

# AT THE ARTSCROLL SHABBOS TABLE

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

## PARASHAH

## THE SATMAR REBBE AND THE LAME WIDOWER

*Aleinu L'shabei'ach* by Rabbi Yitzchok Zilberstein

וְיִקְחוּ לִי תְרוּמָה — *And let them take for Me a portion (Shemos 25:2)*

With regard to all of the mitzvos, there is a principle that a person is not rewarded in this world, but rather in the Next World. With regard to *tzedakah*, however, Hashem declares, *Test Me, if you will, with this (Malachi 3:10)*, implying that the mitzvah of *tzedakah* is rewarded not only in the Next World, but in this world as well. Similarly, our Sages teach that a person who tithes his produce will become rich — “*Aser bishvil she’tisasher*” (*Taanis* 9a).

The Satmar Rebbe asks: Why is the mitzvah of *tzedakah* and supporting *talmidei chachamim* different in this way from all other mitzvos?

His answer is based on the halachah that a worker in a vineyard may not eat from the owner’s grapes, except during the time that he is working with them. Rashi explains that the worker is permitted to eat the grapes only when he is harvesting them and putting them into the owner’s vessels; when he is performing other types of work in the field, he is not permitted to eat the grapes.

When a person is giving *tzedakah* and supporting poor *talmidei chachamim*, says the Satmar Rebbe, he is similar to the worker who is harvesting fruits and putting them into the owner’s vessels, for poor *talmidei chachamim* are Hashem’s “vessels.” And when a person is putting something into the vessels of the Owner of the world, he is entitled to take some for himself as well. That is why we are rewarded for *tzedakah* in this world.

The Satmar Rebbe was renowned as a magnanimous *baal tzedakah*, and all of the money that passed through his hands was distributed to the poor on the

same day. Once, a pauper came to him and poured out his tale of woe, begging for the Rebbe’s assistance. He cried to the Rebbe that he had lost his wife, and was left alone to care for his orphaned children. In addition, his leg had been amputated.

The Rebbe gave him a handsome contribution, as he did to everyone who came to him for charity.


Several minutes later, the Rebbe’s *gabbai* entered his chamber, very distraught. “What happened?” the Rebbe asked.

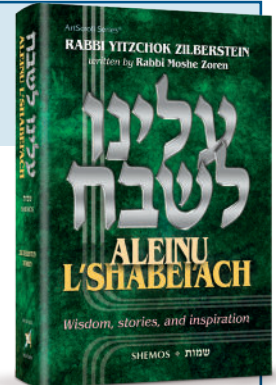
“The pauper who was just here — the one who said that his leg was amputated — is not missing a leg. I saw him leave from here and walk on two feet like a regular person,” the *gabbai* said indignantly.

When the Rebbe heard this, he rose from his seat, visibly stirred. The *gabbai* was sure that the Rebbe would tell him to run after the pauper and ask him to return the money he had received from the Rebbe. He was surprised, however, when he heard the Rebbe let out a sigh of relief and say, “What joy your words have brought me! Thank Heaven, the pauper was not lame!”

Several minutes later, the *gabbai* came into the Rebbe’s chamber once again, this time to inform the Rebbe that the pauper was not a widower, either. “I saw his wife outside,” he told the Rebbe.

Again, the Rebbe expressed his great joy at the news that the pauper had not been widowed after all.

A Jewish leader desires only good for Hashem’s children. 



*The Satmar Rebbe*

## ALL ARE KOHANIM

From the Maggidim of Yesteryear Shemos-Vayikra by Yaakov Ariel  
(Adapted from the Hebrew "L'Haggid")

When speaking on the topic of Kehuna, Rav Yaakov Galinsky would relate how, in certain ways, Kehunah is something we can all tap into:

I once heard a story from the rabbi of a shul in the United States. A strange thing happened to him. One Yom Kippur, a certain person attended the synagogue as he did every year on that day (and only on that day). Just before Mussaf, this Jew approached the rabbi and said, "Rabbi, take this check for \$500. I want to be a Kohen."

The rabbi looked at him in astonishment. "What?!"

The man, whose entire consciousness was bound up in money and the monetary value of things, thought that perhaps \$500 was too little to pay for such an honor. At once, he said, "Okay, I'll write a check for a thousand dollars. I'm very interested in becoming a Kohen — at least this Yom Kippur. Next year, we'll see."



Rav Yaakov Galinsky

Naturally, the rabbi refused. The man raised his offer to \$2000. Unable to restrain himself, the rabbi burst out, "I can't imagine what you're thinking! Why do you insist on being a Kohen? If you were a regular shul-goer, maybe. But as things stand ...?"

The ignorant man replied, "I'll tell you the truth, Rabbi. My grandfather was a Kohen. My father was a Kohen. I want to be like them. I also want to be a Kohen!"

The rabbi smiled. "Well, in that case, it'll only cost you \$500 ..."

We haven't come here today to tell jokes, but the opposite: to state that every person can be a Kohen, without paying a penny.

In Parashas Yisro, we are told, "You shall be to Me a kingdom of ministers ('mamleches Kohanim') and a holy nation." The question is asked: How can everyone be a Kohen? Is it possible to acquire that status with money or through some other means?

The answer is: Yes.

"You shall be to Me a kingdom of ministers and a holy nation. These are the words that you shall speak to the

Children of Israel." This was the short speech that Moshe Rabbeinu was asked to deliver to Bnei Yisrael before the giving of the Torah. What was so important about these words, that they served as a precursor to Matan Torah? What message was hidden in Hashem's declaration that "You shall be to Me a kingdom of ministers and a holy nation"?

With reference to korbanos — ritual offerings — we tend to think that part of it is, as it were, given to the High Table in heaven, while another part is assigned to the Kohanim. There are other offerings in which the animal's owner also partakes of the meat.

This view is erroneous.

The Gemara says that Kohanim eat, as it were, at Hashem's

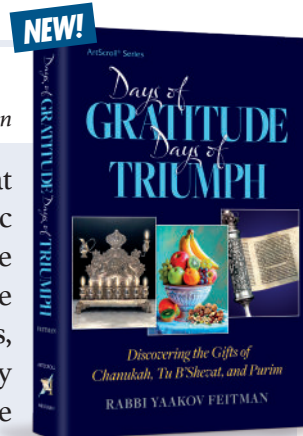
High Table. In other words, the entire Korban is given to the High Table, and then Hashem doles out a portion to the Kohanim seated around His Table. Personally, they have nothing of their own. Everything they have, they receive from HaKadosh Baruch Hu.

Rabbosai. As the time for Matan Torah approached, Hashem informed us that we, too, can be Kohanim! We can be sanctified as a "holy nation" and eat from the High Table. Observe the Torah as it should be observed, in all its detail, and you will all merit being a kingdom of ministers. In fact, Chazal tell us (in another place) that a certain verse starts out talking about the Mizbe'ach, the Altar, and ends with the Shulchan, the Table. This is to teach us that "as long as the Beis HaMikdash existed, the Mizbe'ach atoned for a person. But if there is no Beis HaMikdash, a person's own table atones for him." That is, my table at home can be a mizbe'ach, with my bread as a korban and my wine as the poured libation. Jews, being a "mamleches Kohanim" — a kingdom of ministers — can all eat at the High Table, sleep in Hashem's house, walk through His rooms, and stroll through His gardens.

*continued on page 3*



YOMI SCHEDULES FOR THIS WEEK:		SHABBOS MARCH 1 אדר א'	SUNDAY MARCH 2 אדר ב'	MONDAY MARCH 3 אדר ג'	TUESDAY MARCH 4 אדר ד'	WEDNESDAY MARCH 5 אדר ה'	THURSDAY MARCH 6 אדר ו'	FRIDAY MARCH 7 אדר ז'
	BAVLI	Sanhedrin 74	Sanhedrin 75	Sanhedrin 76	Sanhedrin 77	Sanhedrin 78	Sanhedrin 79	Sanhedrin 80
	YERUSHALMI	Shabbos 95	Shabbos 96	Shabbos 97	Shabbos 98	Shabbos 99	Shabbos 100	Shabbos 101
	MISHNAH	Shevuos 5:4-5	Shevuos 6:1-2	Shevuos 6:3-4	Shevuos 6:5-6	Shevuos 6:7-7:1	Shevuos 7:2-3	Shevuos 7:4-5
	KITZUR	66:7-10	66:11-67:5	67:6-End	68:1-7	68:8-69:1	69:2-7	69:8-70:End



From the very birth of the Adar new moon we are enjoined to be happy (*Taanis* 26b). But what exactly does that require, and how do we do it?

R' Gamliel Rabinowitz points out that emotions cannot be easily manufactured, and consequently, cultivating the feeling known as *simchah* takes a great deal of preparation. It can't just be turned on at the *molad*. Yet *mishenichnas Adar marbim b'simchah* is a halachah, and therefore must be quite accessible to each one of us.

The *Shulchan Aruch* (551) mentions only that during the month of Av we must reduce our joy but does not record that during Adar we must increase it. This leads R' Chaim Kanievsky to conclude that it is only "advisable" (*eitzah tovah*) to increase our joy during Adar, whereas in Av it is *required* that we diminish it. It would seem that it is not so simple to become happy even when we are supposed to do so, so how indeed do we accomplish this goal?

To be sure, R' Eliyahu Eliezer Dessler teaches that just as during Av we slowly reduce our joy over a period of three weeks, culminating in the fasting and sorrow of Tishah B'Av, so should we calibrate our happiness during Adar to coordinate with the exultation of Purim. Yet it does not seem as clear how to achieve this ascending crescendo of elation so that by Purim we have reached the pinnacle of our joy. What are we supposed

to be thinking about, and what will become the source of our cheer and exhilaration?

R' Tzadok HaKohen of Lublin encourages us to concentrate upon Hashem's *hashgachah pratis* in our lives. The very fact that Hashem is so involved in our lives, although this is usually completely hidden from us, is a source of great consolation and joy. Purim teaches us that not only is Hashem involved in our lives, car-

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Rav Gamliel Rabinowitz

ing about us in every way, but He arranges, manipulates, and controls the universe so that His people are protected and supported whenever they need Him. This is certainly one very practical and important way to prepare for Adar and Purim.

Another and perhaps even deeper aspect of this preparation is related to something called the *sechok* of Purim. This concept may be found in *Sefer Yetzirah*, Chapter 5, as quoted by R' Dovid Cohen, Rosh Yeshivas Chevron. Although *sechok* is variably translated as laughter, derision, or even some kind of game or amusement, it carries a special Purim meaning. R' Cohen quotes the famous Gemara (end of *Makkos*) where R' Akiva

is *mesachek* at the horrific scene of the *Churban* while his colleagues, the other holy Tannaim, are crying. Quoting the Alter of Kelm, he establishes that *sechok* is the ability to transform tragedy into something wondrous and positive. Where the other Tannaim see only catastrophe, R' Akiva sees the light of *geulah*. This idea is also reflected in the *pasuk* (*Tehillim* 126:1-2), "...we will be like dreamers. Then our mouths will be filled with *sechok* (laughter)." The Alter explains that when Mashiach comes, all the suffering of the ages will seem like a dream, all our questions will be instantaneously answered, and we will be at peace. That is the ultimate laughter, which is laughing at what once brought us to tears.

In the case of Purim, all of Haman's evil machinations — *bikeish*, he plotted — came to naught, for it was Hashem's plan to turn every one of his schemes to our advantage. Thus, the tree, the banquets, the plot against the king, and Haman's ostensible favor in the eyes of the king were all turned to our benefit. That is the *sechok* of Purim, as defined by *v'nahafoch hu* — turning all events upside down and reminding us that although we think that we see, we do not know what we are witnessing until Hashem opens our eyes. 📖

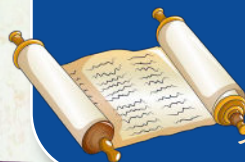
## ALL ARE KOHANIM continued from page 2

We are tourists in someone else's house. And all this occurs when we fulfill the precept of "its owner with him" and "I shall dwell in their midst."

And if you are a guest in Hashem's hotel, you do not introduce forbidden things into your dwelling place.

If someone tries to sell you things that do not comply with Hashem's will, tell him, "Do you think I'm the owner here? This house is not mine, except for tax purposes. This house belongs to Hashem, and I have no more authority than a guest. I will not bring something into Hashem's House that He does not want there!" 📖





# Parashah for Children

## פרשת תרומה

### MISHKAN BASICS

Here is a list of the raw materials that Moshe asked the Jews to bring for the building of the Mishkan.

► Gold, silver, copper; wool colored blue, purple, and red. Linen, goat's hair, skins of rams colored red, "tachash" skin, shittim wood, precious stones, oil, and spices.

► Techeiles, which is dyed a shade of blue.<sup>1</sup>

Techeiles was made by dipping the wool into the blood of the chilazon, a snail-like creature that lives in the sea.

► The many-colored skins of the tachash animal. Never heard of a tachash? That's because Hashem created it just for the building of the Mishkan. It doesn't exist anymore.

► Wood from a tree called shittim. There are no trees in the desert, so from where did the Jews get shittim wood? Yaakov Avinu brought the trees with him when he went to Egypt, and he planted them there. Yaakov told his children that when they leave Egypt they should take the trees with them. They would need them to build the Mishkan.

► Oil for the Menorah. This oil was made from the very best olives — the ones picked from the top of the tree — which were then gently crushed. The first oil that came out was the purest and best oil.

► Different-smelling spices. Some spices were mixed with oil and smeared on the head of the first

Kohanim, of a Kohen when he became the Kohen Gadol, and also on a new Jewish king. The mixture of oil and spices was also smeared on the Mishkan building itself, and everything that was inside it, to make them holy. Other spices, eleven of them, were mixed to make the Ketores, a sweet-smelling incense, which was burned every day on the Golden Mizbei'ach.

► Jewels, like diamonds, rubies, sapphires and others, that were used for the Kohen Gadol's special garments. They were donated by the nesi'im, princes of the shevatim. These stones came straight from heaven! When the mahn fell every morning, pearls and jewels rained down as well.

<sup>1</sup> There are opinions that techeiles is wool colored sea-green.

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## THE WEEKLY QUESTION

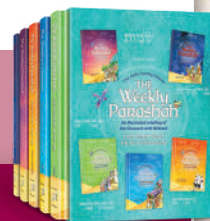
Question for Terumah:

*From where do we know that we still have to honor a talmid chacham who got ill and forgot what he learned?*

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*.

**Winner for Va'eira: AYELET FASKA, Cedarhurst, NY**

Question for Va'eira was: Which two of the ten makkos did not last seven days?  
Answer for Va'eira is: Makkas Choshech took six days and Makkas Bechoros was one night.



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