

# AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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פרשת בהר-בחקותי  
כ"ו אייר תשפ"ה

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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

## TOILING IN TORAH

Rav Yaakov Bender on Chumash

...אם בְּחֻקֹּתַי תֵּלְכוּ. — *If you will follow My decrees* (Vayikra 26:3).

Every *yeshivah bachur* is familiar with Rashi's words on the opening *pasuk* of Parashas Bechukosai, the echoes of so many *shmuessen* and *derashos* reverberating through the ages. What does it mean to go in the Ribbono shel Olam's *chukim*?

Quoting the *Toras Kohanim*, Rashi understands the words *אם בְּחֻקֹּתַי תֵּלְכוּ* as *shetihyu ameilim baTorah*, that you should be toiling in Torah, since the other mitzvos are included at the end of the *pasuk*: *וְאֵת מִצְוֹתַי תִּשְׁמְרוּ*, and you will safeguard My mitzvos.

A few *pesukim* later it states (ibid. v. 14): *וְאִם לֹא תִשְׁמְעוּ לִי*, But if you will not listen to Me, meaning that you are not toiling in Torah.

Rashi explains why the words *bechukosai teileichu* refer to Torah, since mitzvos were already listed. What, however, is the source for the *ameilus*? Why can it not be referring just to *limud haTorah* without the *ameilus*?

My rosh yeshivah, Rav Shmuel Berenbaum, once said that the Yevanim, who had made a *gezeirah* against learning Torah, would never have campaigned against superficial learning, simply opening a Gemara and reading. To be sure, all Torah is praiseworthy and each word elevates; but the Torah that they perceived as a threat was Torah that comes through toil, because that Torah sears itself onto the soul, changing the one who learns it.

If the *pasuk* uses the word "*teileichu*," that means that a person is "going," there is movement and growth — which means that there is *ameilus*, exertion and effort.

We know that an unborn child inside its mother

is learning all of the Torah with a *malach*, as Chazal teach us. Why, then, do not we stand up in respect of every expectant woman, since she is undoubtedly carrying a "little *talmid chacham*" within her?

Zogt Rav Chaim Shmulevitz, because that Torah is given to the child as a gift, with no toil or work on his part, and "*Torah uhn horevanya*," Torah that comes with no effort, does not deserve that respect!

In the corner of Rav Shach's room sat a few pieces of paper that he liked to keep close by. At times, he kept them in his pocket, as if they were special treasures. A family member lifted them one day and saw that they were scraps filled with *chiddushei Torah*, like so many other booklets and folders in the apartment.

He asked the rosh yeshivah what was so special about those papers that they were treated with such respect.

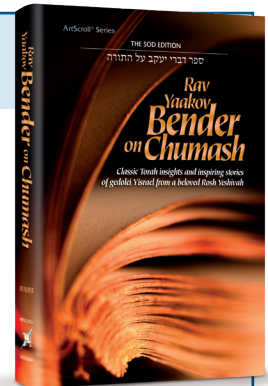
"These are *chiddushei Torah* that I wrote at a time of great personal difficulty," Rav Shach said, "and they took an extra measure of toil, so they are especially precious."

Rav Shach understood the secret of "*teileichu*," of going and going, and that true growth happens only when there is toil. Those papers were just the reminder, and with that inspiration, he was able to inspire others.

Torah with "*horevanya*" is the reason for Creation itself, and it is within it that true greatness resides. 📖



Rav Elazar Menachem  
Man Shach



R' Moshe Gobioff, today of Lakewood, New Jersey, was a *bachur* living in Monsey, New York, years ago when this story occurred. He had davened Shacharis at the Vizhnitzer Beis Medrash in Kaser Village, one of the most popular *minyans* factories — forgive the term — in Monsey. Upon returning to his car, he was chagrined to find a parking ticket on his windshield.

Parking near Vizhnitz is not for the faint of heart, and arriving *misparallelim* often have a difficult time finding a vacancy, sometimes parking in areas that aren't clearly marked. R' Moshe had apparently parked illegally, and now he was going to pay for it.

The ticket sat in his room at home for weeks, almost a forgotten memory. By the time R' Moshe remembered about the ticket, it was long past the due date and he was sure he'd have to pay some sort of penalty on top of the fine. He went down to the Rockland County courthouse to settle the ticket.

Upon arriving at the courthouse, R' Moshe greeted the hawk-eyed guard at the door and then headed to the clerk, giving her his ticket number and explaining that he'd like to pay his summons.

"Sir," the clerk said, "this summons has already been paid."

"Madam, I'm certain that I never paid."

"What can I tell you?" said the clerk, pointing to her screen. "I'm telling you, it's been paid."

R' Moshe thanked the clerk and headed home, confused.

Upon seeing his bewildered expression as he walked through the door, R' Moshe's mother knew something was up.

"What's going on?" she asked.

R' Moshe explained that he had gone to pay his sum-

mons but was told it was paid.

Putting the pieces together, along with a strange phone call Mrs. Gobioff received some weeks prior from a man who said he's paying for a parking ticket of which she had no knowledge, the full story emerged:

The morning R' Moshe had gotten his ticket, traffic outside the Vizhnitzer Beis Medrash was at a standstill. There

was total gridlock and no one was moving. One well-meaning observer felt that there was no choice but to have the police come down simply to clear up the bottleneck and direct the motorists out of the vehicular quagmire. However, once the police were present, they wasted no time writing out summonses to those vehicles that they felt were not parked legally.

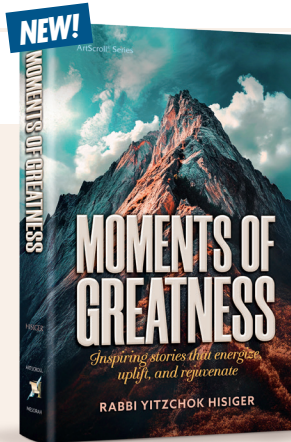
The well-meaning Yid who had contacted the police now felt terrible, having caused the summonses to be given out. He had

merely wanted to clear up the traffic, not have people be paying parking tickets, even if the tickets were warranted, but that was what happened.

The man immediately walked over to each car and took down the ticket and license plate information. Then, he contacted the police department and paid every ticket, not wanting to be the cause of any loss to a fellow Yid.

R' Moshe now understood why and how, indeed, his summons had already been paid.

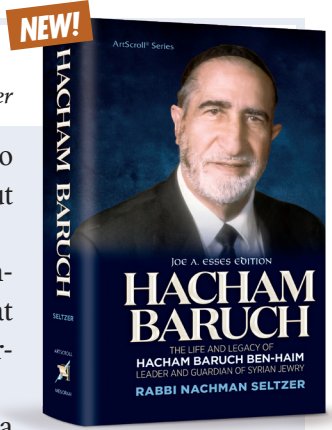
When R' Moshe told me this story some twenty years after it happened, he was still inspired by the compassion and understanding of this special Jew, who demonstrated once again why there's no nation like ours. 🇺🇸



The Vizhnitzer Beis Medrash in Kaser Village

## THERE WAS NO CHOICE BUT TO HAVE THE POLICE COME DOWN

YOMI SCHEDULES FOR THIS WEEK:	SHABBOS MAY 24 ב' אייר	SUNDAY MAY 25 ג' אייר	MONDAY MAY 26 ד' אייר	TUESDAY MAY 27 ה' אייר	WEDNESDAY MAY 28 ו' אייר	THURSDAY MAY 29 ז' אייר	FRIDAY MAY 30 ח' אייר
	BAVLI	Shevuos 23	Shevuos 24	Shevuos 25	Shevuos 26	Shevuos 27	Shevuos 28
	YERUSHALMI	Eruvin 66	Eruvin 67	Eruvin 68	Eruvin 69	Eruvin 70	Eruvin 71
	MISHNAH	Avos 2:4-5	Avos 2:6-7	Avos 2:8-9	Avos 2:10-11	Avos 2:12-13	Avos 2:14-15
	KITZUR	91:14-92:2	92:3-End	93:1-94:2	94:3-8	94:9-19	94:20-95:1
							95:2-11



The Rabbi ran the school minyan for many years,” R’ Eli Mansour said. “He might have been the rabbi of the community, but he was busy dealing with children every single day. It didn’t faze him. But then very few things did.

“It would be very difficult to find a man who is so great and yet so humble at the same time.

“He was there every day of the week, running the minyan for the sixth, seventh, and eighth grades. Even on Sundays, the rabbi was at Magen David teaching Sunday school.

“I remember one day we were nearing the end of the *tefila*,” R’ Mansour recalled, “and I was talking to one of my friends — just as the *hazan* said ‘*Barechu*,’ which I missed because I was talking.

“As always, Hacham Baruch saw everything that took place in the room. There was no question that he was going to teach me a lesson — in his unique and memorable fashion.

“Looking at the dean, R’ Moshe Greenes, the rabbi said, ‘R’ Moshe, Eliyahu Mansour just lost a million dollars!’

“R’ Greenes, who immediately understood what the Rabbi meant, caught the ball and ran a few steps further, saying, ‘At least a million dollars!’

“That was the entire interchange. But there isn’t a day that goes by when I say the words ‘*Barechu et Hashem*’ that I don’t think that I just deposited a million dollars in my bank account. With that one line, the Rabbi changed my life forever!

“But the story isn’t over.

“Many years later, I was learning at Mercaz HaTorah in Yerushalayim. We were praying *Arbit* when someone came into the *bet midrash* to tell me that I had a phone call from overseas.

In those days, that meant that your parents had called you on the yeshiva payphone — and because back then it cost a lot of money to call Israel from the United States, when you got a call from America, you picked yourself up and you ran to the phone.

“I stood in the *bet midrash*, struggling with myself. I wanted to run to the phone, but I also didn’t want to miss saying *Barechu*. In the end, I stayed in my spot until the *hazan* said *Barechu*. Moments later, I was out the door of the *bet*



Hacham Baruch Ben-Haim



With Rav Aharon Schechter,  
Rosh Yeshiva of Chaim Berlin

**THAT  
STORY  
HAPPENED  
FORTY  
YEARS  
AGO, AND  
I’M STILL  
THINKING  
ABOUT  
HOW  
EVERY  
BARECHU  
IS WORTH  
A MILLION  
DOLLARS!**

*midrash* and running to the phone.

“Later that evening I was informed that the Rosh Yeshiva, R’ Rotman, wanted to see me in his office.

“‘What do you know about *Barechu* that I don’t know?’ the Rosh Yeshiva asked me. I didn’t understand what he was talking about.

“‘I don’t know anything about *Barechu* more than the Rosh Yeshiva,’ I replied in confusion.

“‘No, you must know something.’

“‘I didn’t know what he was talking about, and told him so.

“‘Look, I know that I am correct about this,’ he said. ‘I watched you. You got a call from the States, but you didn’t leave the *bet midrash* until the *hazan* said *Barechu*. So, I’m asking you the same question

again. What do you know about *Barechu*?’

“Now I understood what he was referring to.

“I have a rabbi in America. His name is Hacham Baruch Ben-Haim. And five years ago, my rabbi told me that *Barechu* is worth a million dollars.”

“‘That’s a good rabbi,’ the Rosh Yeshiva said. ‘If you are still affected by something that he told you five years ago — he’s a *very* good rabbi!’

“That story happened forty years ago, and I’m still thinking about how every *Barechu* that we say is worth a million dollars! That was the power of the Rabbi and his unique ability to make the kind of comments that a person never forgot.

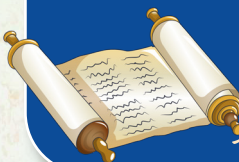
“For some reason, when Hacham Baruch taught you a lesson, it stuck. That is why I consider him a master *mehanech*. A master educator.

“If I try to analyze why his words had such an impact, I must conclude that it had to do with the fact that he had *yirat Shamayim*. As *Hazal* tell us, when someone possesses *yirat Shamayim*, his words make an impact.

“Above and beyond that, when you were learning with Hacham Baruch you were also learning with his rebbi, Hacham Ezra Attieh, and his *havruta*, Hacham Ovadia. Sitting with Hacham Baruch meant being connected to the Ben Ish Hai (whose *derashot* the Rabbi’s grandmother had heard) and to his mother, who inculcated him with an understanding of what awaited him in Porat Yosef (‘My dear son... you will see angels’).

“Keeping all this in mind, we can understand why a few well-chosen words from the Rabbi had the ability to change a person’s entire life.”





# Parashah for Children

## פרשת בהר-בחוקתי

### Biur

**1**n the year following Shemittah, if someone offered you a trip to travel anywhere in the world for Pesach, all expenses paid, where would you choose to go?

Yerushalayim, of course!

As you walk on Yerushalayim's streets on Erev Pesach, you will pass large fires. Like every year, the people are burning their chametz. But this year, you will also see something unexpected and strange.

People are shlepping out bottles of wine, and they are announcing "Hefker!" to passersby. What they mean is that the wine is free for anyone to take. Then, after a little while, they carry that Shemittah wine right back home!

What's going on?

People are doing biur.

Shemittah fruits that grow by themselves, without any work from a farmer, may be eaten. But the Torah law is that we can keep this Shemittah produce in our homes only for as long as this type of produce is available to wild animals in the field. But once this type of produce is no longer available in the fields, it's time to do "biur."

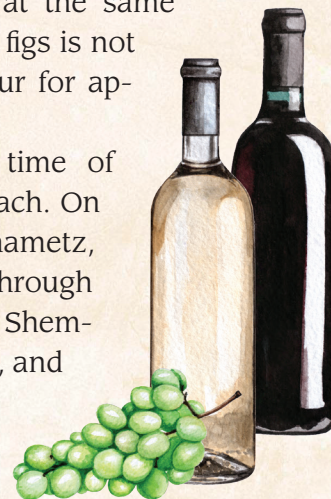
What is biur?

Biur means removing the produce that you have stored in your house and putting it outside for anyone to take. You can keep a small amount for yourself. But the rest — out with it! It's "hefker" — it belongs to anyone who wants it.

There are different times when biur is done, de-

pending on the fruit. Not all produce in the field becomes ripe at the same time. Figs and apples are not ready for picking at the same time, so the time for biur of figs is not the same as the time of biur for apples.

For example, the biur time of Shemittah wine is Erev Pesach. On that day, along with their chametz, which is burned in fires all through the city, people remove their Shemittah wine from their homes, and they make it hefker. If no one takes the wine, the people are allowed to take it back home.



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## THE WEEKLY QUESTION

*Question for Behar-Bechukosai:*

**Who eats terumah? Who eats maaser rishon? Who eats maaser sheini, and where?**

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*.

**Winner from the Shemini Issue: THE GEDALIUS KIDS, Baltimore, MD**

Question for Shemini: What was the name of the traitor who stole the Menorah from the Beis HaMikdash, but died a tzaddik? Answer: Yosef Meshissah



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