

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת חקת
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EDITOR

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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

LOOK WHERE HE IS AND LOOK WHERE I AM!

Aleinu L'Shabei'ach by Rabbi Yitzchok Zilberstein

זאת התורה אדם כי ימות באהל

This is the Torah regarding a man who would die in a tent (19:14)

Reish Lakish (Berachos 63b) learns from this pasuk that words of Torah are only retained by one who “kills” himself over it, meaning, one who is ready to devote all his efforts to Torah.

The great R' David Pardo, author of *Shoshanim L'David*, *Michtam L'David*, *Mizmor L'David*, and other works, had a childhood friend with whom he was very close. During their youth, the two were inseparable, and they managed to learn the entire Shas together several times.

When the two grew older, they continued to maintain their bond of friendship. But when they were around 25 years old, R' David's friend went into business and eventually became very wealthy. R' David continued to grow in Torah, and he tried to convince his friend to carry on their joint learning session. But when he saw that his friend was not interested, he gave up, and the two drifted apart.

The friend's love for Torah was not snuffed out completely,

however, and he asked a prominent sefarim merchant to bring him a copy of every new sefer printed anywhere in the world.

The price of sefarim in those days was very high, and most people could not afford to purchase many sefarim. But this wealthy man was insistent on having a fully stocked library, and he did not want even a single sefer to be missing from this library.

Every week, the sefarim merchant would bring



Rav Yitzchok Zilberstein

this man the latest sefarim that had been published. One day, he brought him a large package of new sefarim, and the man opened them one by one, deeply gratified to see that Torah was flourishing in many different areas of the Diaspora.

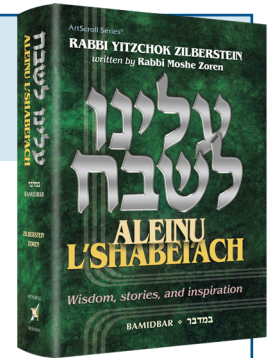
Suddenly, an anguished howl burst from his throat. The merchant, who was on his way out of the house, hurried back to see what was wrong with his customer, who was known as a calm, even-tempered person.

He was greeted by a strange sight: The wealthy man was sitting with the sefer *Shoshanim L'David* in his hand and crying, almost tearing his hair out in anguish.

“What happened?” asked the merchant with concern.

The wealthy man pointed to the newly printed sefer. “Do you know who the author of this sefer is?” he asked. “It is my old chavrusa! We grew up together and learned together for so many years, and look where he is, and look where I am ...”

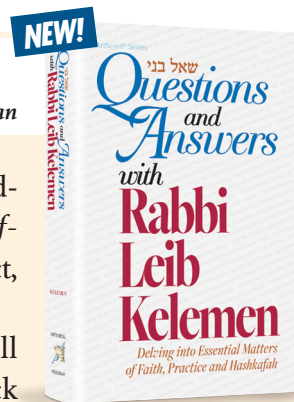
When the wealthy man saw the great heights that R' David had achieved in Torah study, he decided on the spot to give over all of his business affairs to trustworthy people, and he returned to the beis midrash and began to once again devote all of his time to Torah study, until he, too, became an accomplished scholar. 📖



**THE
WEALTHY
MAN WAS
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ANGUISH.**

THIS WEEK'S ISSUE IS SPONSORED ANONYMOUSLY.

MESORAH HERITAGE FOUNDATION



Question: I tend to care a little too much about what others think of me. Often, I'll do things under the guise of trying to make a kiddush Hashem when really it's more about wanting others to think highly of me. How do I become someone who cares only about what Hashem wants, doing mitzvos purely lishmah?

Rabbi Keleman Answers: You should be commended for your honesty — not with me, but with yourself. Most people care too much what others think of them, but aren't self-aware enough to realize it, and most of the few who are self-aware enough to realize it would never admit it or seek advice, as you have.

The first step in working to achieve the level of *lishmah* is to practice hiding your good deeds. You can start by hiding things that are very, very small. The psychology behind this is that people whose self-esteem depends on the approval of others tend to point to themselves often, making themselves the focus of conversations or other interactions. They'll habitually say things like, "Well, I feel this way," or, "Let me tell you what happened to me." Every other word they say is "I" or "me."

So, start with something very small. Go on a no-me "diet." Rav

Wolbe suggested that for a short period a person should try not to use the words "I" or "me," so that he will notice how often he points at himself. Try to avoid using the words "I" and "me" for an hour or two a day (obviously, at times when it won't damage your relationships). If you really want to give



Rabbi Leib Keleman

IF EVERY OTHER WORD YOU SAY IS "I" OR "ME," GO ON A NO-ME "DIET."

yourself a challenge, try taking "I" and "me" out of your written correspondence for a few weeks.

Once you've mastered this, take the exercise a step further. Every day, pick one amazing thing you did that day and don't tell anyone about it. You can be proud of it between you and Hashem, but don't tell anyone else.

When you first start hiding these amazing things you have done, you'll generally find that

you are hiding them *after* the fact, meaning that you'll look back on your day, think of something great that you did, and won't tell anyone. Eventually, you can make this even more sophisticated by planning in advance to do something incredible and telling no one about it before or after you do it.

Little exercises like these will build huge spiritual muscles over time. Not only will you develop a more sincere relationship with Hashem, Who knows everything, but you'll enjoy the side benefit of having your self-esteem grow as you become less dependent on the approval of others.

People's approval is fickle: Sometimes you get it and sometimes you don't. If your self-esteem is dependent on other people, it's always going to be fluctuating up and down.

Once your self-esteem is based not on what other people think of you, but on what Hashem thinks of you, you can constantly boost your self-esteem just by thinking, *I did the right thing and You, Hashem, know.* Then, you'll walk around feeling great about yourself. 🙏

THIS WEEK'S DAF YOMI SCHEDULE:

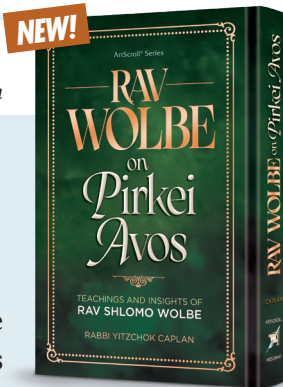
JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
13 Bava Basra 18	14 Bava Basra 19	15 Bava Basra 20	16 Bava Basra 21	17 Bava Basra 22	18 Bava Basra 23	19 Bava Basra 24

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
13 Gittin 9:6-7	14 Gittin 9:8-9	15 Gittin 9:10-Kiddushin 1:1	16 Kiddushin 1:2-3	17 Kiddushin 1:4-5	18 Kiddushin 1:6-7	19 Kiddushin 1:8-9



יהודה בן תימא אומר, הוי עז כנמר וקל כצבי וגבור כארי
לעשות רצון אביך שבשמים (אבות ה:כג)

*Yehuda ben Teima says; "Be bold as a leopard, light as an eagle, swift as a deer
and strong as a lion to carry out the will of your Father in Heaven.*

Rav Wolbe (*Alei Shur* vol. II p. 255) explains that the *mishna* is enumerating four steps that are necessary for executing an endeavor.

Be bold as a leopard and take the initiative. A certain degree of boldness is needed to be able to take the plunge and decide to act on a given idea. How many good ideas have been laid to rest after being ridiculed by scoffers? Rav Meir Shapiro, the founder of the Daf Yomi, and Sarah Schneirer, the woman who started the Beis Yaakov movement, are two initiators of the past century who had their idea scoffed at by many people. Fortunately for Klal Yisrael, they both followed the advice of our Tanna and acted upon their idea despite the opposition.

After the initial decision to act, one must ensure that the plan actually gets off the ground. This requires that he act with the lightness of an eagle so that he doesn't get bogged down by the intricacies and complications that are all too common when one actually puts an idea into action. During World War II when Rav Wolbe was in Stockholm, he decided to open a *Beis Hamedrash*. He didn't tell anyone about his idea, and when the plans were finalized, he simply put up a sign on the front door of the building. He explained that he was afraid that something would come up to prevent him from actualizing his idea so he simply acted without informing anyone beforehand.

Subsequently, after one puts his plan into action, it is necessary to keep the momentum going. This requires him to act with the swiftness of a deer. The

longer the deed takes, the more of a possibility there is for things to crop up which can derail his undertaking. How many people have begun learning a *mesechta* or starting a *chessed* project and stopped midway? After Rus requested that Boaz redeem her former husband's estate and marry her as well, her mother-in-law Naomi told her, "*The man (Boaz) will not rest unless he settles the matter today*" (*Rus* 3:18). Naomi was certain that the righteous Boaz would settle the matter immediately, and it was a good thing that Boaz did just that since he passed away the following night.

Finally, one needs the strength of a lion to complete the given endeavor, since the *yetzer hara* has a specific interest in preventing one from fully completing a good deed. The Chazon Ish was wont to say that the last two pages of a *mesechta* are the hardest to learn since the *yetzer hara* works overtime to prevent a person from completing any endeavor. (This might also be one of the reasons that so many people have difficulty staying in Shul until the *very* end of *davening*).

If the Tanna is exhorting us to act with the boldness of leopards, agility of eagles, endurance of deer and strength of lions, then it must be that we all have these traits within us. Appreciate your strengths and harness

them toward *avodas Hashem*.

A practical suggestion to help implement this idea: We all have projects that we would like to do. Take an endeavor that you have been contemplating and act upon it with boldness, alacrity, endurance and strength. 📌



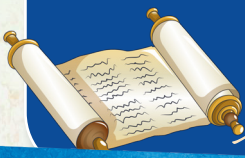
Rav Shlomo Wolbe

IF THE TANNA IS EXHORTING US TO ACT WITH ALL THESE TRAITS, THEN IT MUST BE THAT WE ALL HAVE THEM WITHIN US.

*This week's
Yerushalmi Yomi
schedule:*

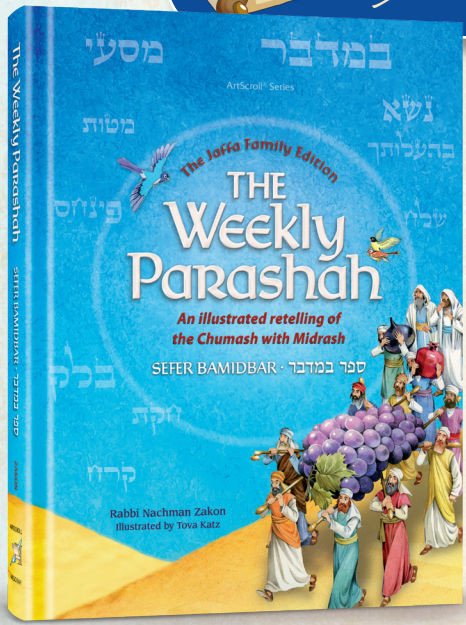
JULY / תמוז

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
13 Maaser Sheni 40	14 Maaser Sheni 41	15 Maaser Sheni 42	16 Maaser Sheni 43	17 Maaser Sheni 44	18 Maaser Sheni 45	19 Maaser Sheni 46



Parashah for Children

פרשת חקת



We Have Sinned!

After the Jews complained to Moshe, Hashem sent poisonous snakes as a punishment for their being disrespectful to Hashem and Moshe and for not appreciating the mahn.

They came running to Moshe again. This time it wasn't to complain. They were asking him to forgive them! They said, "We have sinned because we spoke against Hashem and against you! Pray to Hashem to remove the snakes!"

Did Moshe say, "What? After the way you insulted me, why should I forgive you so fast?" Or, "After what you did to me, now you want me to pray for you? You think it's so easy to just come to me and ask me to forgive you after what you did?"

No, Moshe did not say any of those things! He immediately forgave them and prayed for them.

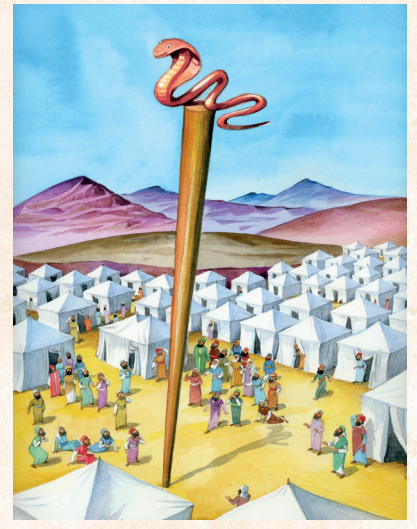
Copper Snakes

1n answer to Moshe's prayers, Hashem told him what to do. "Make a snake and place it on a pole," Hashem told him. "When someone who was bitten looks at it, he will be healed."

Moshe immediately followed Hashem's instructions. He shaped copper into the form of a snake. He put the copper "snake" up on a high pole, where everyone could see it. If someone who was bitten by one of the snakes stared at the copper snake hanging from the pole, he was healed from the snake bite.

Did Moshe make some kind of magic snake that had the power to heal people? No, it didn't work that way, and it wasn't magic. When the Jews stared at the copper snake it reminded them to do teshuvah, to repent for what they had done.

We all know a copper snake has no power to heal. But people looked at the snake, and then they did teshuvah, and doing teshuvah would cause them to get healed. It was the teshuvah that saved them, not the snake!



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THE WEEKLY QUESTION

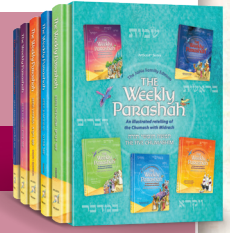
Question for Chukas:

How were Sichon and Og related?

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 Beha'aloscha question is: AVRAHAM TYBERG, North Miami Beach, Florida

The question was: How long were the Jews at Har Sinai before they left?
The answer is: One year less 10 days.



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