

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

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 ח"ח אדר תשפ"ג  
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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

## GOOD, BUT AS GOOD AS MINE?

Rabbi Frand on the Parashah 3

וַיֹּאמֶר ה' אֶל מֹשֶׁה פֶּסֶל לְךָ שְׁנֵי לִחֹת אֲבָנִים כְּרִאשֹׁנִים.

Hashem said to Moshe, "Carve for yourself two stone Tablets" (34:1).

An oft-quoted verse from *Mishlei* (22:9) states, "Tov ayin hu yevorach — One with a good eye will be blessed."

*Yalkut Shimoni* (*Mishlei* §960) teaches that *tov ayin* refers to Moshe Rabbeinu, and offers two examples of Moshe having a "good eye" — i.e., being generous with his possessions. One example is that originally, Hashem gave the Torah only to Moshe and his descendants, as we can derive from the verses in *Parashas Ki Sisa* that state, "psal lecha — carve for yourself" and "ksav lecha — write for yourself."

But Moshe was a *tov ayin*, and he taught it to the rest of *Klal Yisrael* as well.

A second example is that when it came time for Moshe to grant *semichah* to his disciple Yehoshua,



Rav Berel Povarsky

Hashem instructed him to place one hand on Yehoshua's head, but Moshe was a *tov ayin* and placed both hands on Yehoshua's head.

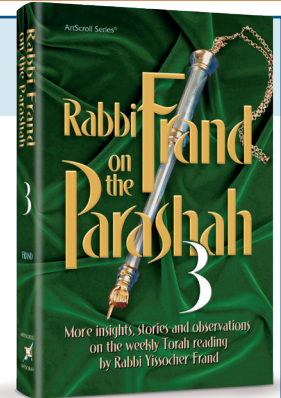
*Yalkut Shimoni* compares Moshe's behavior to a generous minister in charge of a king's palace. The king instructs him to give one *se'ah* (a measurement) of wheat to one of his subjects, and the minister gives him two *se'ah*.

Rav Berel Povarsky, *Rosh Yeshivah* of Ponovezh, wonders how these actions are indicative of Moshe's generosity.

If Reuven asks Shimon to give \$100 to *tzedakah* and Shimon gives \$200, it shows generosity on Shimon's part, because he now has \$200 less than he had before he wrote the check. But why is Moshe

Rabbeinu considered generous for sharing the Torah with *Klal Yisrael*? He wasn't worth any less after he shared it than he was before he shared it!

Similarly, what's the difference between giving *semichah* to Yehoshua with one hand or two hands? Does giving *semichah* with both hands diminish Moshe in some way?



**IT IS THE DIFFICULTY OF WISHING THE BEST UPON OTHERS THAT BRINGS THE ULTIMATE MERIT TO THE PERSON.**

Rav Berel Povarsky discerns a deep psychological principle in this *Yalkut*. We all want our friends to have good things. But do we want them to have it as good as we have it?

Let's say that one is blessed with wonderful children. He surely wants his next-door neighbor to have wonderful children too. But deep down, he hopes that his children will be just that much better.

Every *bachur* who gets engaged thinks that his *kallah* is the most perfect person ever created. Now of course he wants his roommates to get engaged to great girls. But not quite as great as his *kallah*.

This is a realistic, if unfortunate, aspect of human nature.

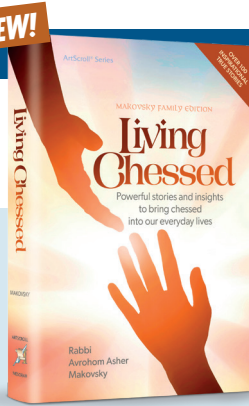
A *tov ayin* is a person who wants others to have it exactly as good as he has it. He wants his neighbor's children to be as good as his. He wants his roommates' *kallahs* to be as amazing as his.

Moshe Rabbeinu had the most continued on page 3

MESORAH HERITAGE FOUNDATION

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*Living Chessed*  
by Rabbi Avrohom Asher Makovsky



Rav Raffi Wolf, who worked closely with Rav Elazar Menachem Man Shach *zt"l* for many years, told this story:

A *yeshivah bachur* approached Rav Shach with a question. The young man was a talented musician. Since he did not have time to do the vital *mitzvah* of *chessed* during his learning hours, he wondered if he might take his instrument to a nearby old-age home and play for the residents once a week.

Rav Shach showed him a different perspective.

“A *bachur* thinks that to fulfill the *mitzvah* of *chessed*, he has to leave the *yeshivah* and do *chessed* somewhere else. But there

“YESHIVAH IS A GOLDMINE OF OPPORTUNITIES TO DO CHESSED!”



Rav Elazar Menachem Man Shach

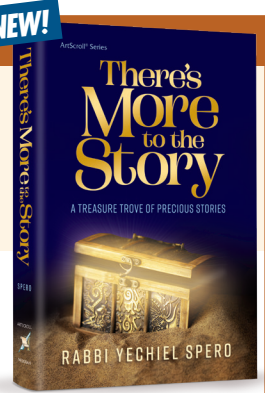
is so much *chessed* for a *bachur* to do right here. How many *bachurim* feel depressed because they're not part of the clique? How many are struggling because they don't understand the *rebbe's* shiur? *Yeshivah* is a goldmine of opportunities to do *chessed!*”

Children who are blessed with popularity among their peers have been gifted with an opportunity to utilize their blessing for its true purpose, and to ensure that it will be theirs for a lifetime. They have the power to bring other children into the group, to draw them close and give them value in others' eyes. Each school, each *yeshivah*, each classroom is, as Rav Shach pointed out, “a goldmine” of opportunity for our children to draw each other in, lift each other up and give each other life.

They need not look elsewhere for a chance to do *chessed*, because the awareness they will build simply by looking out for each other will train them for a lifetime of *ahavas Yisrael*. 📖

FOLLOWING BLINDLY

*There's More to the Story*  
by Rabbi Yechiel Spero



Reb Shlomo Stern, who had very poor eyesight, desperately needed his eyeglasses wherever he went. After losing his whole family during World War II, his glasses were the last tangible item to give him any sense of stability. At least he was able to see where he was going.

Until one night, when Reb Shlomo placed his glasses next to him as he lay down in the barracks. In the middle of the night, they fell to the ground and someone inadvertently stepped on them. His glasses were completely broken.

THE BROKEN GLASSES SAVED HIS LIFE.

How would he survive? What would he do now? Was there no end to this *tzarah*? It was challenging enough to go through the concentration camps, but to do so blind? Impossible!

The following morning, however, brought clarity. During *Appel* (roll call), the Nazis conducted a selection process. They separated one group. Everyone who was wearing glasses was set aside and sent to immediate death. Every single one of them.

Now Shlomo understood. The broken glasses saved his life.

*Sometimes, the only way to make it through the journey and the nisayon is by doing it blind.* 📖

THIS WEEK'S DAF YOMI SCHEDULE:

MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
11 י"ח	12 י"ט	13 כ	14 כ"א	15 כ"ב	16 כ"ג	17 כ"ד
Nazir 47	Nazir 48	Nazir 49	Nazir 50	Nazir 51	Nazir 52	Nazir 53

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
11 י"ח	12 י"ט	13 כ	14 כ"א	15 כ"ב	16 כ"ג	17 כ"ד
Eruvin 10:8-9	Eruvin 10:10-11	Eruvin 10:12-13	Eruvin 10:14-15	Pesachim 1:1-2	Pesachim 1:3-4	Pesachim 1:5-6

## THE ALARM CLOCK

Rav Chaim – The Life and Legacy of the Sar HaTorah,  
Rav Shmaryahu Yosef Chaim Kanievsky by Naftali Weinberger



Rav Chaim Yisrael Shapira, the son of the Lederman Shul's *rav*, Rav Yehudah Shapira, related a story about Rav Chaim Kanievsky's encouragement of his learning when he was a youngster.

"In 1959, when I was twelve years old, I was Rav Chaim's neighbor on Rechov Rashbam in Bnei Brak. Every morning, at exactly 3:30, Rav Chaim would learn his portion of the Talmud Bavli and Talmud Yerushalmi *chovos* with four *avreichim* in the Lederman Shul. I was intrigued by the rapid pace of the learning as well as the *yedios haTorah* I would be able to obtain from such a *seder* and decided to try to join them.



Rav Chaim Kanievsky

"Alarm clocks were a rare commodity, and we didn't have one in our house. I mentioned to Rav Chaim that I would not be able to wake up so early on my own. He said that he would wake me if I wanted. When it came to Torah, nothing was beneath his dignity!

"Rav Chaim came up with an interesting method. I slept on the *mirpesset* (porch) of our home, which was near the ground floor. Rav Chaim gave me a long, thin rope. He instructed me to wrap one end around

my hand and let the other dangle down to the ground floor. Every morning, at 3:15 sharp, Rav Chaim would tug on the rope once or twice and I would wake up. He did this for me—a youngster of twelve!—for more than a year!

"After waking me, Rav Chaim would head around the corner to the Volozhin Yeshivah on Rechov Nechemiah to wake another participant, his sixteen-year-old cousin Baruch Greineman, who had also worried that he wouldn't be able to wake up on his own.

**"RAV CHAIM WOULD TUG ON THE ROPE ONCE OR TWICE AND I WOULD WAKE UP."**

"About a year before I joined this study group as an active participant, the group learned with Rav Chaim some mornings in his house, rather than in the Lederman Shul. When we arrived, Rav Chaim would pick up his little daughter, Leah [Koledetski], who slept in the hallway of the house, and carry her to his bed, where she would continue sleeping and we would learn in the hallway." 📖

### GOOD, BUT AS GOOD AS MINE?

continued from page 1

precious commodity ever. Not only did he share it with *Klal Yisrael*, he totally relinquished any special rights he had to it. He wanted the rest of *Klal Yisrael* to become as great in Torah as he was.

Similarly, when he gave Yehoshua *semichah*, he wanted his disciple to become as great a leader as he was.

To become a *tov ayin* is not simple, because it runs against human nature. Rav Matisyahu Salomon

points out that after the *Kohanim* bless us, they recite a *tefillah* that reads, "*Ribono Shel Olam*, we have done that which You decreed upon us (*asher gazarta aleinu*), now do as You have pledged." The term "*gazarta*" is generally used to describe a harsh decree. Is it so difficult to bless *Klal Yisrael*?

Rav Matisyahu explains that the blessings a *Kohen* bestows on *Klal Yisrael* contain every gift a person could possibly desire: Health, wealth, security ... it's all in there. And a *Kohen* has to give these

blessings wholeheartedly. And he must do it even though he himself may not be the picture of health, wealth, or security.

That is a hard thing for human beings to do. It's hard to wish that everyone should have it so great.

To have an *ayin tovah* is very difficult, but perhaps it is the difficulty of wishing the best upon others that brings the ultimate merit to the person — that he himself will receive blessings from Hashem: "*Tov ayin hu yevorach.*" 📖

## This week's Yerushalmi Yomi schedule:

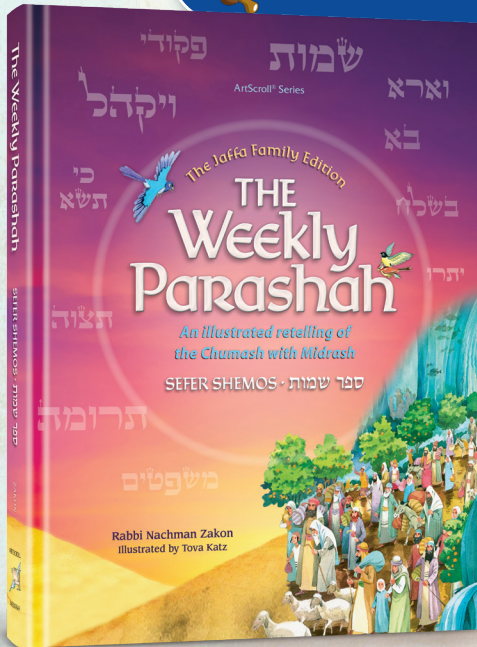
MARCH /  
778

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
11 Peah 24	12 Peah 25	13 Peah 26	14 Peah 27	15 Peah 28	16 Peah 29	17 Peah 30





# Parashah for Children

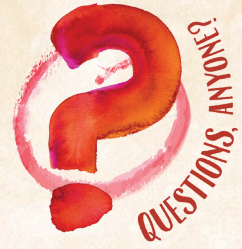


## פרשת כי תשא

*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:*

*How tall, wide and deep were the Luchos?*

*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 Parshas Mishpatim question is: DOVI THURM, Brooklyn, NY**



*The question was: Why is the servant's ear pierced?*

*The answer is: Because it was his ear that heard the commandment at Har Sinai not to steal. But he went and stole anyway, so we put a hole in his ear.*

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