

AT THE ARTSCROLL SHABBOS TABLE

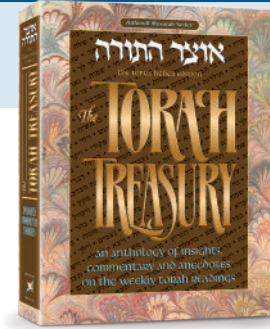
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

PROVIDING THE LINK

The Torah Treasury by Rabbi Moshe M. Lieber



Why is this *parshah*, which contains the revelation at Sinai, named after Yisro? Would it not have been more appropriate to name it after Moshe Rabbeinu, who brought the Torah to the Jewish people?

Rav Yaakov Perlow, the Novominsker Rebbe, offers the following:

Rabbeinu Yonah (*Shaarei Teshuvah* 2:12) cites a *Midrash* that one who fell from a roof and smashed many bones needs a separate cast for each one, but a sinner, who figuratively “smashes all his bones,” can be cured by one “bandage” - namely, the ability to listen to and accept reproof. Thus, the *navi* says, “*Incline your ear and come to Me; listen, and your soul*



The Novominsker Rebbe

HOW CAN PEOPLE BE BROUGHT CLOSER TO IT?

will be rejuvenated” (*Yeshayah* 55:3).

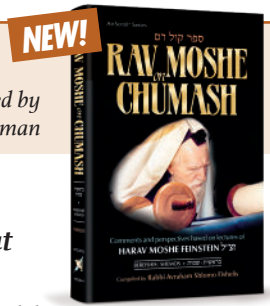
At Har Sinai, the

Jews saw the revelation of G-d and His word. Such an experience can make an effective connection between the Torah and those who are already close to it. But how can people who are emotionally removed be brought closer to it? Yisro, drawn to Torah by hearing from a distance, provided the link for those too far away to see the glory of G-d. Yisro heard and came, so that others throughout the generations could follow.

PARASHAH

BEYOND JUST GOOD

Kol Rom - Rav Moshe On Chumash from Rav Moshe Feinstein zt”l, compiled by Rabbi Avraham Shlomo Fishelis, adapted by Rabbi Avrohom Biderman



וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ.
Yisro, the minister of Midian, the father-in-law of Moshe, heard everything that Hashem did to Moshe and to Yisrael, His people (18:1).

Yisro heard about the Splitting of the Sea and the Jews’ battle with Amalek, and this inspired him to join the nation (*Rashi*, citing *Zevachim* 116a).

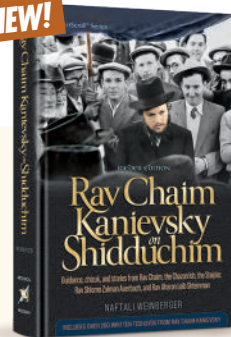
While the Splitting of the Sea was obviously a miracle, what was so outstanding about the war with Amalek? Perhaps the Jews simply defeated Amalek by natural means. Additionally, if the Jewish victory was so impressive, why didn’t Yisro mention it when he thanked Hashem for saving the Jews from the Egyptians — which included the miracles at the Sea (below, *pasuk* 10)?

As a non-Jew, Yisro could have attained spiritual fulfillment, a share in the World to Come, and be considered a “pi-

WITHOUT TORAH, AN ENTIRE NATION COULD MAKE INCOMPREHENSIBLE, EVEN FATAL, ERRORS.

ous non-Jew” by simply observing the Seven Noachide Commandments. Indeed, the Exodus from Egypt and its attendant miracles incontrovertibly showed Yisro *continued on page 3*

ARTSCROLL PUBLICATIONS



Rav Chaim Kanievsky relates:

There are people who think that whenever a *shidduch* that has been suggested does not come to fruition, it is because there is some perceived fault or lack of compatibility. This may be true sometimes, but one must always bear in mind that *shidduchim* are completely in the hands of Hashem. If the *shidduch* is not meant to be, then one side might hear information that is false — for this is Hashem's way of terminating the *shidduch*. And the converse is true as well. When a *shidduch* has been decreed in *Shamayim*, then actual flaws will go unnoticed so that the *shidduch* will be finalized.

When I was 17 years old, my parents and my uncle, the *Chazon Ish*, worked very hard to find a *shidduch* for me. Yet, *shidduch* after *shidduch* did not come to be. Most of the time, it was the other side who felt that the *shidduch* was not compatible. I was not the one who felt that way.

Now, consider this: When the search for my *zivug* began, my future wife, Batsheva, was not yet *bas mitzvah*! She was certainly not ready to begin *shidduchim*, but since she was my “*basherteh*,” Hashem caused those who were suggested for me to not want to proceed. Whenever a *shidduch* did not work, I took solace in the teaching of *Chazal* that finding one's *zivug* is as difficult as the Splitting of the Yam Suf (*Sotah 2a*). I *davened* very hard that I should find “the right one,” because I knew that to merit finding my *zivug* was like the Parting of the Yam Suf. (related by Rav Chaim Kanievsky to Rav Gedaliah Honigsberg).

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Rav Shraga Shteinman, son of Rav Aharon Leib Shteinman, related:

When someone would come to my father and ask for a *berachah* for “*shidduchim*,” my father would smile and politely correct the person. “What is needed,” he would explain, “is not a *berachah* for ‘*shidduchim*’ in the plural, but for a *shidduch* in the singular. You need to

find just one, and let us hope that on your next *shidduch* venture you will find her. Therefore, I give you a *berachah* for a good *shidduch*!”

• • • • •

A young woman came to the *Chazon Ish*, terribly distressed. She had been involved with *shidduchim* for a long time and had met many young men, but nothing had worked. “Am I so terrible?” she cried to the *gadol hador*. “Am I so lacking that no one wants me?”



Rav Chaim Kanievsky

The *Chazon Ish* responded softly, “Let me ask you a question. If you were asked to deliver a letter to the Cohen family on Rechov Rabbi Akiva 2, and when you arrived there you found that Rechov Rabbi Akiva 2 is an apartment building with no names on any of the doors, what would you do?”

The young woman was taken aback by the question, but after thinking for a moment, she said, “I would knock on the first door I encountered on the first floor.”

“Correct,” replied the *Chazon Ish*. “And if the person opening the door told you, ‘No, we are not the Cohens. We are the Yitzchakis. The Cohens lives upstairs on the third floor’ — what would you say? Would you respond angrily, ‘What do you mean you’re not Cohen? A *chutzpah*! You should be Cohen!’”

“Of course you would not respond that way, because you know that you can’t expect Cohen to be found in Yitzchaki’s apartment.

“The same is with *shidduchim*. Each time a *shidduch* does not work, it’s not a reflection on you. It simply means that you met ‘Yitzchaki’ when you were looking for ‘Cohen.’”

“I assure you that when you will finally meet ‘Cohen,’ things will fall into place very quickly” (related by the *Chazon Ish*'s talmid Rav Ben Zion Fellman). 📖

**YOU
NEED
TO
FIND
JUST
ONE.**

THIS WEEK'S DAF YOMI SCHEDULE:

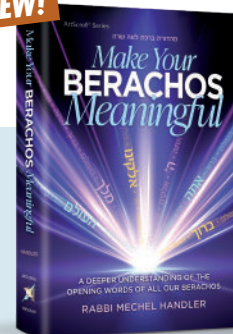
JANUARY / שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 כ	23 כה	24 כב	25 כג	26 כד	27 כה	28 ו
Moed Katan 10	Moed Katan 11	Moed Katan 12	Moed Katan 13	Moed Katan 14	Moed Katan 15	Moed Katan 16

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JANUARY / שבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 כ	23 כה	24 כב	25 כג	26 כד	27 כה	28 ו
Berachos 9:5 - Peah 1:1	Peah 1:2-3	Peah 1:4-5	Peah 1:6-2:1	Peah 2:2-3	Peah 2:4-5	Peah 2:6-7



A practice that should be implanted in a person from childhood, so that over time it will become a habit, is to read *berachos* from a *siddur*, slowly, word by word. The *Pele Yoetz* notes that it is worthwhile to resolve to say all *berachos* from a *sefer* or with one's eyes closed so as not to be distracted, because doing so helps the person avoid saying the Name of Hashem in vain, without thought. It is reported that the *Chofetz Chaim* would recite the *berachah* of *Asher Yatzar* while looking into a *siddur* and pointing at each word as he said it.

Rav Shmuel Wosner would always carry a copy of the frequently recited *berachos* in his pocket, so that he could recite his *berachos* from a written text.

Rav Elazar Menachem Man Shach related that Rav Chaim Ozer Grodzensky, the *rav* of Vilna, had an encyclopedic memory and never forgot anything. He was responsible for overseeing the vari-

ous *gemach* loan societies in Vilna, and all transactions were carefully recorded in the community ledger. Once, during a move to a different house, the ledger was lost, which caused

Rav Chaim Ozer's family considerable anguish. When Rav



Rav Chaim Ozer Grodzensky



Rav Shmuel Wosner

Chaim Ozer saw how distraught they were, he rewrote from memory all the names of the people with outstanding loans, how much each loan was, when the loan was taken, and when it was supposed to be repaid. Later, they found the missing ledger and it matched exactly the ledger that Rav Chaim Ozer

had written from memory. Yet Rav Chaim Ozer recited *Bircas HaMazon* only from a *siddur*, never by heart!

The Manchester *rosh yeshivah*, Rav Yehudah Zev Segal, was careful to recite every *berachah* from a *berachos* chart that he kept with him at all times. He adhered to this practice throughout his life, even in his final years. When he wanted to say *Asher Yatzar* in the middle of the night, he would turn on the light in order to read the *berachah*. On *Shabbos*, if the light was off, he would go down a full flight of stairs in the middle of the night just to maintain his practice of saying all *berachos* from a written text. Similarly, when the *Chazon Ish* recited the *berachah* of *Asher Yatzar*, he would take his *siddur*, turn to the wall, and recite each word slowly, carefully, and loudly, in a sweet voice and with much emotion. 📖

BEYOND JUST GOOD continued from page 1

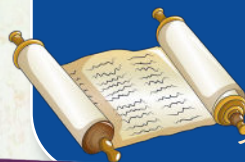
that there is a G-d, and this demanded that he observe those seven G-d-given laws. Why, then, was he inspired to convert to Judaism?

What caught Yisro's attention about the war with Amalek was not the Jews' victory, but the Amalekite attack. After the Splitting of the Sea, there was universal awe of the Jewish People; "*the chieftains of Edom were confounded, trembling gripped the powers of Moab, all the dwellers of Canaan dissolved*" (above, 15:15). Yet Amalek was able to overcome that fear and ignore the many obvious miracles in order to attack the Jews. This taught Yisro that without Torah, it is possible for a person — even an entire nation — to ignore all the miracles and

even the dangers of attacking a nation obviously protected by Hashem. Amalek could still be so blinded by hatred as to attack Hashem's people!

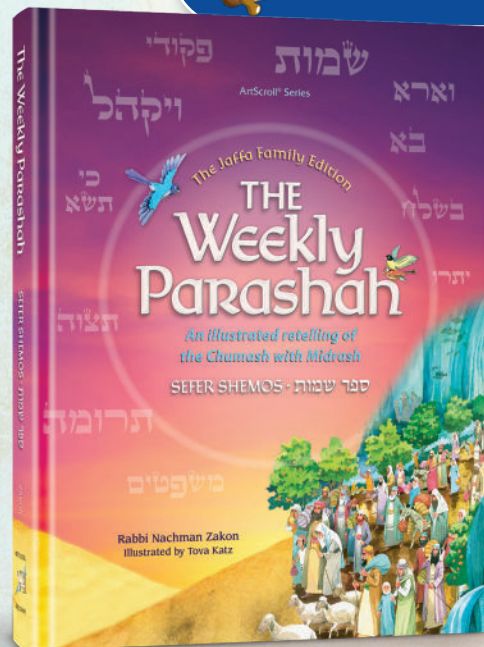
When Yisro saw that, he decided that it would not be enough for him simply to be a good, fulfilled non-Jew. He would still be in danger of making serious errors. To avoid that risk, he decided to become part of the Torah nation.

True, the war with Amalek was part of the reason he joined the *Bnei Yisrael*, but it was not the Jewish victory that motivated him. It was the recognition that without Torah, an entire nation could make incomprehensible, even fatal, errors. It was that dimension of the battle that inspired him, so there was no reason for Yisro to thank Hashem for the victory. 📖



Parashah for Children

פרשת יתרו



Mattan Torah — The Giving of the Torah



he most important day in world history is the day the Torah was given!

If the Jews hadn't accepted the Torah, the world would have disappeared. That makes it the greatest thing that ever happened.

The reason the world exists, the reason it was created, and the reason it still exists, is for people to

keep the Torah. Nothing in the world is as great and valuable as our Torah.

The Torah is important for another reason too. Without it we wouldn't know how to use the world the way Hashem wants us to. We wouldn't know how we're supposed to act, how to behave to others, how to make Hashem — and ourselves — happy.

This parashah describes the preparations the Jews made to receive the Torah, and what happened on the day the Torah was given.

The story begins on Rosh Chodesh Sivan, the day the Jews arrived at Har Sinai. This was the mountain where Hashem had spoken to Moshe from the burning bush, telling him it was time to take the Jews out of Egypt.



THE WEEKLY QUESTION

Question for Parashas Yisro:

On which day of which month was the Torah given to the Bnei Yisrael?

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 Va'eira question is: -ARI ABRAMOWITZ, Edison, NJ

*The question was: How long did the plague of dam, blood, last?
The answer is: Seven days*

