

AT THE ARTSCROLL SHABBOS TABLE

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

PARASHAS HACHODESH

FROM NOW ON

Around the Year with Reb Meilech by Yisroel Besser

This Shabbos marks the celebration of a beginning, which is itself a beginning: It is the start of the first month of the year, Rosh Chodesh to the *rosh hachadashim*, the first of the months.

Tzaddikim revealed the power of this Shabbos and its special *koach* to enable a person to begin again.

Reb Meilech lowers his head, and his shoulders sag. "Who am I? How will I ever climb up out of my current situation?" He asks this in a dejected, discouraged voice. "That is what 'he' wants us to believe, but this Shabbos tells us differently. Listen to the words of the Beis Avraham."

The very first mitzvah we received was that of *kiddush hachodesh*, and where did we receive it? In Mitzrayim! While we were still there. This was to show us that a Yid who wants to get close to Hashem should not wait until he rids himself of his *yetzer hara* or until he feels like he is completely pure. Rather, while he is still in the pit, still in his personal *meitzarim*, he should find the strength to start serving Hashem.

Rav Gamliel Rabinowitz relates the story of a Rav who is on the way from Yerushalayim to Bnei Brak, where he is to be *mesader kiddushin* at a wedding.

On the way, the car he is in gets a flat tire, and it looks like he might be late for the *chuppah*, keeping everyone waiting.

Imagine the Rav would stop the trip then to analyze what caused the puncture — was it a nail on the road? A sharp rock? Was the tire itself faulty? — and refuse to continue until they determined the reason for the flat.

"Not only wouldn't he make it for the *chuppah*,"

Reb Meilech laughs, "but he wouldn't even make it for the mitzvah tantz!"

They change the tire as quickly as possible and drive on. He has a *chasunah* to get to. Later, after the *chasunah*, he can do his investigation as to what happened.

We need to repair our holes, but not stand there and analyze, wonder, speculate, and consider, because then we're stuck in place.

**HE
WOULDN'T
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TANTZ!**

That's the *koach* of *chiddush*, a *koach* given to us while we were still in Mitzrayim. Move on, move forward, and continue on your way; later, you can think about how to make sure you don't fall again.

Chazal state (*Berachos* 4b) that one who recites *Tehillah LeDovid* three times each day is destined for the World to Come.

This refers to the *tefillah* of *Ashrei*, and Rav Zalman Brizel would explain what makes this *perek* unique.

When a Yid finishes saying *Ashrei*, he concludes by calling out, *va'anachnu nivareich kah mei'atah v'ad olam, halelukah, But we will bless God from now until forever (Tehillim 115:18).*

"A person who proclaims three times each day that he is serving Hashem *Mei'atah, from now*," said Reb Zalman, "is guaranteed *Olam Haba. Fuhn yetzt bin ich a nai'eh Zalman*, from now, I am a new Zalman," he would say, "ready to try higher."

Reb Meilech smiles. "Even if your name is not Zalman, the vort is true. Starting *Mei'atah, from now*, again and again and again, is how a person becomes great." 📖



Rav Gamliel Rabinowitz

Pesach is like no other Yom Tov. From the moment Purim ends (and in some homes, even before that), there's a hum in the air, a sense that something big is coming. There are so many details: vacuuming floors, washing down surfaces, checking cabinets, scrubbing refrigerators and ovens and stoves... There's something about Pesach that makes us want to go further, to be extra careful, to add an extra layer of protection. Even little kids pick up on it.

Sometimes, though, you may want to know why everyone seems to be working so hard and going the extra mile. These thoughts may cross your mind when you're told for the tenth time not to bring snacks into the room that's already Pesachdik. Why are we so, so careful?

To answer, let me tell you a story.

It was a cold, rainy afternoon many years ago in Pittsburgh, Pennsylvania. Inside a large department store, people moved quickly from aisle to aisle, checking out the displays, but among the crowd was one elderly woman who stood out — not because anyone noticed her, but because no one did.

She wasn't there to shop. She was simply wandering through the aisles. Her steps were slow, her face tired. To most of the salespeople, she was invisible. They gave her a glance and turned away, instead paying attention to the customers who looked like they were ready to buy something.

She continued walking, counter after counter, unnoticed. Until she reached the far end of the store. There, a young salesclerk stood, arranging items on the display. Unlike the others, he didn't look past her or pretend to be busy. He stepped forward, his face bright with a smile, and asked, "May I help you, ma'am?"

She shook her head. "No, I'm just waiting for the rain to stop."

The young man could have nodded and walked away. But he didn't. Instead, he offered, "Would you like a chair?"

Before she could respond, he disappeared and came back carrying a chair. He placed it next to the counter and motioned for her to sit. The woman smiled — a real smile, one that lit up her tired face. "Thank you," she said gratefully as she sat down.

When the rain finally stopped, the young man didn't just say goodbye. He walked her to the door, watching

SHE WAS THE MOTHER ONE OF THE RICHEST MEN IN THE WORLD, ANDREW CARNEGIE.

her carefully, making sure she didn't slip on the wet sidewalk. "Take care, ma'am," he said with a nod.

The woman turned to him before she left. "What is your name?" she asked. He told her, and she asked for his card. He handed it to her, not thinking much of it. It was just another rainy day, and soon he forgot about the encounter.

Months passed. Life in the store went on as usual. One day, the store owner received a letter from Scotland. It was a request to send the young clerk to take an order for furnishing a home. The owner was puzzled. The young man didn't work in the furniture department. He worked in sales. The owner suggested sending someone more experienced for the job.

The response came back quickly: *No one but this young man will do.*

It turned out that the elderly woman wasn't just any customer. She was Andrew Carnegie's mother. Carnegie, one of the richest men in the world, had asked her to go to the store and

quietly observe how she was treated. She had noticed everyone who ignored her. And she had noticed the one young man who treated her with respect, offering her kindness when he had nothing to gain.

The young man was sent to Scotland, where he arranged for an order worth thousands of dollars. But that wasn't all. He earned a partnership in the store. Over time, that partnership grew into half-ownership of the very business where he had once been just another clerk.

That simple act of kindness — a chair, a smile — changed his life.

Maybe that's the lesson of Pesach. When Hashem chose the Jewish people, we weren't the strongest nation. We weren't the most powerful or impressive. We were slaves, broken and tired. But Hashem knew we were different.

We did the small things, the extra things. We followed Him into the *Midbar* with nothing but *emunah*. And because of that, we are His beloved nation.

Like the young man in the store, we earned more than we could have hoped for. Hashem didn't just take us out of Mitzrayim. He became our Partner. He gave us His Torah, His mitzvos, and nonstop *berachos*. And every Pesach, we remind Him why He chose us.

That's what *chumros* (being extra careful and strict when it comes to *halachah*) are all about. They're our way of going the extra mile, of saying, "Hashem, we're still Your nation. We're still the people who do more, who care about the details, who show You we're different." 🇲



Torah brings so many benefits and Torah itself is so beautiful, so enjoyable, so great to be around as much as we can. But, like everything else in life, if you don't give it the proper *kavod*, respect, you will not realize that potential.

We see this principle with regard to David HaMelech: When he was older, he no longer derived warmth from his clothing. *Chazal* tell us that this was because, on one occasion, David did not show respect to clothing the way he should have, at his level. On that occasion, he cut off a piece of Shaul HaMelech's robe. He did it for a good reason. But again, *Chazal* saw in that a bit of disrespect for clothing. As a result, clothing was no longer able to benefit him.

And we learn a rule from that. The rule is that if you give honor to something, it will give you something back, and if you disrespect something, it will give you little, if anything, back. Whatever you respect in life will reciprocate. If we expect to have the Torah light up our life and light up our insides and outsides and light up our relationships and light up our *middot*, we first have to show it *kavod*. We have to respect it.

How do you respect Torah study? I saw a beautiful story about R' Moshe Shmuel Shapiro. Somebody invited him to be the *sandak* at a *bris* taking place in a city nearby in Eretz Yisrael and he declined. One of the people who were close to him questioned why he declined. R' Shapiro explained, "It's true that when you

go to a *brit milah* you meet Eliyahu HaNavi, but when I go to the Gemara, I meet the Ribbono Shel Olam! How can I leave the Ribbono Shel Olam in the Gemara in order to meet Eliyahu HaNavi?"

R' Shapiro's attitude was: *When I'm learning, I'm learning with Hashem.*

Is that the attitude we have when we open a Gemara, when we open a Chumash? Do we say to ourselves:



Rav Moshe Shmuel Shapiro

HOW CAN I LEAVE THE RIBBONO SHELOLAM IN THE GEMARA IN ORDER TO MEET ELIJAHU HANAVI?

We're with Hashem? Do we give *kavod* to the Torah in that way?

That's what we need to do.

We need to understand where the Torah comes from and Who we're with when we learn it.

A person who loves the Torah makes sure he has time to learn it, whatever he's capable of doing. Some people are capable of learning only twenty minutes a day. That's it. They're only capable of twenty minutes. But if they make sure to use those twenty minutes for learning, they're giving *kavod* to the Torah. And some people can learn an hour and some people can learn two hours and some can learn ten hours. Whatever a person can do. The point is not how much; the point is to be *mechabed* the Torah, to honor it

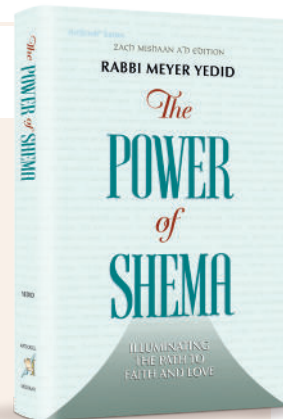
and recognize its value.

When you are *mechabed* the Torah, the Torah is *mechabed* you. It gives you all the benefits that you need.

How else are you *mechabed* the Torah? When you clarify things, when you try to understand things, when you do *chazarah* (review). Recently, I saw someone sit down and write notes on something he had just learned. That's called *kavod haTorah*. When you see someone writing notes as he reviews, that's called honoring the Torah: *I didn't come here just to show my face. I didn't come here to check in and check out. I'm doing chazarah because it's actually important to me. I want to understand it. I don't want to forget it.* That's called *kavod haTorah*.

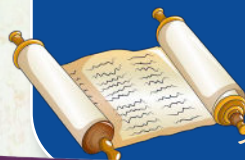
When you are *mechabed* the *talmidei chachamim*, when you are *mechabed* those who learn the Torah, that's also called *kavod haTorah*. When you buy beautiful *sefarim*, when you don't throw them around, when you have your own Gemara that you take with you — do you know how precious it is when someone brings his own Gemara from home and proceeds to learn with it? There's nothing wrong with finding a Gemara on a shelf and using that, but when you bring your own, that's *kavod haTorah*!

The more *kavod haTorah* we have, the more we will be able to learn and enjoy the Torah. 📖



YOMI SCHEDULES FOR THIS WEEK:

	SHABBOS MARCH 29 כ"ט אדר	SUNDAY MARCH 30 א' ניסן	MONDAY MARCH 31 ב' ניסן	TUESDAY APRIL 1 ג' ניסן	WEDNESDAY APRIL 2 ד' ניסן	THURSDAY APRIL 3 ה' ניסן	FRIDAY APRIL 4 ו' ניסן
BAVLI	Sanhedrin 102	Sanhedrin 103	Sanhedrin 104	Sanhedrin 105	Sanhedrin 106	Sanhedrin 107	Sanhedrin 108
YERUSHALMI	Eruvin 10	Eruvin 11	Eruvin 12	Eruvin 13	Eruvin 14	Eruvin 15	Eruvin 16
MISHNAH	Eduyos 3:10-11	Eduyos 3:12-4:1	Eduyos 4:2-3	Eduyos 4:4-5	Eduyos 4:6-7	Eduyos 4:8-9	Eduyos 4:10-11
KITZUR	111:14-112:4	112:5-113:7	113:8-114:4	114:5-12	114:13-115:3	115:4-116:4	116:5-14



Parashah for Children

פרשת פקודי

Seven Days of Preparation

Finally, on the 23rd day of Adar, a week before Rosh Chodesh Nissan, the Jews were told to put together the Mishkan. In order for it to open on Rosh Chodesh Nissan, Aharon and his sons would first need seven days of preparation. During that week the Mishkan would be prepared spiritually.

Piece by piece, Moshe Rabbeinu put the entire Mishkan together, all by himself! He moved all the large, heavy pieces, like the Aron, the solid gold Menorah, the Golden Mizbei'ach, and the Shulchan into place.

Everything was put together, but there was one last thing to be done.

What was left to do?

The final touch. Moshe took the Shemen HaMishchah and smeared a small amount of oil on each and every part of the Mishkan. Then, after dressing Aharon and his sons in the special clothing of Kohanim, Moshe poured some oil on them as well.

Every day, for the next seven days, Moshe put the Mishkan up and then took it down. By himself! During those days, he was a Kohen Gadol. He performed all the Mishkan services and prepared Aharon and his sons to become the Kohanim. He taught them what they needed to know to work in the Mishkan.

The big day finally came. On Rosh Chodesh Nissan the Mishkan was put up, and this time it was not taken apart. The entire Jewish people gathered around the Mishkan and watched as Hashem's Presence came to rest on the Mishkan. Hashem had forgiven them for the sin of the Eigel HaZahav!

It was a day of great joy and celebration for the nation of Israel.



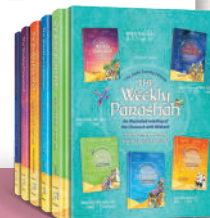
**WIN A \$36
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THE WEEKLY QUESTION

Question For Pikudei:

Who was appointed to be in charge of organizing all the Levi'im to move the Mishkan?

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 Mishpatim: MEIR MORGENSTERN, Queens, NY

Question for Mishpatim was: What if someone paid you to watch his bike and you put it in your garage and it was stolen. Do you have to pay for the bike? Answer for Mishpatim is: If you were paid to watch the bike, then you are a shomer Sachar and therefore obligated to pay in the event it gets stolen.

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