

# AT THE ARTSCROLL SHABBOS TABLE

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OF THE  
Mesorah  
Heritage  
Foundation

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

פרשת אמור  
י"ט אייר תשפ"א  
5781  
MAY 1, 2021  
ISSUE #39  
RABBI YITZCHOK  
HISIGER, EDITOR  
DESIGN & LAYOUT:  
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PARASHAH

## INCONSISTENT DEFENSE

Rabbi Frand on the Parashah by Rabbi Yissocher Frand

אָמַר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם.

*Speak to the Kohanim, the sons of Aharon (21:1).*

The *Midrash* tells us that Hashem showed Moshe each generation and its judges, each generation and its kings, each generation and its sages, each generation and its robbers. Hashem also showed Moshe the image of King Shaul and his son Yonasan dying by the sword during a battle with the Philistines.

Moshe asked, "Why should the very first king of the Jewish people die by the sword?"

Hashem replied, "Why complain to me? Shaul massacred Nov, the city of *Kohanim*. Speak to the Kohanim!"

This, concludes the *Midrash*, is the implication of the verse, "*Speak to the Kohanim*."

The commentators are exceedingly puzzled by this *Midrash*, which seems to run counter to the reasons the Torah gives for Shaul's premature death. We read in *Sefer Shmuel* that Shaul disobeyed the *navi* Shmuel's command to exterminate the Amalekites, men, women and children. Shaul took mercy on Agag, the Amalekite king, and spared him. The result of this misguided kindness was the career of Agag's descendant Haman, the implacable enemy of the Jews, centuries later. When Shmuel arrived and saw what Shaul had done, he specifically told him that Hashem would rip his kingdom from him. How, then, can the *Midrash* connect Shaul's death to his massacre of the *Kohanim* of Nov?

The Reisher Rav, Rav Aharon Lewin *zt"l*, in his *Hadrash Veho'iyun*, explains that Shaul's primary sin was indeed his failure to wipe out Amalek, but he might have been given a less painful form of death, for Shaul really could have argued convincingly in his defense. He could have said, "I didn't mean to be disobedi-

ent, but I guess I have a soft heart.

I'm just too compassionate. I couldn't bring myself to kill Agag." Such a defense would not have excused him, but it might have mitigated his guilt somewhat.

But the massacre of the *Kohanim* of Nov slammed the door in the face of any such defense. Where was his soft heart when he attacked Nov? Where was his compassion when he exterminated all the *Kohanim*? No, the failure to kill Agag did not stem from uncontrollable compassion. Shaul's guilt was not mitigated. Why did Shaul die such a violent death?

## WHO KNOWS IF OUR OWN ACTIONS WON'T REFUTE THEM?

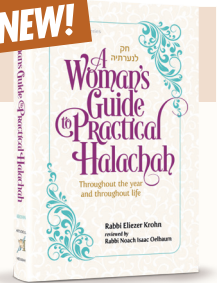


The Reisher Rav *zt"l*

"*Speak to the Kohanim*."

Many commentators write that exactly this should be our greatest concern when we are brought to judgment before the Heavenly Court after one hundred twenty years. We may have all kinds of arguments in our defense, but who knows if our own actions won't refute them? Hashem may listen to our arguments and say, "Oh, is that the reason why? You didn't have any money. But for that thing you did have money? You say you didn't have any time. But for that other thing you did have time? You say you were not smart enough. But for that thing you were smart enough?" And that is when all the defenses of the inconsistent people will crumble and fall. 📖





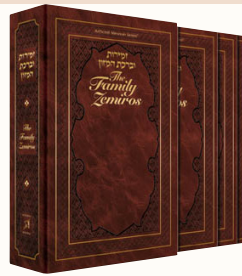
### The Obligation

When three men above the age of 13 eat a bread meal together, they have an obligation to recite a formal invitation, known as *zimun*, with each other. When three women over the age of 12 eat together, they are not obligated to do so; they are allowed to simply recite *Bircas HaMazon* each on her own (*Shulchan Aruch*, O.C. 199:7). Although according to strict *halachah*, three women are permitted to make a *zimun* together (see *Mishnah Berurah* *ibid.* 16), the overwhelming majority of women do not have the custom to voluntarily do so.

Men and women do not combine to make a *zimun* (*Shulchan Aruch*, O.C. 199:6). In other words, when there are two men and one woman, or one man and two women, that is not considered a *zimun*.

### Answering the Zimun

However, when a woman eats a bread meal together with three men over the age of 13, she is obligated to answer the *zimun*. She may not recite *Bircas HaMazon* without first hearing the *zimun* from one of the three men (*ibid.* 7).



The woman answers the proper responses, as printed in the *sid-dur*, even if she does not understand the meaning of the words (*Rema* *ibid.*). *Poskim* write that if the women have left the table, the men must call them back and wait for them to return before beginning the *zimun* (*Igros Moshe*, O.C. 5:9:10).

### Reciting Bircas HaMazon

Anyone who is obligated in *zimun*, man or woman, may not recite *Bircas HaMazon* without hearing and answering the *zimun* first. Therefore, if one wants to finish the meal earlier than the other diners, he or she must request that those continuing the meal make a *mezuman* for them. Since a woman can't be the one to lead the *zimun* (*Be'ur Halachah* 199:7, s.v. *V'yotzas*), she must ask three of the men to make a *mezuman* for her. She may then recite *Bircas HaMazon*. Likewise, when the men want to finish and she wants to continue, she must pause and answer to the *zimun* until the end of the first *berachah*, after which she may recite *Bircas HaMazon* when she has finished her meal (*Rema*, O.C. 200:2). 📖

## INSPIRATION

## CARRIED BY A LOVING FATHER

*Yosheiv Beseiser* by Rabbi Yechiel Spero

**"Lo sira mipachad lailah. You shall not fear the terror of night."**

Chai Lifeline, which helps children and their families deal with illness and crisis, handles each situation with sensitivity, warmth, and understanding, focusing on the importance of giving families the coping mechanisms they need. When done correctly, this type of crisis intervention can save an adult or a child. G-d forbid, if not dealt with correctly, the effects can be devastating. The prominent members of Chai Lifeline have the proper blend of strength, fortitude, and warmth to help their suffering brothers as they navigate through trying times. These men often make presentations in communities around the world about their work. Before one such presentation, two rabbis asked Rav Matisyahu Salomon, *mashgiach* of Beth Medrash Govoha, to review what

they planned to say and make recommendations and suggestions. Rav Salomon listened quietly as they spoke, inserting a question here and there. After 45 minutes, the presentation was over and Rav Salomon complimented them on their thoroughness and the content of their speech.

Wanting to hear more, the two rabbis prodded a bit further. Rav Salomon thought for a moment and then posed a thought-provoking question. "What would you tell a child if he asked you what it feels like to die?"

The two of them were unable to imagine hearing, much less having to answer, such a query. They listened earnestly to how Rav Salomon, who possesses a unique perspective, answered his own question. "This is a question that I asked my father when I was a young boy, and he gave me an unforgettable answer. Have you ever

had a nightmare in the middle of the night and you groggily cuddled up in your mother's or father's bed? Then, the next morning, you found yourself back in your own bed. What happened?"

Rav Salomon explained, "The answer is that your father, who was so strong and loving, picked you up and moved you from that bed back into your own bed. He kissed you and covered you with your blanket — and you didn't feel a thing.

"When a child dies, the opposite happens. He starts off in his own bed and is carried by his loving Father back into His. The child cuddles up next to his Tatty and sleeps comfortably there... forever... That is what it feels like to die."

*There is nothing to fear. Lo sira mipachad lailah.* 📖





Rav Shlomo Levenstein, the well-known speaker from Eretz Yisrael, was invited to give *shiurim* in Mexico, and he happened to arrive right after the passing of Eduardo Cojab, one of the most philanthropic Jews, whose generosity, benevolence and kindness spread throughout the world. When Rav Shlomo went to the house to be *menachem avel*, the mourners made the same request as they did to all other *rabbanim*: to share some *divrei Torah*. Although there were many unaffiliated Jews in the house, when Rav Shlomo spoke, it was silent.

Everyone present listened with open ears and open hearts, their *kavod haTorah* clear and obvious, as he related the following story.

A wealthy man, Mr. Brecher, called his children to his home before he died. Turning to his eldest son, he informed him that he was leaving him \$20 million. “But what will you do in my memory?” he asked. The eldest son responded that he would open a *gemach*, a free-loan society, in his father’s memory. In this manner, the money would constantly be in circulation, helping people over and over again, and racking up many merits for his father.

Mr. Brecher turned to his second son and asked him the same question: “What will you do with the \$20 million I bequeath to you?”

The second son responded that he would open a wedding hall, where he would make free weddings for those in need, all in his father’s name. What could be more special than that — allowing people to enjoy the most meaningful day of their lives without having to fret about it?



Rav Shlomo Levenstein

It was now time for Mr. Brecher’s third son, Asher, to speak. His father asked him the same question but this time, the answer surprised him. “I wouldn’t do anything for you.”

Mr. Brecher grew angry. “You wouldn’t do anything in my memory? How dare you?”

Not wanting to have a full-blown fight right there, Mrs. Brecher intervened and requested of Asher, “Please, do me a favor and tell your father that you’re going to do something for him.”

Asher walked over to his father and said, “Daddy, come with me to my house and I’ll show you exactly what I’m going to do for you.” When they arrived at the house, Asher told his father, “Let’s go down to the basement and I will show you.”

Mr. Brecher peeked down the stairs and saw that it was dark.

“How can we go down to the basement? It’s so dark and you don’t have any working electricity down there.”

Asher replied confidently, “That’s okay. I’ll light a candle.”

He lit a candle and began walking down the stairs, with his father right behind. But Mr. Brecher was frustrated. It was really dark and one little candle in Asher’s hand was not really helping Mr. Brecher see. Yet Asher forged ahead. “No worries, I’m holding a candle.”

Mr. Brecher was agitated. “I know, but you’re blocking the light.”

At this point, Asher countered, “If that’s the case, let’s go back upstairs.”

## LIGHT YOUR OWN CANDLE.

“Hey, but you didn’t show me what you wanted to show me!” Mr. Brecher was more puzzled than ever.

“Don’t worry, Daddy,” Asher stated. “I’ll explain everything when we get upstairs.”

They got to the top of the steps and walked toward the living room. When they were both seated, Asher finally clarified what was going on.

“Daddy, when the day will come and I will be holding the candle, it’s not going to provide much light for you. It will be so much better for you if you do it yourself. If you donate to charity and perform acts of kindness with your money now, while you’re still alive, you will be *zocheh* to so much more after you die. “If you yourself make the light, I won’t have to do it for you.”

Rav Shlomo looked around the room, with hundreds of eyes upon him. “Eduardo lit a candle, and he shined it on everyone in this world. He did all he could when he was still able to, and now, in the Next World, he is basking in the light of his own efforts.”

The mourners thanked Rav Shlomo for his comforting and meaningful words, and then quoted one line from their father that aligned with Rav Shlomo’s words — and typified Eduardo. “It is better to give with a warm heart than to give with cold hands.” Whether you are blessed with many hundreds of millions or only a few dollars, share what you have...light your own candle.

Be the one to spread the light.

When the time comes, you will benefit the most. 📖





# Parashah for Children

## פרשת אמור

### Belgian Chocolates and Korbanos

Let's say a yeshivah has a donor who gives it half a million dollars a year. If they want to send the donor a gift of appreciation, would they send a couple of broken bars of cheap chocolate, or would they send him a beautiful silver platter loaded with the finest-quality Belgian chocolates?

When we bring a korban, it, too, should be beautiful. And that means it cannot have a blemish, a "mum."

Here are some examples of a mum. If the animal is blind, or has a split lip or eyelid, it cannot be brought as a korban.

If an animal is less than 8 days old, it, too, can't be brought as a korban.

If a cow, sheep, or goat was shechted, even not for a korban, we are not allowed to shecht any of its children on the same day. This works in reverse too — if a young animal was shechted that day, it is forbidden to shecht its mother that day as well.

### Miracles

What do the Menorah and Shulchan in the Beis HaMikdash have in common?

For one thing, the mitzvos of the Menorah and Shulchan are both in this parashah. For another, miracles happened with both the Menorah and the Shulchan.

Miracle #1: There was only enough oil in the cups of the Menorah to last through the night. Yet, though all the cups had the same amount of oil in them, one of the Menorah's cups burned the entire night AND DAY!

Miracle #2: The bread on the Shulchan was baked on Friday and put on the Shulchan on Shabbos. It wasn't removed from the Shulchan until the next Shabbos. When the breads were taken off, they were as fresh and WARM (!) as when they were taken out of the oven the previous Friday!



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## THE WEEKLY QUESTION

*Question for Parshas Emor:*

***Out of more than half a million women who left Mitzrayim, only one had a child whose father was an Egyptian. Who was she?***

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday, April 14, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name 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 Shemini question is: YEHOSHUA BODNER OF LAKEWOOD, NJ**

The question was: What is the center of the Chumash and what words mark it?  
The answer is: The words "darosh darash" in perek 10, pasuk 16.

