:1	Succah 5:2-3	Succah 5:4-5	Succah 5:6-7	Succah 5:8-Beitzah 1:1	Beitzah 1:2-3

Rabbi Aaron Brafman spent the summer of 1968 in Camp Torah Vodaath as a *rebbe*. Around a decade later, he became learning director of Camp Agudah, a position he held for six years.

During the summer of 1979 at Camp Agudah, Rabbi Brafman took a special interest in a camper from London named Yitzchok Meir Morgenstern. Yitzchok Meir had little interest in playing ball, so Rabbi Brafman offered to learn with him in the afternoon. It did not take long for him to perceive special abilities in this boy. Concerned that the boy's parents wouldn't know how to properly help him reach his potential, he took the time to write them a letter:

Dear Mr. and Mrs. Morgenstern:

I have rewritten this letter four times, each time differently, because I want to express myself without sounding ridiculous or creating in you any anxiety about Yitzchok Meir's potential.

I truly feel (as do others) that he is something special. I have seen many bright boys but never the combination of a good head, hasmadah, yiras Shamayim, and middos tovos as one sees in Yitzchok Meir, bli ayin hara.

His joy in learning and his sensitivity and understanding are just beautiful. And it is all natural, not forced, which is why he is a perfectly normal, happy child. I can tell you I felt an aura of taharah and kedushah when I learned with him or talked to him.

I felt I had an image (of course our later generations are on lower madreigos) of what the Chofetz Chaim or Chazon Ish might have been like in

their youth. I am not saying this facetiously — he electrified and captivated the whole camp. If this stays with him and he grows in learning, he will someday be a manhig Yisrael. I'm sorry if this makes you feel a bit concerned, because it is an awesome responsibility, but you are blessed with a special matanah.

If I may offer some advice: I'm sure he is above his class level, and that could begin to frustrate him. On the other hand, he can't be out of yeshivah for social reasons and because of a need to avoid the kinah of others. Perhaps you could have



Rav Yitzchok Meir Morgenstern



Rabbi Aaron Brafman

someone (who is a talmid chacham, not just an older bachur) tutor him for a while during school time. Have him learn another perek or masechta. Yitzchok Meir will find the time to review it. If he can do this for two or three years, he will become a baki in hundreds of blatt. After that, he probably will finish the rest of Shas on his own at that time.

He should be exposed to people who are gedolim to develop his havanah, and ultimately he will choose and create his own derech in learning. I hope someday to be able to say that I had the zechus of learning with him when he was a bachur.

I want to repeat that I have not gone mad. I deal with hundreds of bachurim and have been in chinuch for

fourteen years.

With best wishes for a kesivah vachasimah tovah and a gut gebentched yahr.

Sincerely,

Rabbi Aaron M. Brafman

P.S. Regards to Yitzchok Meir.

For decades, Rabbi Brafman had no idea what had become of this boy. Around two years before his passing, he paid a *shivah* call and noticed a framed photo on the wall of someone of saintly appearance whom he did not recognize. In response to his question, the *avel* said that it was Rav Yitzchok Meir Morgenstern, a renowned *tzaddik* and *mashpia* in Yerushalayim, a *rosh kollel*, *mekubal*, and author of *sefarim*.

Two weeks later, Mrs. Brafman was introduced to Rav Morgenstern's sister at a wedding. She told Mrs. Brafman that when her father passed away, they found Rabbi Brafman's letter in his pocket. When she returned to England, she sent Mrs. Brafman a copy of the letter. Apparently, it had made a huge impact on Mr. and Mrs. Morgenstern and, in turn, on their son.

Later, Rabbi Brafman called two young *rebbeim* into his office at the beginning of the school year and read to them the letter he wrote to the parents of Rav Yitzchok Meir Morgenstern. Rabbi Brafman wanted these *rebbeim* to realize the opportunity that they had to impact the life of each and every *talmid*. 📖



This week's Yerushalmi Yomi schedule:

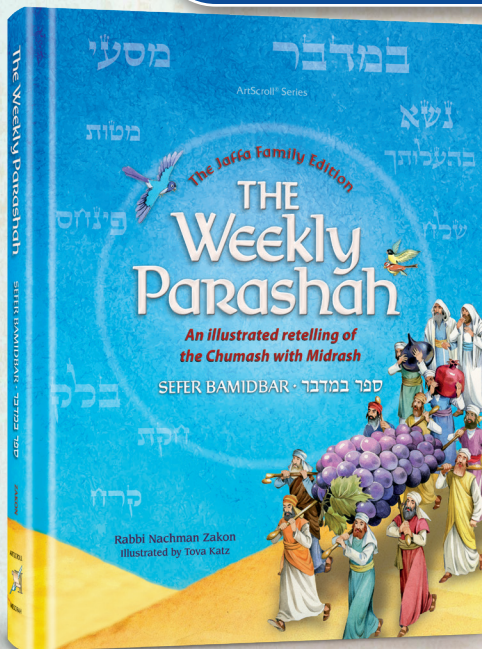
JULY /
תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
15 Demai 77	16 Kilayim 1	17 Kilayim 2	18 Kilayim 3	19 Kilayim 4	20 Kilayim 5	21 Kilayim 6



Parashah for Children

פרשת מטות-מסעי



Borders – In or Out?

There are many mitzvos today that can be done only in Eretz Yisrael. For example, in Eretz Yisrael every seventh year is like “Shabbos” for the land – the fields rest and no one may work them. This is called Shemittah, and it is a mitzvah that is performed only in Eretz Yisrael. A farmer in any other country can work his fields every year, but for farmers living in Eretz Yisrael, it’s a year off from working their fields. Anyone

is allowed to pick the fruits and vegetables that grow in a Shemittah year. They are extra holy and are treated differently from all other produce.

If I am a farmer with land in Eretz Yisrael, I will take a year off from working it. If my land is outside Eretz Yisrael, I will work it. If I am inside the borders, I will treat the Shemittah fruit grown on my trees according to the special laws of Shemittah. If I am outside Eretz Yisrael, the fruits that grow on my trees in a Shemittah year are no different from the fruit of any other year.

How do I know if I am living in or out of the borders of Eretz Yisrael? Easy! The Torah tells us what the borders of Eretz Yisrael are, so we know if we are living in a place where we have to do the mitzvos done only in Eretz Yisrael ... or not!



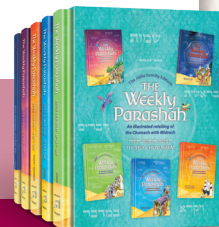
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Mattos-Masei:

Moshe told the Bnei Yisrael that Eretz Yisrael would be divided by lottery between nine-and-a-half shevatim. But aren't there 12 shevatim, and counting Levi, 13?

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 Korach question is: SHMUEL DOV DAVIDSON, Baltimore, MD

The question was: What were the three times Moshe prayed for forgiveness before the story of Korach?
The answer is: At the sins of the Eigel HaZahav, the Misonenim, and the meraglim.

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