

AT THE ARTSCROLL SHABBOS TABLE

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

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

PARASHAH

UNVEILING THE WORLD OF TORAH

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan

When Moshe ascended Har Sinai, Yehoshua accompanied him as far as he was permitted and remained there for the entire forty days that Moshe spent atop the mountain. Since Yehoshua knew that Moshe would not come back for forty days, why did not he return to his tent and come back when the forty days were over?

Yehoshua personified the concept of *shimush talmidei chachamim* — serving Torah leaders — and he therefore remained there for the duration of Moshe's absence. He wanted to stay as close to his mentor as possible.



Rav Shlomo Wolbe

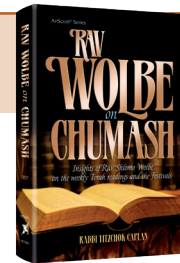
Many people, even if they spend all of their time engrossed in Torah study, still do not experience a true taste of Torah. It is as if they are standing outside the "world of Torah," because they never truly entered. What are they lacking? The trait of *shimush talmidei chachamim*.

Chazal tell us (*Berachos* 7b), "Serving Torah leaders is greater than studying the Torah itself." Why is it imperative to have a mentor from whom to learn?

We say in *davening*, "They [the angels] accept upon themselves the yoke of Heavenly Kingship." From whom do they accept the yoke of Heavenly Kingship?

The Vilna Gaon explains that each angel accepts it from the angel loftier than he, and in turn passes it on to a lower-level angel. The same holds true for a human being's acceptance of the yoke of Heaven: he can only accept it from one greater than himself. True *shimush talmidei chachamim* is possible only if

a person desires truth. It entails subjugating himself to his mentor, all the while being prepared to accept criticism. One should not merely imitate his *rebbe* or listen to his classes and discourses. Rather, he must strive to understand why his *rebbe* acted in a particular manner, and analyze exactly what he meant in his speech and what message



HAVING A REBBI IS THE KEY TO UNLOCKING THESE HIDDEN TALENTS.

he wished to impart. The stronger a person's relationship with his *rebbe*, the more he incorporates Torah values. As a result, he channels his thoughts in the manner the Torah desires.

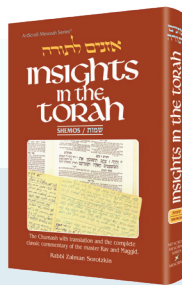
A person can be compared to a tall building in which every story contains more treasures than the one beneath it. A person who lives on the bottom floor has no idea of the fortune above his head. Similarly, a person might live in the "basement" of his own strengths and attributes without having an inkling of the wealth of possibilities in his reach.

Having a *rebbe* is the key to unlocking these hidden talents. Through the *rebbe's* actions and guidance, an entirely new world opens before the student's eyes: a world of profundity and spiritual elevation, a world that is internal rather than external. This is the "world of Torah" that is opened by the "key" of *shimush talmidei chachamim*.

The *Midrash (Bamidbar Rabbah* 14:4) states that when a person hears a Torah thought even from someone of small stature, he should consider it as if he heard it from a wise man, from the *Sanhedrin*, from Moshe Rabbeinu, and

continued on page 2

ARTSCROLL TALENTS



כִּי תִשָּׂא אֶת רֹאשׁ - *When you take a census (30:12).*

The half-shekel collection took place after the sin of the *Eigel*, when Hashem counted the *Bnei Yisroel* to know the number of survivors. As *Chazal* said, “It is like when a wolf attacks a flock of sheep. Afterward, the owner had to count them to know how many were missing” (*Midrash Rabbah*, Ch. 21; *Rashi*, *Bamidbar* 26:2).



Rav Zalman Sorotzkin

MOST OF THE BNEI YISRAEL DID NOT HEED THEM.

This comparison poses a difficulty. They knew that three thousand idolaters had been killed by the *Levi'im*. Would it not have sufficed to subtract that sum from the *Bnei Yisrael's* total? Why was a census needed?

I believe that this census was a demonstration of the *Bnei Yisrael's* innocence regarding the actual transgression with the *Eigel*. Although only a small number had worshipped the *Eigel*, the Satan prosecuted all of the *Bnei Yisrael*. The *Amaleikim* try to impose collective guilt for the sins of individual Jews in this world, while their *malach*, *Samael*, does the same on high. The census taken after

the episode of the *Eigel* showed that while the male population of the *Bnei Yisrael* exceeded six hundred thousand, only three thousand had been killed for bowing down to the *Eigel*. In other words, less than one person in two hundred had been involved in the actual incident.

Parashas Pekudei enumerates that 603,550 half shekels were given. *Chazal* say that Hashem counted them “to know the number of survivors” and to silence the Satan. The half shekel provided atonement for the people’s apathy to Moshe Rabbeinu’s campaign of revenge against those who had worshipped the Calf. Thus, it became common knowledge that only a small group of sinners and heretics had made the *Eigel*. These were not even Jews, for they had said to the *Bnei Yisrael*, “*This is your god, o Yisrael*” (32:4), rather than “*This is our god.*” Moreover, as was now clearly demonstrated, most of the *Bnei Yisrael* did not heed them. 📖

UNVEILING THE WORLD OF TORAH *continued from page 1*

even from Hashem Himself, as the *pasuk* states, “The words that I am teaching you today should be upon your hearts” (*Devarim* 6:6). This represents another dimension of *shimush talmidei chachamim*. By relating to a Torah thought it as if we heard it from Hashem, we can create a virtual situation of *shimush talmidei chachamim* — the transmission of Torah from Hashem Himself — and unveil for ourselves the true “world of Torah.” 📖

TRUE BEAUTY

Rav Chaim Kanievsky on *Tehillim*
compiled by Rabbi Shai Graucher,
translated by Rabbi Avrohom Wagner



Rav Chaim Kanievsky receives dozens of letters each day, containing questions in all areas of Torah. His vast knowledge allows him to reply to each question almost instantly, no matter how obscure. One time, however, Rav Chaim’s son, Rav Avraham Yeshayahu, noticed his father sitting and tapping his pen on the paper, obviously struggling to formulate a response.

“What question is Abba finding so difficult to answer?” he inquired.



Rav Chaim Kanievsky

Rav Chaim replied, “A six-year-old orphan wrote to ask me why the *pasuk*

“THIS EFFECT IS MINIMIZED IF HE CANNOT UNDERSTAND OR APPRECIATE THE ANSWER.”

(*Bereishis* 41:3) says *עלוות אַחֲרֵיהֶן*, and not *אַחֲרֵיהֶם*. I can answer him according to the rules of *dikduk*, but I don’t know if that will satisfy a six-year-old boy.”

Wonderingly, Rav Avraham Yeshayahu asked, “What is so important about the exact way Abba answers this question? Isn’t it enough to write the correct answer, whether or not he will appreciate it?”

“The main reason I answer letters,” Rav Chaim said, “is to gladden those who sent them and to encourage them to continue to excel in their studies. This is doubly true in the case of a young child, who is more likely to be encouraged by receiving a response from someone whom he respects, but this effect is minimized if he cannot understand or appreciate the answer. This is even truer regarding an orphan, to whom we have a *mitzvah* to bring joy!”

Finally, Rav Chaim settled on an appropriate answer. With a smile wreathing his lips, he wrote, “Pharaoh is the one talking. As an Egyptian, he was not fluent in *Lashon Kodesh!*” 📖

To Light a Spark by Rabbi Yechiel Spero



Though Yitzchak Yaakov Weiss was only a young *bachur*, he had already earned a name as one of the most exceptional *bachurim* in all of Hungary. He was not only brilliant, but an outstanding *baal middos* as well. The young *illui* had learned under the *Minchas Elazar* in Munkatch, where he had quickly established himself as a *talmid chacham* of note.

Plus, coming from a *meyuchas'dike mishpachah*, it made sense that when it came to *shidduchim*, Yitzchak Yaakov was one of the most sought-after *bachurim*. The offers came from all over. *Gevirim*, *rabbanim*, and *roshei yeshivah* all sought out Yitzchak Yaakov. His parents discussed the various proposals and ultimately settled on one. As he was from a *Chassidische* background, it was arranged that Yitzchak Yaakov would meet the girl one time and then the *shidduch* would be finalized. He met the girl, Alta Rivkah Leah, the daughter of Rav Pinchas Tzimetbaum, and although his mother had not yet been able to meet the future *kallah*, the *shidduch* was practically complete.

A while later, when Yitzchak Yaakov's mother met the future *kallah*, she was shocked. Of course, Alta Rivkah Leah was a wonderful, *chashuve* young woman: refined, *tznius'dik*, and a *yerei Shamayim*. But there was one very obvious problem. She had a severe skin ailment, which was certainly notice-

able. Yitzchak Yaakov's mother was surprised that her son hadn't been bothered by it. She reasoned, "My son is one of the best *bachurim* in the entire Hungary. He could marry any one of a thousand girls. Why should he marry a girl with such a blatant flaw?"

"I
COULDN'T
HURT
A BAS
YISRAEL
LIKE THAT."



Rav Yitzchak Yaakov Weiss

She spoke to her son, who requested to see his potential *kallah* again. Although this was unusual in their circles, since the prospective *chassan* asked, the girl's family agreed, and he met with Alta Rivkah Leah once more.

Yitzchak Yaakov came out of the meeting and told his mother that he was going ahead with the *shidduch*. There was nothing further to discuss. The young couple got married a short while later and was blessed with a child, Beirush.

Soon after the Nazis entered Hungary, Rav and Rebbetzin Weiss and Beirush found themselves constantly on the run, hiding in Grosswardein in attics and bunkers and then fleeing to Bucharest. But when they arrived in Bucharest, Alta Rivkah Leah became ill and

died soon after.

Rav Yitzchak Yaakov married two more times, but was never *zocheh* to have more children; Beirush would remain Rav Weiss's only child. Rav Weiss authored *Minchas Yitzchak* and was often called by that name, and became *gaavad* of the Eidah HaChareidis in Yerushalayim. His son Beirush would go on to serve as the *rosh hakahal* of the Satmar community in Manchester, England and earn a reputation as a magnanimous *baal chesed*.

Years later, Rav Weiss was asked why he agreed to meet his *kallah* a second time, and he gave a riveting response. "Knowing my mother's wishes, I wanted to look a bit more carefully and see how awful the skin ailment was. I figured that if it was not so bad, my *kallah* would find someone else to marry and I would break the *shidduch* for the sake of *kibbud eim*. But when I saw that it was such a severe ailment that she would most likely have a difficult time finding another *shidduch*, I knew that I had to go ahead with it. I couldn't hurt a *bas Yisrael* like that. I believe," he continued, "that it was decreed that I should never have children. Indeed, I never merited to have any more after my first marriage. "But in the *zechus* that I gave in and married my *kallah*, Hashem *bentched* me with a child." 📖

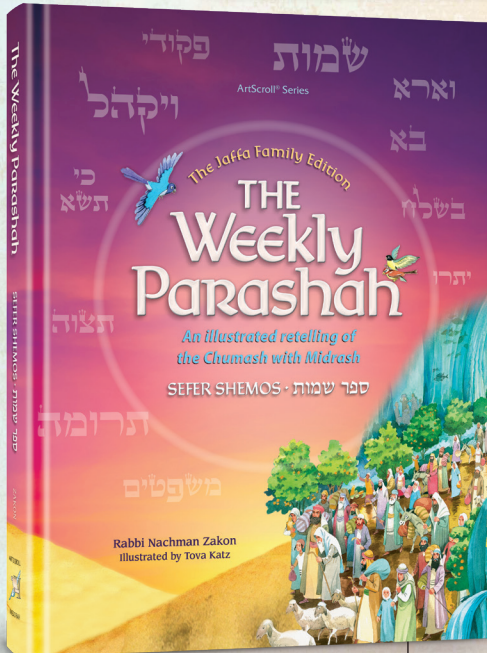
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Parashah for Children

פרשת כי תשא



Broken!

As they got closer, Moshe saw the Eigel HaZahav and the Jews dancing and singing. He got very angry.

He thought to himself, "How can I give the Torah to people who are acting like non-Jews?"

Miraculously, the letters flew off the stones and went back to heaven. Moshe threw the Luchos down and they shattered into pieces.



FASCINATING FACTS

The Luchos were square blocks of sapphire stone, six tefachim tall, six tefachim wide, and three tefachim deep. That's about 2 feet high and wide and a foot thick. Lifting the Luchos was like carrying two boxes full of rocks. Yet Moshe was able to carry such heavy stone blocks as he walked down a mountain. That he was able to do it was a miracle!

A Second Chance

Moshe went up on Har Sinai for forty days, from the 18th of Tammuz to the 29th of Av. During that time he had accomplished a lot. He had begged Hashem to forgive the Jews and Hashem had agreed.

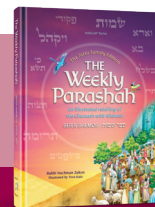
Now the time had come for a second chance. The Jews would once again be given the Luchos with the Aseres HaDibros.

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THE WEEKLY QUESTION

Question for Parashas Ki Sisa: *The Torah tells us in three places, including in Parashas Ki Sisa, not to cook a young animal in its mother's milk. Why is it repeated three times?*

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, March 10, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! 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 Terumah question is: DAVID MAHPARI of BROOKLYN, NY