

# AT THE ARTSCROLL SHABBOS TABLE

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כ"ו אדר ב' תשפ"ב

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RABBI YITZCHOK  
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

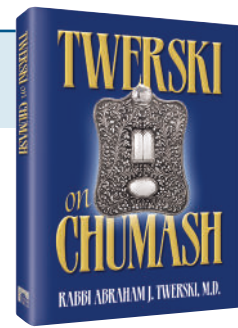
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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

## TRUTH IS NOT NEGOTIABLE

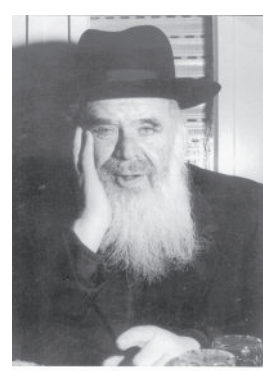
Twerski On Chumash by Rabbi Abraham J. Twerski



וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו.  
*Moshe heard and he approved (10:20).*

The Midrash says that when Aharon questioned Moshe's instructions, saying that perhaps Hashem had not told him what Moshe claimed He did, Moshe said, "You are right. I forgot what I had heard from G-d."

Rav Chaim Shmulevitz points out that Moshe was confronted with an awesome decision. Moshe was the sole conduit of the word of Hashem, and there was no way to verify his instructions. If he were to admit that he had forgotten and had erred in conveying Hashem's words, how would that impact on the authenticity of the entire Torah? Might people not say, "If Moshe could have erred in one thing, perhaps he erred in others as well"? Admitting that he had erred in this one instruction would place the validity of the entire Torah in jeopardy for eternity. Was this not adequate reason for Moshe to stand his ground and say, "Do as I said. That is Hashem's wish"?



Rav Chaim Shmulevitz

## ADHERING TO ABSOLUTE TRUTH IS NOT ALWAYS EASY.

But Moshe knew that truth should never be compromised. He was obligated to speak the truth. Whatever consequences might flow from that was not his responsibility. Speaking falsehood cannot be justified. His responsibility was to adhere to the truth. The authenticity of Torah throughout eternity was Hashem's

responsibility, not his (*Sichos Mussar* 5731:11).

How often do we deviate from the truth for reasons far less momentous than that available to Moshe? Many people think that a "white lie" is exempt from the Torah prohibition against lying (*Vayikra* 19:11). The frequently quoted axiom that one may lie to restore peace is inaccurate. *Rashi* states that one "may alter things" for the sake of peace (*Bereishis* 18:13, 50:16), which means that one may say something which is not frankly untrue, but which can be interpreted in several ways. The Talmud does not sanction outright

falsehood for any reason. Even "altering things" is only permitted for the sake of restoring peace.

Adhering to absolute truth is not always easy, but we have no option. Not only is truthfulness mandated by the Torah, but it

is also crucial in parenting. Children cannot distinguish "white lies" from any other color. Parents who are not truthful are modeling lying for their children, and should not be surprised when their children lie to them.

We declare, "*Moshe emes v'Soraso emes.*" The truth of Torah is evidenced by Moshe's refusal to deviate from the truth, regardless of the consequences. We should follow his example. 📖

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PARASHAH

WHO IS BETTER QUALIFIED?

The Torah Treasury by Rabbi Moshe M. Lieber

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קִרְבֵּן אֶל הַמִּזְבֵּחַ.

Moshe said to Aharon: Come near to the Altar (9:7).

Rashi comments that Aharon was hesitant to approach the Altar, embarrassed by the role that he had played in the sin of the *Eigel*, the Golden Calf. Moshe told him, “Why are you hesitant? לִכְךָ נִבְחַרְתָּ – For this you were chosen!”

Understood simply, לִכְךָ, *for this*, refers to the position of *Kohen Gadol*. The *Baal Shem Tov*, however, explains that Moshe told Aharon that the reason that he was chosen to be *Kohen Gadol* was because of this - his hesitation and sense of unworthiness.

The *Sefas Emes* notes that a person must strike a delicate balance when approaching a *mitzvah*. On the one hand, he must think, “Am I, a mortal tainted with sin, worthy of performing Hashem’s will?” However, this feeling must never restrain the person from meeting his responsibilities. He should be heartened by the fact that Hashem commanded him to do His will, and he must therefore step forward and

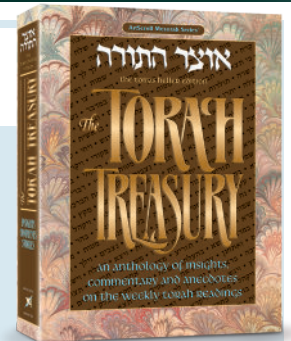
joyously perform the *mitzvah*.

Properly utilized, humility and shame for our misdeeds do not cause despondence, nor do

**HE WAS  
CHOSEN  
PRECISELY  
BECAUSE  
OF THIS.**

they prevent a person from doing what he should. On the contrary, the recognition of one’s inadequacy as he approaches to serve Hashem engenders happiness and joy at the opportunity to, despite our shortcomings, be servants of the King of kings.

*Divrei Shaarei Chaim* and *Minchah Be-lulah* quote a *Midrash* (cited in *Ramban*) that when Aharon looked at the Altar, he conjured up an image of a calf. He lived the words “*My sin is constantly before me*” (*Tehillim* 51:5), always embarrassed by what he had done. Who is better qualified to achieve atonement for the repentance of the Jewish people than a person preoccupied with repentance? 📖



THIS WEEK'S DAF YOMI SCHEDULE:

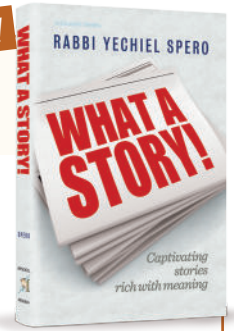
MARCH-APRIL / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26 כג	27 כד	28 ה	29 ו	30 ז	31 ח	1 ט
Yevamos 19	Yevamos 20	Yevamos 21	Yevamos 22	Yevamos 23	Yevamos 24	Yevamos 25

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MARCH-APRIL / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
26 כג	27 כד	28 ה	29 ו	30 ז	31 ח	1 ט
Kilayim 1:4-5	Kilayim 1:6-7	Kilayim 1:8-9	Kilayim 2:1-2	Kilayim 2:3-4	Kilayim 2:5-6	Kilayim 2:7-8



Some teachers have a one-size-fits-all grading system. Everyone is graded by how they do on tests and everyone receives the same test. It doesn't matter how bright you are or what type of extenuating circumstances you may be working under.

The Al-mighty understands that some children are smarter than others. In fact, He was the One Who made that determination. Some have been given the ability to sit for long periods of time while others struggle to sit for more than a half-hour. The Al-mighty understands His students. He knows the challenge — and rewards accordingly.

Though Yanky very much wanted to succeed, he was not blessed with a good head for learning. No matter how hard he tried, he always found himself behind his peers. During his elementary school years, this was not so glaringly obvious, but as the years went by and the learning became more and more challenging, the gap between Yanky and his classmates grew. He worked hard and listened to *shiur* every day, but failed to understand the material. There were times when he recorded the *shiur* and reviewed it again and again, yet still struggled to comprehend the *sugya*. He was only able to go so far, to dig so deep.

This made it difficult to find a *chavrusa*. No one wanted to learn with a boy who was so weak, he couldn't understand the *Gemara*. Though his *rebbeim* managed to convince some of the stronger boys to learn with him, Yanky knew that nobody was doing so willingly, and it didn't do wonders for his self-esteem, confidence, or pride. Yanky

felt like a failure. By the time he was 17, sadness and a deep, dark cloud of hopelessness engulfed him.

His *rebbe* tried to be *mechazek* him, to no avail. He told Yanky that all Hashem wants is for us to do our best, but Yanky wasn't convinced. Though he heard the words, they made little mark on his damaged psyche. Finally, his *rebbe* decided to take him to the Steipler Gaon, Rav Yaakov Yisrael Kanievsky. He didn't know what the Steipler would say, but he was confident that if any-

## IN SHAMAYIM, THEY COUNT DIFFERENTLY.



The Steipler Gaon,  
Rav Yaakov Yisrael  
Kanievsky

one had the right words, it would be he.

As he presented his dilemma to the Steipler, Yanky's voice cracked from emotion. He detailed how because of his weak memory skills, he didn't have the background knowledge his friends had. Thus, he had to learn each *Mishnah* from scratch, with all of its references, as if he had never heard the concepts before. It took him months to learn what the other boys mastered in a few days. By the time he understood the first *daf*, the others in his *shiur* were eons ahead of him. While his peers were already on *daf yud* (page 10), he sadly conceded, "I'm only holding on *daf beis* (page 2, which is the first page)."

The Steipler, who was hard of hearing, asked him, "So you're holding on *daf kuf beis*, page 102?"

"No," Yanky corrected with reverence and respect, "*daf beis*."

But the Steipler repeated, "*Daf kuf beis*?"

Yanky didn't want to be disrespectful, but he was aware of the Steipler's hearing issues and he wanted the Steipler to understand clearly where his frustration lay. So he wrote down on a piece of paper in very clear letters, "*Higaati l'daf beis*, I reached page 2."

The Steipler looked at the vulnerable *bachur* and clarified, "*Bachur'l*, I heard you clearly. And I know that you think you got up to *daf beis*. But in *Shamayim* (Heaven), they count differently. There you are up to *daf kuf beis*, because every *daf* you learn with difficulty is like 100 *dapim* to Hashem. Although you think you are ten *dapim* behind your friends, you are really ninety ahead of them! Do you still think you're unsuccessful? Do you still think you're behind in your learning?"

"This is what we believe and you must believe it, as well. And if you do, you will feel so much more *berachah* in your learning, and you will feel so much happier and more satisfied."

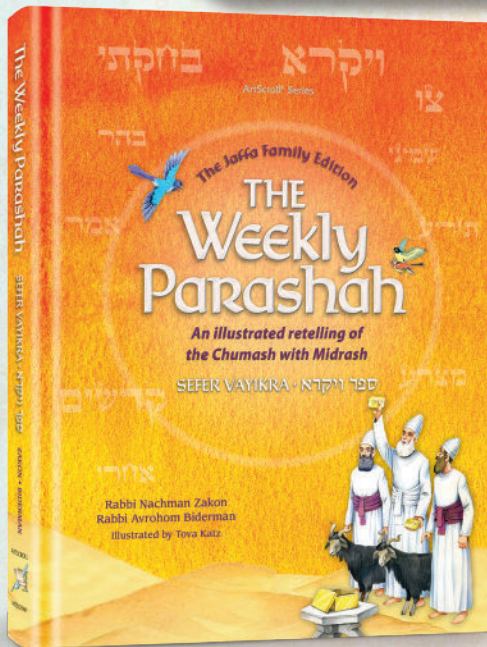
Yanky walked away with a newfound belief in himself and went on to become quite accomplished in his learning.

*Students often feel unsuccessful because they compare their accomplishments to the others in their class or shiur. Although it is always nice to grow together as a group, if the feelings of failure overwhelm you, then you must remember what really matters.*

*And Who is giving the grade.* 📖

# Parashah for Children

## פרשת שמעני



### Man-made Fire

**A**haron's sons, Nadav and Avihu, were tzaddikim. They thought it would be good to add their own fire to the fire from Heaven. They put hot coals onto shovels, planning to add to Hashem's fire on the Mizbei'ach.

They did not discuss this decision with their rebbi, Moshe, or their father, Aharon. That was wrong. No matter how great they were, they were not allowed to decide a Torah law when their rebbis — Moshe and Aharon — were there to decide if it was the right thing to do. This showed disrespect for Moshe and Aharon.

The consequences of their sin were tragic!\*

A stream of fire shot out from the Mishkan's Kodesh HaKodashim. It split into two, and then into four streams of fire. Two streams of fire entered Nadav's nostrils and two went into Avihu's.

The Heavenly fire entered their bodies and miraculously burned out their souls. Their bodies and clothes were untouched and undamaged. Their bodies dropped to the ground, but their souls were gone.

\* This is one approach as to what "fire" Nadav and Avihu brought and what their sin was. There are other opinions on this topic.



### FASCINATING FACTS

Nadav and Avihu were such great tzaddikim that they would have become leaders of the Jewish people after Moshe and Aharon.

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## THE WEEKLY QUESTION

Question for Parashas Shemini:

**How many times did a fire come down from Heaven? Name two of them.**

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 Parashas Pekudei question is: ARYEH MOELLER, Passaic, NJ**



The question was: Who did Moshe Rabbeinu appoint to be in charge of organizing all the Levi'im to move the Mishkan?  
The answer is: Moshe appointed Aharon's son Issamar to be in charge of organizing all the Levi'im to move the Mishkan. Issamar and the Levi'im did an excellent job! The Jews moved many times in the desert, yet nothing from the Mishkan was ever lost or broken.