

AT THE ARTSCROLL SHABBOS TABLE

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פרשת שמות
כ"א טבת תשפ"ג

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RABBI YITZCHOK
HISIGER, EDITOR

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MRS. AVIVA KOHN

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

FEELING FOR ANOTHER

Rabbi Frand on the Parashah 3

וַתִּתְּצֵב אֶחָתָּו מֵרָחֵק לְדַעַת מָה יַעֲשֶׂה לוֹ.

*His sister stationed herself at a distance to know
what would be done with him (2:4)*

Moshe Rabbeinu was born shortly after Pharaoh decreed that every male child be thrown into the Nile River. Since he was born three months early, his parents were initially able to hide him beneath the radar of Egyptian spies. When the three months were over and the Egyptians were scheduled to come to search for him, Yocheved lined a small basket with water resistant material, placed it in the river, and left her baby to fate. But Miriam, his sister, could not part from her brother. She "stationed herself at a distance to know what would be done with him" (2:4).

Miriam didn't know that Hashem would arrange for Pharaoh's own daughter to draw Moshe from the water and raise him in the palace. When Miriam stood near the river, she did not think that she would actually be able to save her brother, but she did so out of an urge "to know what would be done with him."

Rav Dovid Povarsky, *rosh yeshivah* of Ponovezh, makes a poignant observation. We had a similar incident in the Torah in which a concerned family member did not know what the fate of a child would be, but that person took a different approach.

Hagar was banished from Avraham's house and fled to the desert with her young son Yishmael, who fell ill. She ran out of water, and she was certain that Yishmael would die. What did she do? "She cast off the boy beneath one of the trees and she went and sat herself down at distance ... for she said, 'Let me not see the death of the child'" (*Bereishis* 21:15-16).

Note the difference between a Jewish sister

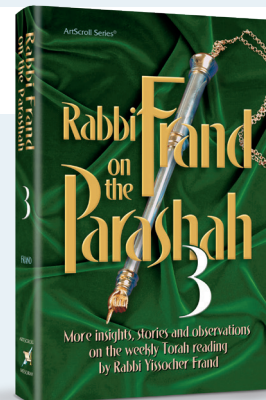
and an Ishmaelite mother, says Rav Povarsky. Hagar didn't want to see what would happen to Yishmael. Miriam felt compelled to stick around to see what would happen to her younger brother.

What underlying difference fuels these divergent approaches?

Jews have a concept of participating in other people's hardships, of being *nosei be'ol im chaveiro*. Often, we are simply unable to help a person, but we can still empathize with him. Hagar doesn't feel enough empathy for her own son to stay with him. She's too selfish, too overwhelmed by her own feeling of bereavement, to comfort her son in his dying moments. Miriam, *le-havdil*, at the tender age of 5, was able to put aside her own dread as to the possible fate of her brother so that she could spend that time near the river and share his pain.

The *Midrash* teaches that Miriam wasn't the only one watching the proceedings. Pharaoh's daughter retrieved the basket from the river and opened it, and, as the Torah relates, "Behold! A lad (*naar*) was crying" (2:6). Simply understood, the crying lad referred to in this verse is Moshe. But the *Midrash* teaches that the crying lad was Aharon, Moshe's 3-year-old brother, who was also filled with empathy and felt compelled to stay at the riverbank to see what would happen to his younger brother.

A Jew doesn't look away or try to hide when someone else is in pain. He lives the tragedy along with him. 📖



Rav Dovid Povarsky

Reb Tzvi Pruzansky, who passed away in 2005, was one of the early *talmidim* of Rav Shneur Kotler (1918-1982), *rosh yeshivah* of Beth Medrash Govoha in Lakewood. Reb Tzvi was known in Lakewood as a creative, sensitive *baal chessed*, who would do anything for anyone in need. Tall and imposing, Reb Tzvi was soft and gentle to all who needed support and help.

He and his friends were once walking past the home of a mutual friend whose family was suffering terrible misfortunes. They commiserated among themselves at how bad things were for that family. Reb Tzvi chided them gently and said, "Don't just give a *krechtz* (sigh) at someone's *tzaros* (troubles). Think of ways to help him and do something about it."

He often said, "If I were to write a book, it would be entitled, *After the Krechtz: What will you do after you sigh?*"

He never wrote the book, but his life was a documentary of how to make a positive difference in the lives of others. The following is a case in point. The incident took place decades before there were many *yeshivos* in Lakewood.

It was a few days after *Rosh Chodesh Elul* and Reb Tzvi was driving when he recognized a young *bachur*, Uri,* walking down the street in the middle of the morning. Reb Tzvi pulled over and asked the *bachur* why he wasn't in *yeshivah*. Uri replied that he had not been accepted to the *yeshivah* of his choice and so he was not attending any *yeshivah* for the *Elul zman*.

After discussion, Reb Tzvi said, "Come with me, Uri. Let's take a ride to the *yeshivah*."

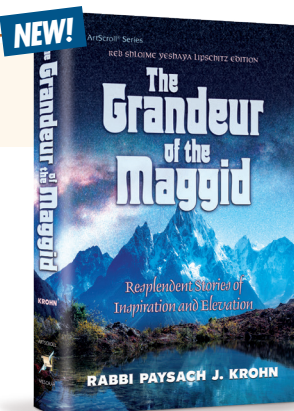
Uri got into the car and together they drove two hours to the out-of-town *yeshivah* that had rejected him. The *rosh yeshivah* explained to

Reb Tzvi that there were reasons why Uri had not been accepted. His level of learning was not on par with the others his age, there were no empty beds in the dorm, the class was full, etc. Reb Tzvi had a response for every excuse. "I will hire a tutor for Uri," he answered the first objection. "I will buy a bed and have it delivered today to the dorm. I will rearrange the classroom and make room for another desk." (I would not be surprised if he also guaranteed to pay Uri's tuition in full.)

The *rosh yeshivah* accepted Uri and he thrived in the *yeshivah*.

When staff members heard that he had been accepted, they asked the *rosh yeshivah* why he had accepted Uri when Reb Tzvi intervened, but had refused to accept him when other people had advocated for him.

The *rosh yeshivah*'s answer was classic. "The other *askanim* wanted to make the boy my problem. Reb Tzvi wanted to make the *bachur* our problem. He got personally involved and promised he would stay involved to make sure Uri succeeded, so he and I would be partners in the *bachur's* future." 📖



Reb Tzvi Pruzansky

"HE AND I WOULD BE PARTNERS IN THE BACHUR'S FUTURE."

THIS WEEK'S DAF YOMI SCHEDULE:

JANUARY / סבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
14 כ"א	15 כ"ב	16 כ"ג	17 כ"ד	18 כ"ה	19 כ"ו	20 כ"ז
Nedarim 81	Nedarim 82	Nedarim 83	Nedarim 84	Nedarim 85	Nedarim 86	Nedarim 87

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JANUARY / סבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
14 כ"א	15 כ"ב	16 כ"ג	17 כ"ד	18 כ"ה	19 כ"ו	20 כ"ז
Shabbos 20:1-2	Shabbos 20:3-4	Shabbos 20:5-21:1	Shabbos 21:2-3	Shabbos 22:1-2	Shabbos 22:3-4	Shabbos 22:5-6

THE PHONE CALL

Rav Elya Meir Sorotzkin
by Avrohom Birnbaum

With the encouragement of his *rebbe*, Rav Elya Meir Sorotzkin zt”l, R’ Meir Goldfisher left America with his *kallah* shortly after their marriage. He joined the Brisker Kollel in Yerushalayim, where he spent several years learning diligently.

After a few years, he was offered a great opportunity — to become *rosh kollel* of a *kollel* in Eretz Yisrael — and he seized it. R’ Meir threw himself into preparing his first *chaburah*. What has remained with him until this day, however, is not the intricacies of that first *chaburah*, but the telephone call he received shortly after delivering it.



Rav Elya Meir Sorotzkin

“Meir!” the unmistakable voice of the *rosh yeshivah* came booming through his phone. “I heard the *chaburah* *hut gebombedt!* [meaning that it was very well received]. I

heard it was *mamesh* amazing! I am so happy!

“Meir,” he continued, “can I speak with your wife?”

When Mrs. Goldfisher picked up, the *rosh yeshivah* exclaimed, “I heard amazing reports about the *chaburah* your husband gave to the *kollel*! I am so proud of him...and I am sure you are too!” 📖



WHAT HASHEM WANTS

Reb Dovid by Yisroel Besser

A fundraising event into which Rav Dovid Feinstein had invested time and energy was scheduled to be held in a certain home. A few weeks before the event, *askanim* from that community came to tell him that they did not think that this was the right home to host the event, and they explained the reasons why.

Reb Dovid told them that he would not consider changing locations and potentially hurting the would-be host.

They persisted. After all, they argued, he himself had worked so hard for this event, so why would he jeopardize it?

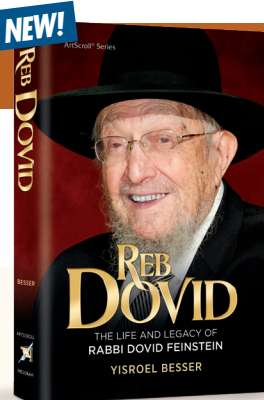
“THERE IS NO WAY THAT IT IS CONSIDERED THE HISHTADLUS WE HAVE TO DO.”



Rav Dovid Feinstein

Reb Dovid shared his philosophy to fundraising, and to life, with them.

“We have to do ours and work hard,” he said, “and then the *Ribbono Shel Olam* will do His. If something is against the Torah, against what Hashem wants, then there is no way that it is considered the *hishtadlus* we have to do. Since hurting another person’s feelings is forbidden, I clearly do not have to do that to be successful.” 📖



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This week's Yerushalmi Yomi schedule:

JANUARY /
טבת

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
14 כה Berachos 62	15 כב Berachos 63	16 כג Berachos 64	17 כד Berachos 65	18 בה Berachos 66	19 ב Berachos 67	20 כז Berachos 68



Parashah for Children

פרשת שמות

The Dream



One night Pharaoh had a terrifying dream.

He was sitting on his throne when an old man suddenly appeared. The man took all the princes and leaders of Egypt and put them on a scale. Then he took a little lamb and put it on the other side of the scale. The lamb weighed more than all of Pharaoh's men!

"How could one small lamb be heavier than all his government ministers?" Pharaoh wondered.

After Pharaoh woke up, he called an emergency meeting of all the wise men who knew how to find the meaning in dreams. After Pharaoh told them about his nightmare, they were scared. "The dream means that a Jewish boy will be born," one of them said. "He will destroy all of Egypt."

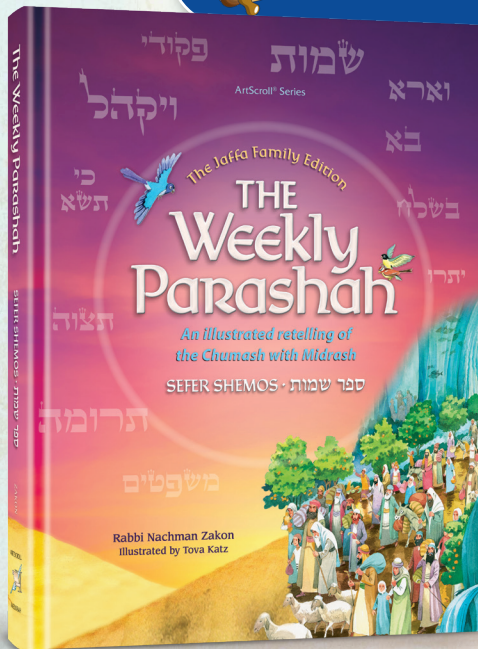
Pharaoh was determined to save himself and his country. If this boy would destroy Egypt, he would make sure the boy would not live.

The decision was made: They would kill all the Jewish baby boys. But how? Even though the Egyptians worshiped idols, they knew that the Jewish G-d was powerful. What if Hashem would take revenge against those who killed His people?

They tried to think of ways to outsmart Hashem. One Egyptian came up with an idea. He remembered that Hashem had promised Noach that He would never again bring a flood. If they ordered all Jewish boys thrown into the Nile River to drown, Hashem couldn't punish the Egyptians using water!

This Egyptian was right, and he was also really wrong. Yes, Hashem would not flood the entire world, but He could still flood one country. At the end, instead of bringing water to Egypt, Hashem brought the Egyptians to the water, when He drowned them during the great miracle of Kriyas Yam Suf.

Soon the new law was announced throughout the land: All Egyptians were to look for Jewish baby boys — and throw them into the Nile!



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THE WEEKLY QUESTION

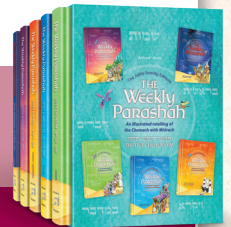
Question for Shemos:

What happened to Bisya, the daughter of Pharaoh, when the Jews left Egypt?

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 Mikeitz question is: REFOEL SAMSON, Ramat Beit Shemesh Gimmel

The question was: How old was Yosef when he left prison and became ruler of Egypt?
The answer is: 30 years old.



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