

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת שמות
ח"ה טבת תשפ"ה
5785
JANUARY 18, 2025
ISSUE #223
RABBI YEHUDA MUNK
EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

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

INSIGHTS INTO RASHI

Culled from the Insight section of the recently released
Elucidated Rashi on Chumash, Shemos-Yisro

Rashi to Pasuk 3:12 ד"ה וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ —
And He Said, "For I Shall Be With You..."

Rashi explains that Hashem ensured Moshe that the Jewish people deserved to be taken out of Egypt because they would later accept the Torah on Mount Sinai.

INSIGHT: Future Merit

In his commentary to *Bereishis* (21:17), Rashi explains that Hashem only judges a person based on his current behavior—not his future actions. Therefore, Hashem provided water for Yishmael in the desert, without considering the sins that he or his offspring would commit in the future. Similarly, the Midrash (*Shemos Rabbah* 3:2) teaches that Hashem redeemed the Jewish people from Egypt, despite the Sin of the Golden Calf, which He knew they would later commit, for *He sees iniquity but does not consider it* (*Iyov* 11:11), instead limiting His judgment to the present moment. However, Rashi's comment to our verse indicates that Hashem *does* account for the future in judgement, for He credited the Jewish people with the merit of accepting the Torah before they had done so!

To resolve this contradiction, *Parashas Derachim* suggests that although Hashem does not account for our future *transgressions*, He does account for our future *merits*, for His system of justice is tempered by His great mercy and kindness. Indeed, while those very people who would later accept the Torah would also participate in the Sin of the Golden Calf, Hashem redeemed them for their future merit while simultaneously ignoring their future iniquity (*Parashas Derachim* §4; see *Zohar*, Vol. I, 121b).

Rashi to Pasuk 5:20

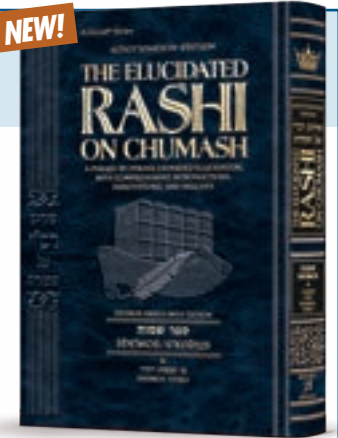
ד"ה וַיִּפְגְּעוּ

They Encountered.

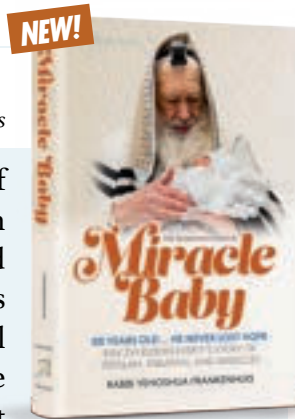
Rashi explains in his second approach that the "the officers of the Children of Israel" who spoke harshly to Moshe and Aharon were the wicked Dassan and Aviram (*Nedarim* 64b; *Shemos Rabbah* 5:20).

INSIGHT: Dassan and Aviram's Conflicting Traits

While Dassan and Aviram are noted throughout the Torah for their wickedness (see Rashi above, 2:13, 15, 4:19; below, 16:20; *Bamidbar* 16:1, 12-14, 27), according to this approach of Rashi, they possessed an element of great virtue: They were among the officers of the Children of Israel who let themselves be beaten rather than enforce Pharaoh's unfair work quota on their brethren! Now, Rashi explained in v. 14 that the officers who took such beatings merited to become members of the Sanhedrin and attained prophecy. This does not mean that *all* the officers achieved that status. There were thousands of officers (one for every ten Jewish laborers; *Shemos Rabbah* 1:28), and only seventy of them — the most worthy ones from each tribe — were appointed to the Sanhedrin. Dassan and Aviram surely were not on the Sanhedrin. However, the merit of taking beatings for their brethren benefited them in another way. Rashi writes below (10:22) that there were wicked Jews who did not want to leave Egypt and they died during the Plague of Darkness. Dassan and Aviram were in that evil group, but they survived, and in fact *remained in Egypt* when Moshe led the Jews out at the time of continued on page 2



Rav Chaim Kanievsky



It is the night of Rosh Hashanah 5780 at Yeshivas Heichal HaTorah, Har Nof, Yerushalayim. The final notes of *Adon Olam* hover in the air as the *bachurim* surround the rosh yeshivah, Rav Zvi Kushelevsky. They accompany him as he slowly makes his way through the throngs of people, out of the *beis midrash*, and up the stairs to his apartment located on the top floor of the yeshivah. Suddenly, joyous singing and dancing break out in the procession. This is no Rosh Hashanah tune, nor a poignant song of *dveikus*.



Rav Zvi Kushelevsky

It is a heartfelt rendition of “Zara zara zara chaya v’kayama...”

This annual *minhag* is five years old. Ever since Rav Zvi remarried following the *petirah* of his first wife, he requests a *berachah* to have children from everyone he meets — from *gedolim* such as Rav Moshe Sternbuch to *bachurim* not even a quarter of his age. He seeks *berachos* from everyone, because who knows which person’s *berachah* will break through the Gates of Heaven and

bring down the *yeshuah*?

And so, on the night of Rosh Hashanah, the *bachurim* took it upon themselves once more to bless their rosh yeshivah with the *berachah* “Zara di lo yifsok...”

A thought passes through some of our minds: Perhaps after more than five years of marriage, and at

RAV ZVI ENCOURAGES ALL OF US BACHURIM AND PASSIONATELY JOINS IN THE SINGING.

the Rosh Yeshivah’s advanced age, the time has come to stop falsely inspiring hope in him. Maybe the Rosh Yeshivah should move on, rather than dwell on the crushed hopes and the anguish! To focus on the gifts he has, rather than be reminded once more of the precious gift that he so deeply yearns for...

But no. Rav Zvi encourages all of us *bachurim* and passionately joins in the singing. He radiates the

steadfast belief that through our *tefillos* and *berachos*, his *yeshuah* will come. That he too will merit “zara di lo yifsok v’di lo yivtol mipisgamai Oraisa.”

Rav Zvi enters his apartment, the singing quiets down, and the *bachurim* drift away to their various *seudos*, while I head home to my family. The *beis midrash* and the yeshivah corridors fall silent once more. Yet the clear realization that Hashem doesn’t run the world based on statistical probabilities continues to ring loudly in my mind.

Yes, Hashem is truly all-powerful. Even when the chances seem very slim, we ought to place our *bitachon* in Him and daven to Him, because He can bring a *yeshuah* under any circumstance. I already knew this in theory, but on that special night I deeply experienced and internalized how a true *maamin*, a true believer, relates to unbounded *yeshuas Hashem* as a tangible reality. 📖

INSIGHTS INTO RASHI continued from page 1

the Exodus (*Targum Yonasan* to 14:3 below). At some later time, they joined the Jews in the Wilderness and resumed their wicked behavior. Why did they not die during the Plague of Darkness? R’ Yehoshua Leib Diskin explains that it was in the merit of the beatings that they took on behalf of their brethren. Despite their evil desire to remain in Egypt, they were spared from death. But while they gave of themselves for their brethren, their behavior toward Hashem remained evil, and when the Jews left Egypt they chose to remain behind. After the Splitting of the Sea, when all the Egyptians drowned and it was evident that Egypt had no future, Dassan and Avi-

ram joined the other Jews in the Wilderness. There they carried on their wicked ways, acting as thorns in Moshe’s side until they were swallowed up by the earth together with Korach (*Maharil Diskin al HaTorah*).

R’ Chaim Kanievsky would often point out a lesson to be learned from this incident. One who suffers on behalf of his fellow Jews gains enormous merit which may save him from death even if he has grave sins — but there is a limit to this merit. Once

the person gets involved in dispute, as Dassan and Aviram did when they joined Korach’s rebellion, even the great merit of taking blows for other Jews will not save him (*Minchas Todah* [Honigsberg], p. 443). 📖

ONCE INVOLVED IN DISPUTE, EVEN GREAT MERITS WILL NOT SAVE HIM.

A Heart for Another by Rabbi Yaakov Bender

I remember the *levayah* of Rav Aharon Kotler, and how we accompanied the *aron* to the airport, from where it was to be flown to Eretz Yisrael for *kevurah*. In an unprecedented move, TWA Airlines had agreed not just to transport the *aron* to Eretz Yisrael in regular passage, removing several seats from the aircraft to allow for the space, but they had also consented to place a curtain around the *aron* and allow a group of *talmidim* to sit around it, continuing their *shemirah* until the *kevurah*.

It was a rare display of true *kavod HaTorah* for the America of those years, and the send-off from the airport was equally respectful, as befitting a *levayah* for a giant, a Rosh Yeshivah, a *manhig*, and a father to so many.

Just after the *levayah*, his son and successor, Reb Shneur, was sitting in the airport and accepting *nechamah* from people, a line forming in front of him despite the din and commotion all around.

Somehow, Reb Shneur, the bereaved son, managed to pick up a heated discussion between some of the *bachurim*, though they were not in front of him. He called one of them over and asked what they were talking about.

The *talmid* explained that there was a *chasunah* that night for one of their friends, but none of them felt it appropriate to go dance. They were simply too heartbroken.

Reb Shneur looked at him in surprise. "It is not even a *shailah*," he said, "that just as you had a *tafkid* to mourn your rebbi, you now have a *tafkid* to be *mesameiach* a *chassan* and *kallah*. Why should the couple lose out on the *simchah* that is rightfully theirs because of what happened?"

Interestingly, I think that this might have been the first *psak* that Reb Shneur gave after assuming his father's position, and it reflects his leadership. He had the unique ability to balance what sometimes appeared to be contradictory demands, to know how to fuse genuine *yiras Shamayim* with genuine *simchah*, to protect and

safeguard the *olam hayeshivos* while radiating *ahavas Yisrael* and respect for each Yid.

Not long after the Second World War, Rav Michoel Ber Weissmandel met with the Satmar Rebbe.

Later, he told his *talmidim*, "I have never seen a Yid whose heart is as broken as that of the Satmar Rebbe... he just covers it over with his smile."

The Satmar Rebbe carried the pain of the *klal* and of the *yachid*. He lived, as the *Chovos HaLevavos* tells us about *tzaddikim* who are constantly doing *teshuvah*, with "*aveilo b'libo*, his mourning in his heart, *v'tzahalaso al panav*, his joy on his face."

That balance made him such a great leader.

During this last period of war in Eretz Yisrael, when we heard bad news day after day, I received a call from the parents of a bar mitzvah boy. They wondered if they should cancel the music they had planned for their son's bar

mitzvah as a way of commiserating with those suffering in Eretz Yisrael.

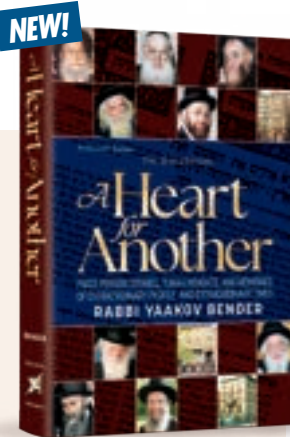
I told them that they absolutely should not cancel the music. Why should the boy lose out on something his friends had, and feel badly about it? And why should they absolve themselves with a mere external

act of empathy?

Rather, I suggested, they keep the music. But instead, they should give their hearts. They should undertake to daven more and reflect more on the reality of people living under the threat of constant danger, of children whose schools are closed, parents who cannot work, fathers and brothers called away from home.

When they feel the pain and distress, they should say a *perak* of *Tehillim*, and then go dance at the bar mitzvah.

Both are possible, and that is what it means to be a Yid. 📖



Rabbi Shneur Kotler

**YOU HAD A TAFKID
TO MOURN YOUR
REBBI, YOU NOW
HAVE A TAFKID TO
BE MESAMEIACH A
CHASSAN AND KALLAH!**

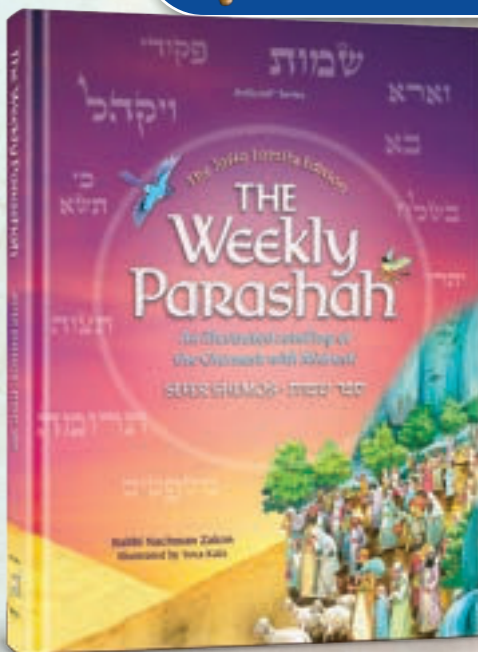
	SHABBOS JAN 18 י"ח טבת	SUNDAY JAN 19 י"ט טבת	MONDAY JAN 20 כ טבת	TUESDAY JAN 21 כ"א טבת	WEDNESDAY JAN 22 כ"ב טבת	THURSDAY JAN 23 כ"ג טבת	FRIDAY JAN 24 כ"ד טבת
BAVLI	Sanhedrin 32	Sanhedrin 33	Sanhedrin 34	Sanhedrin 35	Sanhedrin 36	Sanhedrin 37	Sanhedrin 38
YERUSHALMI	Shabbos 53	Shabbos 54	Shabbos 55	Shabbos 56	Shabbos 57	Shabbos 58	Shabbos 59
MISHNAH	Sanhedrin 10:2-3	Sanhedrin 10:4-5	Sanhedrin 10:6-11:1	Sanhedrin 11:2-3	Sanhedrin 11:4-5	Sanhedrin 11:6 Makos 1:1	Makos 1:2-3
KITZUR	43:4-44:4	44:5-13	44:14-45:2	45:3-8	45:9-16	45:17-46:3	46:4-16



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 (the Splitting of the Sea).

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

**WIN A \$36
ARTSCROLL
GIFT CARD!**

THE WEEKLY QUESTION

Question for Shemos:

Why can't it be proven from the Torah describing Eretz Yisrael as a "land flowing with milk and honey" that there were bees in Eretz Yisrael at that time?

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*.

Winner for Mikeitz is: CHAYA FRANKEL, Jackson, NJ



Question for Vayeishev was: Name two kings who descended from Yehuda and Peretz. The answer is: King David and King Shlomo

© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • WWW.MESORAHHERITAGE.ORG

To download At the ArtScroll Shabbos Table, visit www.mesorahheritage.org/shabbosnewsletter

Monthly and weekly dedication opportunities available. To sponsor, contact newsletter@artscroll.com