

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת תרומה  
ד' אדר תשפ"ג  
5783  
FEBRUARY 25, 2023  
ISSUE #130  
RABBI YITZCHOK  
HISIGER, EDITOR  
DESIGN & LAYOUT:  
MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## “TAKING” A DONATION

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנֵנוּ לְבוּ תִקְחוּ אֶת תְּרוּמָתִי.  
“Speak to Bnei Yisrael and they shall take for Me a donation;  
from every man whose heart motivates him you shall take My donation” (25:2).

The question is obvious: Why did the Torah say that the *Bnei Yisrael* should “take” a donation for Hashem? Would it not be more correct to say that they should “give” a donation to Hashem?

The *Gemara* (*Kiddushin* 7a) helps to answer this question. *Halachah* mandates that in order to perform *kiddushin* (part of the marriage ceremony), a man must give a woman something of value. (Today, a ring is used to fulfill this requirement.) However, there is one instance where the *kiddushin* can be accomplished by way of the woman giving the man something of value. When the man accepting the gift is someone who is held in high regard, then the fact that he accepted the woman’s gift gives her pleasure. This pleasure is considered to have monetary value and there-



Rav Shlomo Wolbe

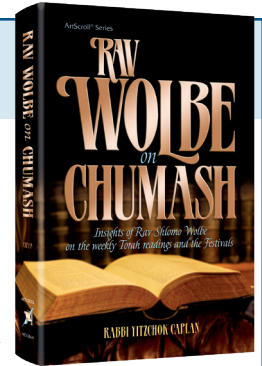
fore fulfills the *halachic* requirement to perform *kiddushin* with something of value. Similarly, the Torah is implying that when

**THE BENEFIT IS SOLELY OURS.**

one gives a donation and it is accepted by Hashem, the real recipient is the donor. He has indeed “taken” a donation!

When we *daven*, learn Torah, or perform a *mitzvah*, we tend to think that we have done Hashem a favor. Such an outlook is incorrect, for Hashem does not need our Torah or *mitzvos*; He gives us the opportunity to learn and *daven* for our benefit.

David HaMelech declares (*Tehillim* 5:8), “And I, in Your abundant kindness, will enter Your Sanctuary.” It is due to Hashem’s great kindness that He allows us to serve Him. The benefit is solely ours. 📖



PERSPECTIVE

## WORRYING ABOUT THE WRONG THINGS

Did This Ever Happen to You? by Rabbi Fishel Schachter

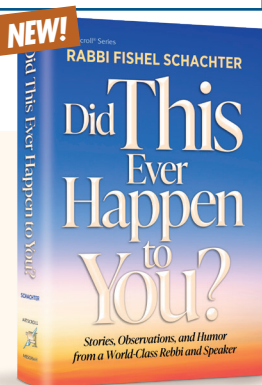
A story was recently told of two pilots flying a major airliner full of passengers across the Atlantic who fell asleep midflight. Although planes are set on autopilot once they take off, still, the pilots are not allowed to just recite *Krias Shema al Hami-*



Rabbi Fishel Schachter

*tah* and doze off. These particular pilots were in such a deep sleep that they failed to wake up despite desperate repeated calls from the control tower. Either they ate a really *geshmake* cholent right after take-off, or maybe they were listening to one of my *shiurim*.

Flight controllers had reached the

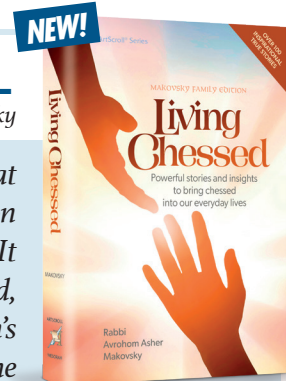


continued on page 2

MESORAH HERITAGE FOUNDATION

# FILL THEIR TANK FOR THE LONG HAUL

*Living Chessed* by Rabbi Avrohom Asher Makovsky



In a million ways, we pick up a sense of what people think of us. How do they greet us? What tone of voice do they use in speaking to us? How much attention do they pay to what we have to say? Sometimes we might feel that someone doesn't like us at all, not because of anything he has done or said directly, but because of the subtle factors we've just mentioned.

We may not realize that in exactly the same way, people read our feelings about them. The day a person is tired and greets his friend with a limp smile and a nod, that friend might think, "He's not happy to see me." The day we're in a rush and give someone an impatient answer, he might feel, "I asked a foolish question." The other side of this dynamic is the incredible, long-lasting good we can do when we honor another person, as illustrated by this story heard from Rav Yaakov Meir Shechter:

*Many years ago in Tel Aviv, nearly every home experienced one or more children leaving the fold. However, Tuvia\* was one exception. Every one of his children was a sincere Torah Jew. It was as if his house was untouched by the plague that beset the rest of the city.*



Rav Moshe Blau

*When a friend asked him to what he attributed his family's devotion to Torah, Tuvia knew the answer. It went back to when he was 13 years old, learning at Rav Elchonon Wasserman's yeshiva in Baranovich. One day, the yeshiva was host to a revered guest, Rav Moshe Blau, the head of Agudas Yisrael in Eretz Yisrael. He had come to Europe on important matters of concern to Klal Yisrael.*

*Rav Blau needed a bachur to escort him on his travels from one European city to another. Tuvia, who was familiar with the area and its train schedule, was chosen for the task. At one point in their travels, Rav Blau asked Tuvia to come with him into a quiet shul so they could discuss something. The rav then laid out his dilemma to the 13-year-old boy. He had to make a decision, and whichever way he decided, one group in Klal Yisrael would be insulted. He asked Tuvia for his opinion.*

*"I was taken aback," Tuvia recalls. "What did this talmid chacham, who was sought out by the gedolim of the generation for his sage advice, need with the advice of a boy? But do you know what he said to me? He said, 'I've* *continued on page 3*

## WORRYING ABOUT THE WRONG THINGS *continued from page 1*

point of calling for military planes to engage the runaway aircraft when — finally — one of the pilots rubbed his eyes and woke up enough to answer his radio.

Now imagine the following scene (from the days when masks were still required on planes): A woman at the back of the plane is yelling at a passenger across the aisle that he is not wearing his mask high enough over his nose. He argues that if he pushes it up any higher, the mask will also serve as a blindfold, but she is now in hysterics, threatening to sue if they don't let her off the plane.

"You will make us all sick with your carelessness! Pull that mask up higher!"

## NINETY PERCENT OF OUR REAL PROBLEMS ARE NOT THE ONES WE ANTICIPATED.

The flight attendants are unsuccessfully trying to calm her and to find her a different seat.

She yells back at them, "Let the man who is endangering the plane move! Why should I move? I don't want to get sick!"

All this time, little does she,

the flight attendant, or the semi-masked man realize that they are all sitting on a plane where the pilots are asleep!

*If Hashem does not guard the city, in vain are the efforts of the guard (Tehillim 127:2).*

As my father would tell me, ninety percent of our worries are not our real problems anyway.

Ninety percent of our real problems are not the ones we anticipated.

This means that ninety percent of the time we are worrying about the wrong things anyway.

We are worried about masks while the pilots flying our planes are asleep. 📺

### THIS WEEK'S DAF YOMI SCHEDULE:

#### FEBRUARY-MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25	26	27	28	29	30	1
Nazir 33	Nazir 34	Nazir 35	Nazir 36	Nazir 37	Nazir 38	Nazir 39

### THIS WEEK'S MISHNAH YOMI SCHEDULE:

#### FEBRUARY-MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25	26	27	28	29	30	1
Eruvin 7:6-7	Eruvin 7:8-9	Eruvin 7:10-11	Eruvin 8:1-2	Eruvin 8:3-4	Eruvin 8:5-6	Eruvin 8:7-8

# SEGULAH FOR A SHIDDUCH

Rav Chaim Kanievsky on Tehillim  
compiled by Rabbi Shai Graucher,  
translated by Rabbi Avrohom Wagner



Rebbetzin Batsheva Kanievsky related that when she was about 14 years old, she noticed that her father, Rav Yosef Shalom Elyashiv, would continue *davening* for an inordinately long time after taking three steps back at the conclusion of *Shemoneh Esrei*. She asked him for an explanation, and he told her that before reciting the standard *Yehi Ratzon*, he said *Shir LaMaalos Esa Einai el Heharim* (*Tehillim* Ch. 121). He explained that it was a *segulah* from the *Leshem* (his grandfather, the noted *mekubal*). The Rebbetzin began to follow this practice as well, although she did not know what, exactly, it was a *segulah* for.



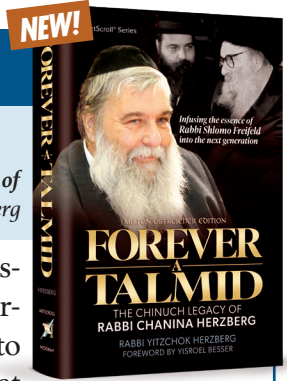
Rav Yosef Shalom Elyashiv

“Many years passed,” she related, “and my son-in-law told me an interesting story. In Yeshivas Chevron, there was a group of 20 *bachurim* who had been of marriageable age for a number of years but had not yet been successful in finding their intended mate. One day, it was brought to their attention that there is an obscure *sefer* that says that reciting this chapter of *Tehillim* at the conclusion of *Shemoneh Esrei* is a *segulah* for finding one’s *shidduch*. [See *Asarah Maamaros of Rema Mi-Fano, Maamar Chikur Din*, Part IV, Ch. 17.] They adopted this practice, and, incredibly, within two months, each of them was engaged!

“When I heard this story,” the *rebbetzin* concluded, “I realized that this *segulah* that I had adopted was likely a factor in the blessing we enjoyed in being able to marry off each of our children at a young age!”

# THE CAP SOLUTION

Forever a Talmid – The Chinuch Legacy of  
Rabbi Chanina Herzberg by Rabbi Yitzchok Herzberg



Yehuda,\* a middle school student at Yeshiva Toras Chaim, was diagnosed with leukemia and had to undergo chemotherapy. After a round of treatments, he was cleared by the doctors to return to school.

Self-conscious about his hair loss and the baseball cap he had to wear as a result, Yehuda was nervous about coming back. The *menahel*, Rabbi Chanina Herzberg, told him enigmatically, “Don’t worry. When you return to *yeshiva*, you’ll feel comfortable.”



Rabbi Chanina Herzberg

Upon his return, Yehuda

was pleasantly surprised to see that his entire class was wearing baseball caps! For the rest of the school year, the boys in his class were given special permission to “break” the dress code and wear caps to *yeshiva*, in order to help their classmate feel comfortable.

R’ Chanina put his mind to helping his *talmid* ease back into school, came up with a solution, and saw it to fruition.

## FILL THEIR TANK FOR THE LONG HAUL continued from page 2

*been spending time with you over the last few days. You’re an impressive bachur. You have intelligence and insight. I trust your advice. Now please tell me what you think I should do.”*

*Tuvia concluded, “My whole life, I’ve remained a religious, sincere Jew with a true Jewish home, all because Rav Moshe Blau thought I was praiseworthy. I had to live up to his impression of me. That gave me a standard to uphold.”*

The Torah itself teaches us this lesson. When Yosef HaTzadik faced his overwhelming *nisayon* with *Eishes Potifar*, he saw before his eyes the image of his father. He thought, “My father cherished me. He thought the world of me. How can I let him down?” This gave him the strength to conquer the *yetzer hara*. Tuvia’s story has a different plot with the same theme.

All of us have the opportunity to be the Yaakov Avinu or the Rav Moshe Blau in someone’s life. Our children, relatives, friends and students all perceive, by the way we interact with them, what we think of them. If we instill in ourselves that they are all precious Jews worthy of our respect, we can give them the fuel to last a lifetime.

## This week’s Yerushalmi Yomi schedule:

FEB-MARCH /  
778

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25 Peah 10	26 Peah 11	27 Peah 12	28 Peah 13	1 Peah 14	2 Peah 15	3 Peah 16



# Parashah for Children

## פרשת תרומה

### Moshe's Torah



The Aron was built to hold the Aseres HaDibros that Moshe brought down from Har Sinai. The Sefer Torah that he wrote was also put into the Aron.

### Hidden Treasure



Where is the Aron today? There are three opinions! Rabbi Eliezer says it was taken to Babylonia when the First Beis HaMikdash was destroyed.

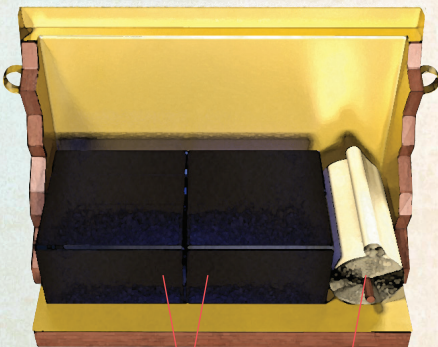
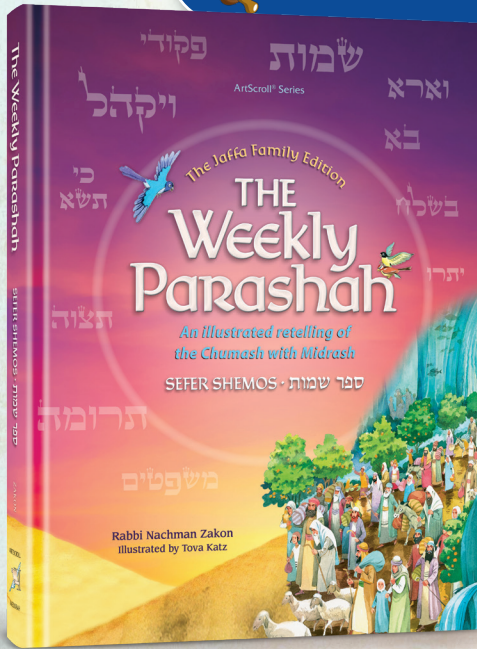
Rabbi Yehudah says it was hidden during the time of the First Beis HaMikdash under its original place in the Kodesh HaKodashim.

Other Rabbis say it was hidden away on the Temple Mount, under the room where they checked the wood to be burned on the Mizbei'ach.



Though other items in the Mishkan, like the Shulchan and Mizbei'ach, also had poles, the Aron's poles were different. They were thicker at each end than the rest of the pole. Why was that?

The poles for the Shulchan and Mizbei'ach were designed to carry them while traveling from place to place. Once the Jews arrived at the new location and put together the Mishkan, the poles were removed. But not those of the Aron. Its poles stayed in their rings all the time. The tips of the poles were thicker than the rest of the pole, so pulling them out of the narrow rings would be hard. This reminded those who carried the Mishkan not to remove them!



Luchos

Sefer Torah

WIN A \$36 ARTSCROLL GIFT CARD!

## THE WEEKLY QUESTION

Question for Terumah:

**Besides the Aron, what other objects were placed in the Kodesh HaKodashim?**

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 Parshas Beshalach question is: YERUCHAM AND NAOMI DAHARI, Rochester, NY**



The question was: Why did Hashem take the Bnei Yisrael on a long route to Eretz Yisrael?

The answer is: If they would have taken the quick way to Eretz Yisrael, they would have seen the bones of Ephraim's shevet scattered over the fields. Many Jews would be frightened, and they would want to run back to Egypt. That's why Hashem took them the long way.