

# AT THE ARTSCROLL SHABBOS TABLE

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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

## PARASHAH

## REPENTING MEASURE FOR MEASURE

*Aleinu L'Shabei'ach – Shemos* by Rabbi Yitzchok Zilberstein

וַיְשִׁמְעַ יְتָרָא

*Yisro heard (Shemos 18:1)*

Rashi comments, "What report did he hear that made him come? The splitting of the Sea of Reeds and the war with Amalek."

The Chasam Sofer explains that when Yisro heard about the splitting of the Sea, he realized that Hashem punishes people measure for measure, for he saw that the Egyptians, who had thrown the Jewish babies into the water, had been punished by drowning. This made him realize that he, too, should follow this example by repenting measure for measure.

Yisro had been one of Pharaoh's advisers, and when the Egyptians had plotted to enslave the Jews, he had run away. Remembering that incident, Yisro regretted not having attempted to dissuade the Egyptians from carrying out their plot. Had he given them advice that would have been beneficial to the Jews, perhaps they would have listened, and then the Jews would not have suffered as much. He therefore decided to do *teshuvah*, measure for measure.

He had refrained from giving Pharaoh good ad-



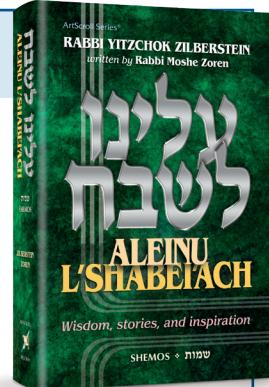
R' Yitzchok Zilberstein

vice on the Jews' behalf, so he decided to atone for that now by giving the Jews good advice.

The Chasam Sofer's words teach us how a person should repent for not having prevented another person from suffering.

There was a band of individuals who robbed and caused damage to a certain person. Someone in a position to have convinced them not to have caused the damage, had not done so. Now, he was afraid that he would be punished by Heaven, since the Talmud teaches (*Shabbos 54b*) that if a person is able to protest and does not, he will be caught for that sin. "How can I do *teshuvah*?" this person wanted to know.

It would seem that this person could repent measure for measure, by giving good advice to the person who was robbed. In that way, he would address, measure for measure, his wrongdoing of not having advised his friends not to harm that person. ☩



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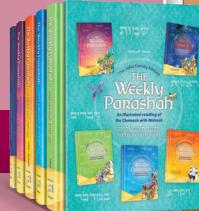
## THE WEEKLY QUESTION

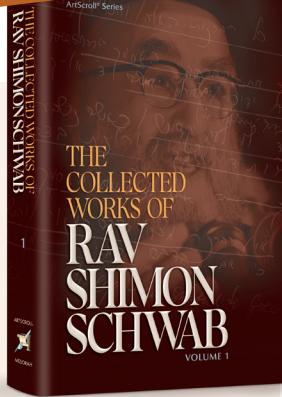
Where was Moshe Rabbeinu's son, Gershom, born?

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 question for Parshas Shemos is: AVROMI ROSENBLATT, Jackson, NJ**

Question for Shemos was: What other significant event occurred, years later, on the date Yocheved placed Moshe in the river?  
Shemos Answer: The Torah was given on Sinai on that calendar date.





Every week after the sanctity of the Shabbos is gone and the new working week has begun, Jews all over the world are accustomed to sing a song in praise of He Who has distinguished between holy and unholy — *המבדיל בין קדש לhol*.

*May He Who has separated holy from unholy forgive our sins; May He multiply our children and our money like sand, and like stars in the night.*

This time-hallowed poetry is actually a *pizmon*, taken from the Machzor of Yom Kippur. It is recited at the Neilah services when Yom Kippur falls on Shabbos.

It is the Creator of holy and unholy Who has separated the two from each other, and we are bidden to uphold this distinction. The word *chol* is not meant as a derogatory term — unholy — in the sense of something bad, wrong, or negative, which is to be avoided. *Chol* means weekday in contradistinction to Shabbos. It means ordinary, undistinguished, not sacred, not sanctified.

When we recite the Havdalah, we pronounce the praises of the Creator Who has separated sanctity from non-sanctity and we plead with Him that He forgive our mistakes and our errors, for we do not always keep this distinction between *kodesh* and *chol*. We sometimes treat the sacred with negligence as if it were ordinary, while at other times, we may elevate the *chol* upon a pedestal of *kedushah* where it does not belong.

But here comes the big surprise. The poet continues with a prayer — זרענו וכספנו — that our children and our money be multiplied like sand.

We wonder. Have we not just asked forgiveness for mixing up *chol* and *kodesh*, and now we immediately lump them together: "Children and money"? Is there anything more *chol* than money? For the sake of money men sell their souls, destroy their health, and betray their loved ones and are tempted to commit any outrage. And now we pray that our money be increased like the sand of the seashore and the stars at night!

On the other hand, is there anything more sacred than our children? When we think of our children, Jewish children who learn Torah, we realize that they are indeed *kodesh kodashim*, the holiest of all, and we

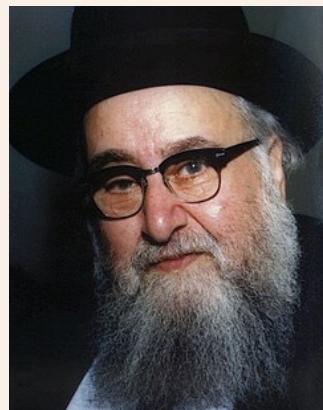
could not exchange all the millions of the super-rich for even one of our children. So why mention the most holy and the most unholy in one breath?

The answer seems to be quite obvious. The *paytan* was not referring to "money" that belongs to any given individual. They are thinking of money that belongs to Jewish children: the money needed to teach Torah; the money needed to provide for Torah teachers of our youth so that not one single Jewish child goes without Torah instruction for lack of money. Just imagine! If our money would increase like "sand of the seashore" we could make it possible for thousands of those who are specially gifted with the understanding of a child's heart and with great pedagogical skills —

to spread over the length and the breadth of this country, or wherever Jews live, to instruct young and old, men and women, in the *derekh Hashem*. If our money would be multiplied like the "sand of the seashore," Jewish teachers could live in dignity and well afford to provide for their households, to nourish their families and to use their houses for loving-kindness and hospitality. It would be a lucrative profession for all those who have a fine and subtle understanding for the soul of a Jewish child, to choose teaching Torah as their vocation without having to worry how to make ends meet. If our money would be multiplied, free education could be offered to every Jew and Jewess, young and old, regardless of their ability or willingness to pay.

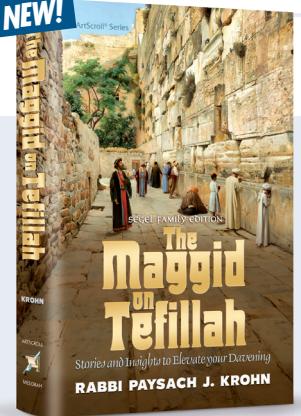
The time is ripe; Torah teachers are underpaid. And so, the best of our potential pedagogues are engaged in seemingly more lucrative professions for fear of economic difficulties that they are not ready to encounter. And so, זרענו and כספנו belong together. For eventually, the כספנו can be transformed into זרענו, and both may be multiplied like the stars in the heavens.

That which is a poet's wishful dream and a fervent prayer assumes stark reality every time we are challenged to support our local Torah institutions. ■



R' Shimon Schwab

**HAVE WE NOT  
JUST ASKED  
FORGIVENESS FOR  
MIXING UP CHOL  
AND KODESH,  
AND NOW WE  
LUMP TOGETHER  
"CHILDREN AND  
MONEY"?**



In the *Elokai Netzor* prayer at the end of *Shemoneh Esrei* (*Nusach Sefard*), we ask Hashem, *וַתִּתְּנוּ בְּלֹבִי הַכְּנַעַת וַיְשַׁנְּנוּהָ, and place in my heart submissiveness and humility.*

I wondered why the trait of humility is something that we pray for at the end of *Shemoneh Esrei*. It occurred to me that *Chazal* (*Sanhedrin* 43b) teach that if someone feels humble remorse for his sins, the Torah considers it as if he had brought every conceivable type of offering. Furthermore, the prayer of this person is not despised. It seems to me, therefore, that as we conclude *Shemoneh Esrei*, it is appropriate to ask for humility, which helps ensure that our prayers will be accepted.

The humility of one of our generation's greatest Torah scholars is illustrated by this story.

A principal and a rabbi of an elementary yeshivah in Bnei Brak brought one of his fifth-grade Gemara classes to visit R' Aharon Leib Shteinman. The revered Torah sage would test the boys and then give them his *berachah* for success in their learning.

The beginners were learning *Eilu Metzios*, the second *perek* in *Maseches Bava Metzia*, which discusses returning lost items. R' Shteinman sat in his very small dining room, furnished with an old table, a few fragile chairs, and plain wooden shelves of *sefarim* that reached the ceiling. The boys gathered around the table, most of them standing as their rabbi and principal sat.

R' Shteinman asked them questions on the Gemara from memory. The boys were able to answer every question the great sage asked. As the session was winding down, R' Shteinman asked a more difficult question regarding the topic of *בָּרָא, majority*, and *קָרוּב, proximity*. The subject was that of *nippul hanimtza*, A [lost] dove that was found [near a coop].

No one could answer the question, not even the rabbi. There was an uncomfortable silence in the room.



R' Aharon Leib Shteinman

Suddenly R' Shteinman stood up, took out a Gemara, peered into it for a few moments, then sat down and said to the boys, "Oy vey, oy vey, I am forgetting my learning. I mixed up two Gemaras, *Bava Metzia* and *Bava Basra*. I was testing you on *daf 23* in *Bava Metzia*, but the *sugya* I asked you about is actually on *daf 23* in *Bava Basra*. That was my mistake."

R' Shteinman then asked the boys three other questions, which they answered correctly. He then blessed each of them warmly with *hatzlachah* in their learning and *yiras Shamayim*.

On the way back to the yeshivah, the rabbi and principal marveled at how the great sage openly admitted to the children that he had erred and that he was forgetting his learning. They even felt sorry for him.

However, when they returned to the yeshivah and checked *daf 23* in *Bava Metzia*, they were shocked to see that R' Shteinman had asked *Tosafos*'s question (ד"ה והא) on that very *daf*! Thanks to his impeccable memory, he knew that in each of those *masechto*s, *Bava Metzia* (in the *Tosafos*) and *Bava Basra* (in the *Gemara* text), the topic of *nippul hanimtza* was discussed on *daf 23*; hence he had an excuse to "blame" himself for the "mix-up," and save the rabbi and the children from embarrassment!

Two points are noteworthy. First, it is remarkably sensitive that R' Shteinman asked another three questions that the boys were able to answer, so that they would not remain with the sour taste of being unable to answer the difficult question. Second, my friend R' Dov Harris from London pointed out that incredibly, on the same *daf 23*, the *Gemara* states that a *talmid chacham* may say that he does not know something, when he actually does, as R' Shteinman did. ☺

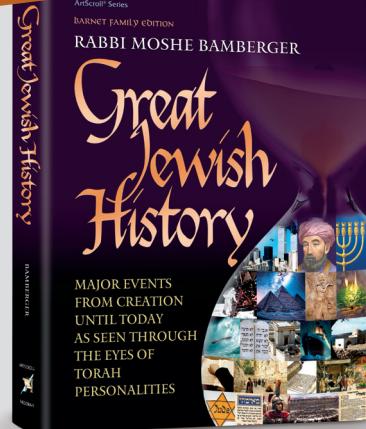
	SHABBOS FEBRUARY 7 כ שבת	SUNDAY FEBRUARY 8 כ א שבת	MONDAY FEBRUARY 9 כ ב שבת	TUESDAY FEBRUARY 10 כ ג שבת	WEDNESDAY FEBRUARY 11 כ ד שבת	THURSDAY FEBRUARY 12 כ ה שבת	FRIDAY FEBRUARY 13 כ ו שבת
BAVLI	Menachos 27	Menachos 28	Menachos 29	Menachos 30	Menachos 31	Menachos 32	Menachos 33
YERUSHALMI	Beitzah 17	Beitzah 18	Beitzah 19	Beitzah 20	Beitzah 21	Beitzah 22	Beitzah 23
MISHNAH	Temurah 5:3-4	Temurah 5:5-6	Temurah 6:1-2	Temurah 6:3-4	Temurah 6:5-7:1	Temurah 7:2-3	Temurah 7:4-5
KITZUR	60:6-13	60:14-61:5	61:6-62:3	62:4-14	62:15-63:1	63:2-64-End	65:1-8
ORAYSA	Yevamos Chazara 26b-27b	Yevamos 28a Chazara 27b	Yevamos 28b Chazara 28a	Yevamos 29a Chazara 28b	Yevamos 29b Chazara 29a	Yevamos 30a Chazara 29b	Yevamos Chazara 28a-28b

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# Great Jewish History

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## UNITED NATIONS FOUNDED, SERVING AS FORUM TO CONDEMN JEWISH STATE

The United Nations (U.N.) was established after World War II with the purpose of preventing future world wars. It was the successor of the League of Nations, which was characterized as ineffective. The stated purpose of the United Nations was to maintain international peace and

security, develop friendly relations among nations, achieve international co-operation, and serve as a center for coordinating the actions of nations. The United Nations played a major role in the establishment of the Jewish State by passing U.N. Resolution 181 in 1947, calling for the partition of British Mandate Palestine into two states, one Jewish and one Arab. Israel became a member-state in 1948 after declaring independence. Yet the U.N. has a long history of being hostile to the Jewish State, time after time criticizing and passing resolutions against it while turning a blind eye to the heinous acts of other countries. It has become a forum in which the nations of the world sympathize and glorify the Arab cause against the State of Israel, masking anti-Semitism under the banner of anti-Zionism.



### Unimpeachable Record of the Nations' Hatred

Rabbi Avrohom Pam (1913-2001) explains the purpose of the United Nations organization in Hashem's grand scheme to bring the world to its ultimate fulfillment. "The U.N. accomplishes very little and is virtually powerless to enforce its proposals and resolutions. What is its purpose? Perhaps the answer is, as the Gemara (*Avodah Zarah* 2b) says, that when the End of Days will arrive, all the nations of the world will come before Hashem and will demand reward for all the good they had done for the Jewish nation. Each will describe how it built projects to make life easier for *Klal Yisrael*. Hashem will 'seal their mouths' and show them how everything they did was for their own benefit, to make money and to indulge in worldly pleasures, with the thought of helping the Jewish nation the farthest from their true intentions. While the Talmud makes no mention of the U.N., it is safe to say that it will play a major role in refuting the claims of the nations of the world that they did things to help *Klal Yisrael*. The purpose of the U.N. in Hashem's plan is to serve as a permanent, unimpeachable record of the hatred of the nations for Am Yisrael. Every speech is recorded. The tallies of every anti-Israel vote and resolution is documented. All the fiery condemnations by the Arab, Soviet, and Third World blocs and the deafening response of total silence by the others will serve as clear, indisputable evidence of the true feelings of the world toward Israel and the Jews."

### United Nations and Rashi

The famous "first Rashi" in his commentary on Chumash questions why the Torah — essentially a book of laws — begins with the story of Creation. He answers that if someday the nations of the world accuse the Jewish people of stealing the land of the seven nations, we may counter that Hashem created the land, "and by His will He took it from them and gave it to us." Rashi's words are demonstrated in the United Nations each day. Although many if not most of the nations of the world exist on land seized from others by military conquest, the U.N. is silent regarding this fact. Only one nation is constantly accused by the international body of inhabiting "occupied territory," despite it being their Biblical homeland.