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כ"ב אדר א' תשפ"ד

5784

MARCH 2, 2024

ISSUE #179

RABBI YITZCHOK

HISIGER, 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

NEVER ACCEPT TALES

Twerski on Chumash by Rabbi Abraham J. Twerski

וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה וַיֵּרָא אֶת הָעֵגֹל וּמַחֲלֹת וַיַּחַר אַף מֹשֶׁה.
וַיִּשְׁלֹךְ מִיָּדוֹ אֶת הַלְּחֹת וַיִּשְׁבֹּר אֹתָם תַּחַת הָהָר

It happened as he [Moshe] drew near the camp and saw the calf and the dances that Moshe's anger flared up. He threw down the Tablets from his hands and shattered them at the foot of the mountain (32:19).

There is a remarkable *Midrash* that states that when Hashem said to Moshe, "Go, descend, for your people who you brought up from Egypt have become corrupt," Moshe held on to the *Luchos* and did not believe that the *Bnei Yisrael* had sinned. He said, "If I do not see it, I do not believe it." The Torah says, "It happened as he [Moshe] drew near the camp and saw the calf and the dances." Hence, he did not break the Tablets until he saw it with his own eyes.

The *Midrash* continues, "Woe unto those people who testify to what they did not see. Is it possible that Moshe did not believe it when Hashem said to him, 'Your people have become corrupt'? But Moshe wished to teach the *Bnei Yisrael* proper behavior. Even if one hears something critical from a trustworthy person, one is not permitted to accept his word and take action on it if he does not see it himself" (*Shemos Rabbah* 46:1).

The *Midrash* seems to say that Moshe did in fact believe Hashem, but that he acted as if he did not in order to set an example for the people. However, the *Midrash* earlier is very clear: "Moshe held on to the Tablets and did not believe that the *Bnei Yisrael* had sinned. He said, 'If I do not see it, I do not believe it.'"

The resolution of this apparent contradiction is

that Moshe did not believe Hashem because he knew that Hashem



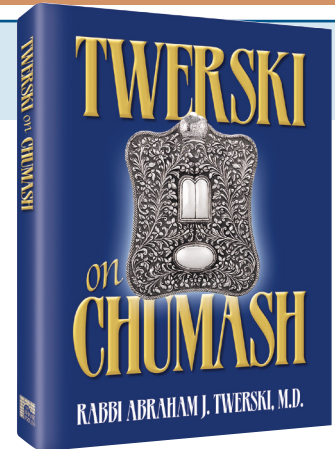
Rav Chaim Shmulevitz

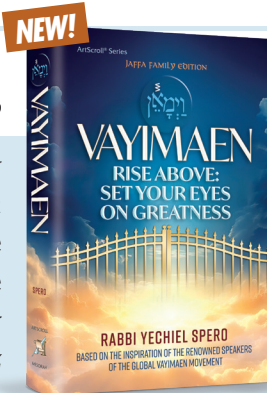
did not wish that he believe Him. Moshe knew that Hashem desires only what is proper, and inasmuch as it is proper not to believe anything negative about others unless one sees it oneself, Hashem did not want Moshe to believe Him. Moshe did not act "as if." His example and teaching were factual.

We find a similar incident when Hashem told Moshe to go to Egypt to deliver the *Bnei Yisrael* from their enslavement. Moshe said, "I must first ask permission from my father-in-law, Yisro" (*Rashi, Shemos* 4:18). How dare he refuse to follow Hashem's command until he received Yisro's permission? Rav Chaim Shmulevitz explains that Moshe understood Hashem's will that inasmuch as Yisro was hospitable to him when he fled from Pharaoh, Hashem would not want him to depart without seeking his permission.

The Torah forbids speaking *lashon hara* (defamatory speech) and *rechilus* (tale-bearing). The *Chafetz Chaim* says that one who accepts *lashon hara* or *rechilus* is as sinful as the one who spreads them. In fact, even when one does see an apparent wrongdoing with one's own eyes, one should still

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After he had already retired from the classroom, Rabbi Fishel Schachter was once asked to substitute for middle-school boys. Despite his four decades of experience, he was hoping that there would be no drama that day.

No such luck.

One boy, Moishe, took a rubber band and shot it at Yanky, his friend, and Rabbi Schachter caught him in the act. There was no denying it. Rabbi Schachter asked Moishe to step out of the classroom. On his way out, Moishe protested, “*Rebbi*, no fair! You don’t even know what happened!”

Rabbi Schachter followed Moishe outside and asked him to elaborate, which he did. “You only see the bad things I do. You never catch me doing the good things. You see, Yanky hit me twice with a rubber band. And even though I really wanted to shoot back at him, I controlled myself. But when he did it a third time, I couldn’t control myself anymore, so I shot the rubber band back.”

Moishe concluded, “You see only what I do. You don’t see what I don’t do.”

Rabbi Schachter realized that Moishe was right.

Human beings can see only what other people do. We can’t see what people *don’t* do.

But Hashem is different. He sees everything! He can see what we don’t do, as well. Even though we sometimes falter and fail, even though sometimes we do shoot the rubber band back, Hashem knows it all, even the things that we don’t do.

He knows when we control ourselves. He knows when we don’t look at the images that are inappropriate. He knows when we don’t look at websites and apps that are not good for our *neshamos*.

He knows everything.

And we bring Him so much joy and pride when we make the right choices, when we do our best to please Him.

The *Chofetz Chaim* spent nearly thirty years working on the *Mishnah Berurah*, his magnum opus. While working together with him on one particularly difficult passage, Rav Tzvi Hirsch Levinson, the *Chofetz Chaim*’s son-in-law, expressed his frustration over the fact that they had worked for so long on clarifying this one aspect of *halachah*, which would ultimately express itself through a mere four lines of print. Rav Tzvi Hirsch lamented, “Thousands will learn through these few lines, yet they will have no idea how much time, effort, and energy we spent on these words.”

The *Chofetz Chaim* empathized with Rav Tzvi Hirsch and then related a story.

A Russian father and son worked devotedly for the Fatherland. The two of them were given the task of building roads. It was nearly impossible to break the ground, but they worked continuously, day after day. One day, the young boy asked his father, “Papa, thousands will travel these roads in the future. Will any of them ever know how hard we worked on building them?”

The father replied, “We don’t work for accolades or recognition. We work for one reason and one reason only: for Czar Papushka — the Czar, our father.”

The *Chofetz Chaim* explained, “Rav Tzvi Hirsch, we do not work for accolades or recognition. It makes no difference whether or not those who learn these lines will appreciate the effort that went into them. We work for one reason and one reason only: We work for the *Eibeshter*, our Father.”

Sometimes, when we are struggling and fighting with our *yetzer hara*, it can feel very lonely. No one knows what we’re going through because it’s such a private struggle. We’re concerned that perhaps if we tell someone, they will think less of us. We

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The Chofetz Chaim

“WE WORK FOR ONE REASON AND ONE REASON ONLY: WE WORK FOR THE EIBESHTER, OUR FATHER.”

THIS WEEK’S DAF YOMI SCHEDULE:

MARCH / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
2 כב	3 כב	4 כד	5 ה	6 ו	7 ז	8 ח
Bava Metzia 3	Bava Metzia 4	Bava Metzia 5	Bava Metzia 6	Bava Metzia 7	Bava Metzia 8	Bava Metzia 9

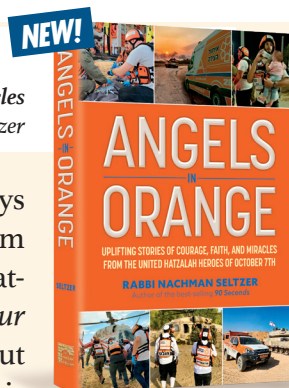
THIS WEEK’S MISHNAH YOMI SCHEDULE:

MARCH / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
2 כב	3 כב	4 כד	5 ה	6 ו	7 ז	8 ח
Nedarim 4:2-3	Nedarim 4:4-5	Nedarim 4:6-7	Nedarim 4:8-5:1	Nedarim 5:2-3	Nedarim 5:4-5	Nedarim 5:6-6:1

ADOPTED SOLDIER

Angels in Orange – Uplifting Stories of Courage, Faith and Miracles from the United Hatzalah Heroes of October 7th by Rabbi Nachman Seltzer



A *yeshivah bachur* went to Ashkelon to visit a friend in Barzilai Hospital. In the bed next to his friend was a wounded soldier, who also had a friend there with him. The *bachur* was conversing with his sick friend when the soldier's friend interjected with a question.

"Why aren't you in the army?"

"I'm not in the army," the *bachur* replied, "but I'm doing a lot for the army."

"Really. What are you doing for the army?" The soldier's friend was clearly skeptical.

"I adopted a soldier."

"You adopted a soldier? What does that even mean?"

"When I pray and study Torah and perform good deeds, I do these things on behalf of my soldier, keeping him in mind and praying that he should be protected."

The friend began to laugh.

"So you're doing everything for a soldier, right?"

The *bachur* nodded.

"You're probably making all this up to make us feel good — or to make yourself feel good. Tell me something. What's the name of the

soldier who you adopted?"

The *bachur* didn't miss a beat.

"Itai Yehuda *ben* Keren."

As soon as the *bachur* uttered the name, the wounded soldier lying in the bed turned pale.

"That's my name," he said. "I'm Itai Yehuda *ben* Keren."

For a second, everyone in the room was stunned when they realized that the visiting *bachur* had been *davening* for his friend's roommate.

"THAT'S MY NAME," HE SAID. "I'M ITAI YEHUDA BEN KEREN."



But the soldier's friend wasn't finished.

"If you're praying and studying Torah for Itai, how is it possible that he was injured?"

"The ways of Hashem are complicated," the *bachur* replied, "but your friend is still alive. He survived."

As the conversation ensued, Itai told the *bachur* that he'd been injured on Tuesday.

"What time?"

"It happened at 4:40 in the afternoon."

Now it was the *bachur* who turned pale.

"I want you to know something," he said. "I try very hard to come on time to *seider*. On the day that you were injured, I didn't manage to get to the *beis midrash* until five o'clock. You didn't have the usual protection you normally did."

By the time the *bachur* left, he and the soldier had become best friends and he knew that the two of them would be deeply connected forever.

And all four of the people there that day understood that Torah and *mitzvos* protect *Klal Yisrael* in ways that we can't even fathom. 📖

NEVER ACCEPT TALES continued from page 1

give the person the benefit of doubt and assume that there must be compelling reasons for the person's action (*Pirkei Avos* 1:6).

If we observe Hillel's principle, "Do not do anything to others that you would not want done to you," we can avoid both speaking and listening to *lashon hara* and *rechilus*. 📖

HE KNOWS continued from page 1

are embarrassed and ashamed that, even after all these years, we are still struggling with the same challenges.

But none of that really matters.

Ultimately, there is only one

Being Who needs to know what we do or don't do. And He does.

It's the *Eibeshter*, our Father.

And as we continue to fight through these battles, we must know that He is whispering in our ear, telling us that He is so very proud of us. 📖

*This week's
Yerushalmi Yomi
schedule:*

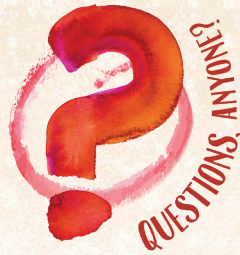
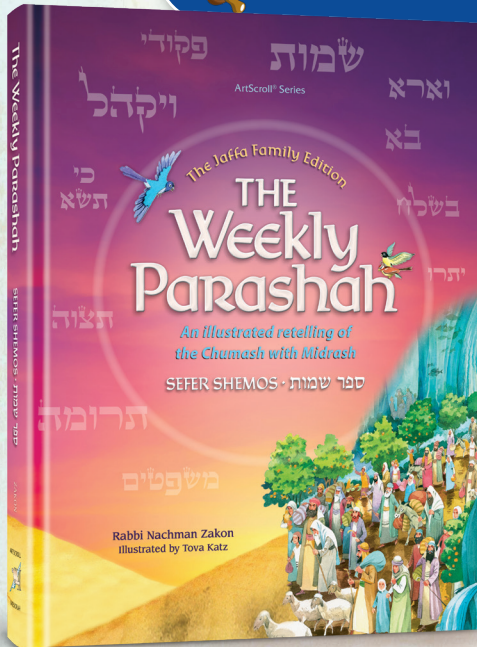
**MARCH /
'אדר א'**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
2 כב Terumos 60	3 כג Terumos 61	4 כד Terumos 62	5 ה Terumos 63	6 ו Terumos 64	7 ז Terumos 65	8 ח Terumos 66



Parashah for Children

פרשת כי תשא



*How did an Eigel come out?
There are a few answers:*

1. There were wizards among the Eirev Rav, the Egyptians who joined the Jews when they left Egypt. Using the power of evil magic that the Satan gave them, they caused the calf to jump out of the fire complete and ready-made.

2. After Pharaoh made the law that the Jews would not be given straw to make bricks (see page 21), he added that if a person didn't make enough bricks, their children would be used as bricks, cementing them into the walls of the buildings!

Moshe asked Hashem how He could let such a thing happen. Hashem

answered, "If these children had lived, they would have been wicked. If you'd like, take out one of the babies and you will see that I was right."

Moshe chose a baby named Michah.

Michah is the reason the Golden Calf jumped out of the fire.

Michah was there when Moshe brought Yosef's casket up out of the deep waters of the Nile by throwing a metal plate (some opinions say it was a piece of pottery) into the Nile. On that plate were the words "alei shor — rise up, ox." An ox was the symbol of Yosef. Yosef's bones came up when the plate went into the water.

When Moshe left with Yosef's bones, Michah took the metal plate and kept it.

Now, when he saw Aharon throw the gold into the fire, Michah threw in the metal plate. And that caused a calf — which is a young ox — to rise out of the fire.



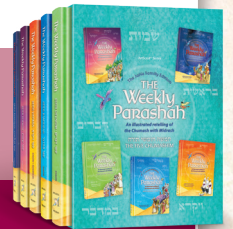
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THE WEEKLY QUESTION

Question for Ki Sisa:

What was Klal Yisrael's mistake in calculating when Moshe Rabbeinu had said he would return from Har Sinai?

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 Parashas Mishpatim question is: YITZI KOLODNY, South Bend, Indiana

The question was: What was unusual about the city of Kushta described in the Gemara?

The answer is: The Gemara tells us that everyone who lived in Kushta was very careful to tell only the truth. As a result, no one in the city died young.

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