

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

DUAL NATURE

Oznayim LaTorah – Insights in the Torah by Rav Zalman Sorotzkin

זֶה יִתְּנוּ.

They shall give the following.

“G-d showed Moshe a coin of fire and told him, ‘Such shall they give’” (Shekalim 1:4).

The Torah records that Moshe had difficulty understanding several items, e.g., the *Menorah* and the *sheretz* (creeping animals), and Hashem showed him examples. But what trouble could he have comprehending the half shekel? Had he never seen a coin before? And why did Hashem show him a coin of fire when the Jews could only give coins made of metal?

We can explain as follows: Moshe’s difficulty was not with the physical form of the coin, but rather with the concept of money providing spiritual atonement. Hashem used the coin of fire to show that money, like fire, has a dual nature. On the one hand, fire burns

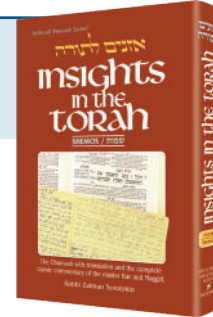
and destroys everything; on the other hand, it provides light and heat, as well as the ability to promote growth and ripen fruit. It is man’s choice to use it for good or evil.



Rav Zalman Sorotzkin

**IT IS
MAN'S
CHOICE.**

The same is true with money. At times, money brings man to theft, stealth, deception, even to murder, and provides him with base pleasures. But money can also be used to feed the hungry, clothe the unclothed, support the downtrodden, and finance holy causes. When used in this way, money can “atone for one’s soul.” If a man abstains from feeding his desires and uses his money for holy, charitable causes, putting the spiritual before the physical, he achieves “spiritual atonement.”



PARASHAH

WITH GOOD HEARTS

A Shabbos Vort by Rabbi Yisroel Bronstein

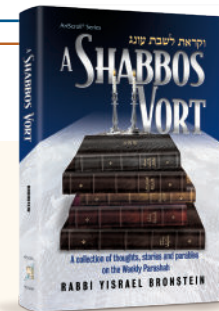
וְאַמְלֵא אֶתֹּו רִיחַ אֱלֹקִים בְּחֻמָּה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל מְלֶאכֶה..
לְחֹשֶׁב מַחְשָׁבֹת לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת

I have endowed him with a Divine spirit, with knowledge, understanding, and inspiration, and with [the skill of] every craft; lachshov machashavos (to think thoughts), to work with gold, silver, and copper” (31:3-4).

The fundraiser of the Volozhin Yeshivah approached Rav Chaim of Volozhin with an issue to discuss. He related to Rav Chaim how one of the *yeshivah’s* biggest supporters, a wealthy man who, year after year, never hesitated to donate generously, suddenly refused to offer even the slightest contribution.

Rav Chaim traveled to the wealthy man’s home and asked to speak with him. “Why have you stopped supporting our *yeshivah*?” asked Rav Chaim.

“I will tell you,” answered the wealthy man. “You see, I have always given happily to the Volozhin Yeshivah, knowing that *continued on page 2*



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A PERFECT MATCH

Rav Chaim Kanievsky on Shidduchim
by Naftali Weinberger

When Rav Shraga Shteinman was a young boy, both his father, Rav Aharon Leib Shteinman, and Rav Chaim Kanievsky *davened* at the *netz minyan* in Kollel Chazon Ish.

Young Shraga, who accompanied his father to *shul*, made a very fine impression on Rav Chaim. Most Friday nights, after the *Shabbos seudah*, Rav Chaim would accompany his *rebbetzin* to the home of her older sister, Rebbetzin Sarah Yisraelzon, who lived in the same building as Rav Aharon Leib. Rav Chaim would spend about half an hour learning with his brother-in-law, Rav Yosef, who was the head of Kollel Bar Shaul in Rechovot, while the two women conversed.



Rav Shraga Shteinman

HE HAD FIRST THOUGHT OF THE SHIDDUCH WHEN SHRAGA AND CHANAH WERE YOUNGSTERS OF 4 AND 3 YEARS OLD.

One Friday night, when Shraga was approximately 17 years old, Rav Chaim asked his sister-in-law about her young downstairs neighbor.

“I am asking you for a constructive purpose,” he quickly added. “Ever since he was a child, I have had my eyes on him for our daughter Chanah.”

Rebbetzin Yisraelzon thought it was an excellent idea and, at her sister’s request, suggested the *shidduch* to the Shteinmans. Several months later, Shraga and Chanah were engaged.

After the engagement, Rav Chaim told his future son-in-law that he had first thought of the *shidduch* when Shraga and Chanah were youngsters of 4 and 3 years old, respectively. They both came along with their parents to Kollel Chazon Ish for the *Rosh Hashanah* and *Yom Kippur netz davening*. As is the case in many *shuls*, the children played outside so as not to distract the adults from their *tefillos*, and lots of lively fights broke out between the little boys and little girls. Four-year-old Shraga was one of the boys’ leaders, and 3-year-old Chanah was a leader of the little girls. “When I came out of *shul* and saw you fighting with my Chanah, I thought to myself, “This will one day make a perfect *shidduch!*” said Rav Chaim with a smile. 📌



WITH GOOD HEARTS *continued from page 1*

my money was helping poor *yeshivah* students study Torah. The other day, however, your fundraiser pulled up to my home in a carriage drawn by two healthy-looking horses.

“I thought to myself,” continued the wealthy man, “that this horse-drawn carriage must also have been paid for by donations to the *yeshivah* — maybe even from my own money. To make sizable contributions, only that the money should be spent on horses, *that* I am not about to do!”

“THE CONTRIBUTIONS THAT ARE GIVEN WITH A HAPPY HEART ARE USED TO SUPPORT THE YOUNG TORAH SCHOLARS.”

“My dear sir,” responded Rav Chaim, “in this week’s *parashah* of *Ki Sisa* it states, ‘I have endowed him with a Divine spirit, with knowledge, understanding, and inspiration, and with [the skill of] every craft; *lachshov machshavos* (to think thoughts), to work with gold, silver, and copper.’

“What is the wisdom of *lachshov machshavos*, of ‘thinking thoughts’? What exactly does it mean?”

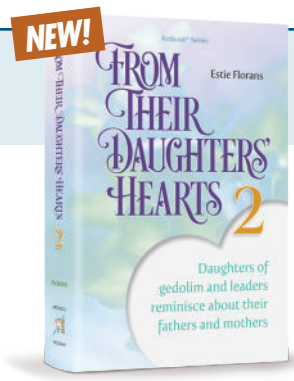
“When the donations for the *Mishkan* were being collected,” answered Rav Chaim, “there were some Jews who contributed graciously and with good hearts, and there were others who only gave reluctantly, after they were persuaded to do so.

“One of Betzalel’s unique gifts of wisdom was that he could discern which donations were given willingly and which were given grudgingly. From the donations that were given with enthusiasm, he made the sacred vessels of the *Mishkan*, but from those given reluctantly, he made the items of lesser importance.

“The same thing applies to a *yeshivah*,” concluded Rav Chaim. “The contributions that are given with a happy heart are used to support the young Torah scholars so they can study diligently. But the contributions that are given with a heavy heart are used towards buying horses.” 📌

THE RAV'S RULING

From *Their Daughters' Hearts 2* by Estie Florans



Rav Tuvia Goldstein, *rosh yeshivah* of Yeshivah Emek Halachah and noted *posek*, was involved in numerous *dinei Torah*. There was a never-ending stream of people requesting that Rav Tuvia arbitrate for them, ranging from *shalom bayis* issues to business conflicts. Tempers often flared, and people got testy. It was amazing, though, to observe the almost magical transformation that took place around Rav Tuvia's dining room table, with everyone, even the person who did not emerge the "victor," leaving satisfied. Because together with the *psak* came an understanding of Rav Tuvia's love and search for *emes*. When someone feels that kind of truth, there's nothing left to oppose.

Mrs. Levine,* the wife of Rav Tuvia's *talmid*, had a brother who was no longer *frum*. She wanted to know if she could invite Richard* to join her family for the *Seder*, even though he would end up driving on *Pesach*. Based on the situation that Mrs. Levine described, Rav Tuvia arrived at a *psak*: since Richard would be driving anyway, she could invite him, and perhaps, through participation at his sister's family's *Seder*, a spark toward *Yiddishkeit* would be reignited. Mrs. Levine made sure to tell Richard that the question was presented to Rabbi Goldstein and the decision was derived only because of his *halachic* knowledge. (This is not a general *psak*. One should not derive from this incident whether it is permissible to invite a Jewish person who would drive on *Shabbos* or *Yom Tov*, but must follow his/her own

rav's psak.)

Richard continued attending his sister's *Seder* each year.

One Thursday, a few years later, Richard and Mrs. Levine's mother passed away in New York. The burial was scheduled

to take place in Eretz Yisrael.

Mrs. Levine called up Rav Tuvia, frantic. Richard was out of town — and he would never forgive her if the funeral in New York took place without him. However, the time span necessary for Richard's arrival in New York would cause the *kevurah* to be delayed considerably.

After thinking about it, Rav Tuvia said, "I'm sorry, but this is the *halachah*. It is not permissible to wait...even if it means that your brother will miss the *levayah*. His feelings can't interfere with *kavod hameis*." (Again, this is not a general *psak*, but requires asking one's *rav*.)

Trembling, she dialed Richard's number and tearfully related Rav Tuvia's *psak*.

"If the rabbi who permitted me to join your *Pesach Seder* even though I had to travel won't allow you to wait so that I can attend Mom's funeral,"

Richard said, "I respect that."

Many years later, when Richard became ill and was lying on his deathbed, he told his brother-in-law, "Thank you for calling Rabbi Goldstein and allowing me to come to the *Seder*. Please thank him. He brought our whole family together." 📖



Rav Tuvia Goldstein

"I'M SORRY, BUT THIS IS THE HALACHAH. IT IS NOT PERMISSIBLE TO WAIT..."

THIS WEEK'S DAF YOMI SCHEDULE:

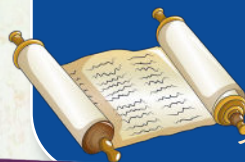
FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 יח	20 ט	21 כ	22 כא	23 כב	24 כג	25 כד
Chagigah	Chagigah	Chagigah	Chagigah	Chagigah	Chagigah	Chagigah
10	11	12	13	14	15	16

THIS WEEK'S MISHNAH YOMI SCHEDULE:

FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 יח	20 ט	21 כ	22 כא	23 כב	24 כג	25 כד
Peah	Peah	Peah	Peah	Peah	Peah	Peah
7:4-5	7:6-7	7:8-8:1	8:2-3	8:4-5	8:6-7	8:8-9



Parashah for Children

פרשת כי תשא

Back to Earth

Moshe left heaven with a very precious gift from Hashem: the Luchos.

The Luchos were two square blocks of sapphire stone. Hashem Himself had written the Aseres HaDibros on the stones, five on one stone and five on the other.



Miracle Letters

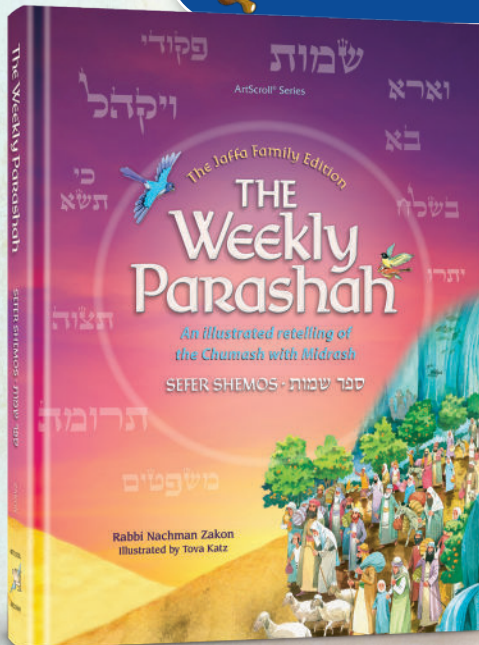
The words on the Luchos were cut into the stone all the way through. Because it was Hashem's work, the writing on the Luchos was miraculous.

If you carve out the letter samach — ס — on a stone, the middle will fall out. What kept the center piece in place on the Luchos?

You'd have the same problem with the letter "mem sofis," the final "mem" at the end of a word — ם. That is a square. Carve it out, and how does the piece in the center stay up?

But in the Luchos, the center of these two letters just hung in the air without falling out! That was a miracle!

Here's another miracle: The Luchos could be read from both sides. Front and back. When a human cuts words into a stone it's impossible to read the words from the back. The letters in the back would be backward!



Why didn't Hashem just use smaller print and write out all the commandments on one stone?

Hashem gave it on two stones to teach us that if we keep the Torah we will enjoy two worlds: this world where we live, and also the next world where our souls will be rewarded with tremendous joy.

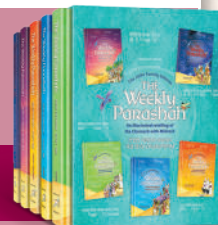
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THE WEEKLY QUESTION

Question for Parashas Ki Sisa:

On which day were the Jews taught the laws of giving a silver half-shekel?

*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: ZACHARY SCHLANGER, Teaneck, NJ

*The question was: Which shevet was Yehoshua bin Nun from?
The answer is: Shevet Ephraim*