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

PARASHAH

A PERFECT ENDING

Rav Yaakov Bender on Chumash 2

וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ — *And they shall take for you pure olive oil* (27:20).

The Midrash on this *parashah* tells us about the process of creating *shemen zayis zach*, the pure olive oil we are commanded to use for the Menorah:

While the olive is still on the tree, they let it shrivel, then it is taken off the tree and beaten. After it is beaten, it is taken to the olive-press for pressing and then flattened by weights, and then, the olive yields oil. So too Klal Yisrael, they are beaten, chased, placed in chains... but then they do teshuvah and Hakadosh Baruch Hu answers them.

This Midrash — this *parashah* — is an introduction to Purim and its central message.

When we hear *Krias HaMegillah*, it takes about half an hour, perhaps a bit more — and we take in the whole story. One might imagine that the actual episode played itself out that way, the succession of events taking place over a matter of minutes, and then all the questions were answered, all the confusion resolved.

It was not like that at all. Study the *pesukim* clearly and you will see that the *seudah* of Achashveirosh took place in the third year of his reign. Esther, after a full year of preparing to encounter the king, became queen in the seventh year. Haman's *gezeirah* to do away with the Jews was signed in the twelfth year. Mordechai saved Achashveirosh's life when he overheard the plans of Bigsan and Seresh, but his reward did not come until years later and unfolded slowly.

People enjoy reading novels that grip them, seemingly unconnected people and events suddenly coming together in the later chapters. The reader did not know this would happen, but the author did, because he created the story.

The Ribbono shel Olam wrote this story for us,

and in it, He showed us how life works. It's not an isolated story, but the story of life itself, until today. The word *olam*, the Chidushei Harim writes, is from the word "*he'elam*," which means hidden; we are here to reveal that concealed Presence, to be *megaleh* the *hester*, to show Who is really in control.

There were so many painful moments in the *Megillah*, moments of such worry and anxiety, and at that time, no one knew about the happy ending. But they believed. Mordechai HaTzaddik is the hero, but then, there were months, or even years, during which he was vilified, no doubt attacked for his convictions: Why did he have to stand up to Haman? Why couldn't he just lay low and be diplomatic?

The questions didn't come along with their answers. It took time — and that is part of the lesson.

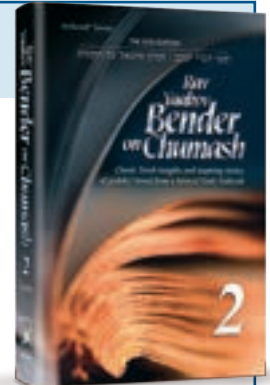
The Chofetz Chaim famously shared the *mashal* of a guest in a town who takes his place near the *bimah* in the large shul, watching intently as the *kibbudim* are handed out. He can barely contain himself, shaking his head and muttering as the *gabbai* hands out the *aliyos*.

After davening is over, he approaches the *gabbai* and erupts. "How can you ignore the older man on my right? And what about the *talmid chacham* in the front row? And the wealthy donor on the other side?"

The *gabbai* smiles and pats him on the arm. "My friend," he says, "you are but a guest. You just came.



The Chofetz Chaim





When we need help for *parnassah* it is so easy to look around and blame our boss, the client, the market, the political atmosphere, ourselves, our family, and everyone around us. But we need to remember that there is one gear that powers it all. That is *tefillah*.

Rav Shimshon Pincus once said, "If I accomplished anything significant in my life or managed to overcome challenges, it is all because of one thing that I trained myself to do continuously: to speak to Hashem throughout the day as a person speaks to his friend. I poured my heart out to Hashem and told Him everything that was bothering me, upsetting me, making me happy... everything, good and bad."

In a letter addressed to a young man struggling for direction, Rav Shimshon writes:

It appears you are trying as hard as you can... and you have done all that you can. Now you are at the point where you need help from the outside, and therefore, I will give you the name and the address of someone who can help you to overcome your challenges and rise to the goals you have set for yourself.

He is called Hashem. He is very powerful, He created everything, and I know that He loves you, personally, dearly. He waits with longing for you to turn toward Him. It is not difficult to find Him or His address. He is everywhere, and even at the very moment you are reading this letter you can turn toward Him... Go directly to the One Who can truly help you, and grab onto Him and do not let go.... (Nefesh Shimshon, Letters, p. 43).

Rav Pincus relates an extremely powerful story that provides us with guidance and inspiration to tune into the awesome power of *tefillah* and relying on Hashem:

The ICU was in desperate need of a doctor to cover the upcoming night shift. They managed to locate a doctor who was still doing his residency. Although inexperienced, he had the necessary qualifications. The

ICU was unusually full that night, and the young doctor was nervous about singlehandedly taking responsibility for each of these critically ill patients. The hospital administrator tried to allay his fears. He told him that hopefully the night would pass quietly. "But," he said, "if you need something, if you are overwhelmed with crises, pick up the emergency line and we will make sure that a doctor from another department will come to assist you within moments."

WHY AM I BEING SUED AND PUNISHED FOR MY HEROIC EFFORTS?

The night began quietly. The patients' vital signs were all stable. Then the peace was broken; a patient needed emergency assistance. The doctor ran over and began doing what was necessary. While he was busy with that, another patient's alarm began to ring. The doctor stabilized the patient he was with and ran to the next patient. Then three other patients needed emergency attention. The young doctor ran valiantly from patient to patient but, as night began to turn to dawn, there was a tragedy. He didn't get to one of his patients in time, and the patient passed away.

Sometime later, the young doctor was summoned to court. He was being sued for negligence. He defended himself by saying, "I made heroic efforts to treat every single patient in the ICU that night! Why am I being sued and punished for my heroic efforts?"

The judge responded, "You were instructed to pick up the phone and call for help if you needed it. No one asked you to handle the situation alone, without help. You were given a simple instruction: Call for help in case of need. Since you did not call out in a time of need, you are being sued for negligence."

This is exactly what Hashem tells each of us. "No one asked you to shoulder all the burden of

continued on page 3



Rav Shimshon Pincus

YOMI SCHEDULES FOR THIS WEEK:		SHABBOS MARCH 8 אדר ב'	SUNDAY MARCH 9 אדר ט'	MONDAY MARCH 10 אדר י'	TUESDAY MARCH 11 אדר יא'	WEDNESDAY MARCH 12 אדר יב'	THURSDAY MARCH 13 אדר יג'	FRIDAY MARCH 14 אדר יד'
	BAVLI	Sanhedrin 81	Sanhedrin 82	Sanhedrin 83	Sanhedrin 84	Sanhedrin 85	Sanhedrin 86	Sanhedrin 87
	YERUSHALMI	Shabbos 102	Shabbos 103	Shabbos 104	Shabbos 105	Shabbos 106	Shabbos 107	Shabbos 108
	MISHNAH	Shevuos 7:6-7	Shevuos 7:8-8:1	Shevuos 8:2-3	Shevuos 8:4-5	Shevuos 8:6 - Eduyos 1:1	Eduyos 1:2-3	Eduyos 1:4-5
	KITZUR	71:1-4	71:5-72:4	72:5-10	140:1-141:3	141:4-13	141:14-21	141:22-142:5



Rav Shteinman wrote the following as part of a bar mitzvah speech for a student whose bar mitzvah took place on Shabbos Parashas Zachor.

The Torah commands us to Remember what Amalek did to you. This mitzvah is one of the *sheish zechiros*, the six remembrances, the six matters that the Torah instructs us to remember every day. However, remembering what Amalek did does not seem to be at all like the other five remembrances such as that of Shabbos or about Miriam who was punished with *tzaraas* when she spoke *lashon hara* about her brother Moshe. The others are all *mitzvos* that are relevant to us in these times. The *mitzvah* regarding destroying Amalek, however, is not a *mitzvah* that is relevant to us every day. It is a *mitzvah* that can be fulfilled only when we have a Jewish king who will declare war against the nation of Amalek. Why does the Torah instruct us then to remember Amalek every day?

The answer can be found in the

Gemara's description of an encounter between Mordechai and Haman. The Gemara relates that when Haman came to Mordechai, he found him teaching his students the laws of *kemitzah*, where the kohen would use his three middle fingers to scoop out flour to be burned on the Altar to atone for the person bringing a *minchah*-offering.

WHY REMEMBER AMALEK EVERY DAY?



Rav Aharon Leib
Shteinman

Haman said, "Your three-fingersful of flour has overpowered the 10,000 talents of silver I was willing to pay Achashveirosh to have your people annihilated."

With this exchange, Chazal taught us how Mordechai succeeded in overpowering Haman: As Haman said, it was the three-fingersful

of flour that outweighed Haman's money. That is, it was Mordechai's study of Torah — teaching the laws of the *kemitzah* — that overpowered Haman's plot.

The study of Torah was the weapon Mordechai used — the weapon that the Jews are to use — in the battle against Amalek. Of course, the fight against Amalek has a physical component as well — the obligation of destroying the people of Amalek — but that component applies only at specific times: when there is a Jewish king who declares war against Amalek. Perhaps the primary element of the fight against Amalek, though, is the spiritual aspect; that aspect of the battle applies at all times, and that is what we are commanded to remember every day. 📖

A PERFECT ENDING continued from page 1

You don't know who got *aliyos* last week and who will get *kibbudim* next week. You don't know who has just traveled, who has a *yahrzeit* of a parent and who is celebrating a *simchah*. How can you have opinions about how the shul should be run? Spend some time here, my friend, watch how decisions are made, and perhaps you will be somewhat capable of offering advice."

The Chofetz Chaim would conclude. "*Uhn ich bin shoin an alter Yid*, I am already an old man, and I've spent many decades in this world. I have seen how the *aliyos* are given

out and the process is just starting to make sense to me..."

Purim is a reminder that there is an Author writing the story, and eventually, the pieces will come together and create a spellbinding, perfect ending.

Hakorei lemafrei'a, one who reads the *Megillah* in reverse order, from the end to the beginning, is not *yotzei*, says the Mishnah (*Megillah* 2:1). The Baal Shem Tov says this means that one who "looks back" at the *Megillah*, seeing it as a historical incident alone, has not fulfilled his obligation. Rather, the *Megillah* is *megaleh*, it reveals the secret of life throughout the generations, relevant now as then. 📖

TEFILLAH: THE KEY TO PARNASSAH continued from page 2

providing for your family. Call out to Me, daven to Me, reach out to Me at any time, in any language, and I will be there to assist." This is *tefillah*. We need to understand and internalize that we need Hashem and we cannot manage on our own, that we have a Father Who is capable of anything. Let us make the call, make the connection, and shift the weight from our shoulders to Hashem, Who is waiting for us to reach out to Him. 📖



Parashah for Children

פרשת תצוה

The 12 Stones of the Choshen

Twelve gold boxes were attached to the front of the Choshen. Into these were placed 12 precious stones. Each had one of the names of the shevatim carved on it.

Reuven's stone also had the names of Avraham, Yitzchak, and Yaakov carved on it. And carved into Binyamin's stone were the words "Shivtei Yeshurun" — the Tribes of Yeshurun, another name for the Jewish nation. These extra words were necessary so that the Choshen would have all the letters of the Hebrew alphabet on it.



Here is a chart of the name and color of each shevet's stone:

SHEVET	STONE	COLOR
רְאוּבֵן, REUVEN	אֶדֶם, ODEM	RED
שִׁמְעוֹן, SHIMON	פִּיטְדָה, PIT'DAH	GREEN
לֵוִי, LEVI	בָּרֶקֶת, BAREKES	1/3 WHITE, 1/3 BLACK, 1/3 RED
יְהוּדָה, YEHUDAH	נוֹפֶךְ, NOFECH	SKY BLUE
יִשָּׂשכָר, YISSACHAR	סַפִּיר, SAPIR	MIDNIGHT BLUE
זְבולון, ZEVULUN	יָהָלֹם, YAHALOM	WHITE
דָּן, DAN	לֶשֶׁם, LESHEM	MIDNIGHT BLUE
נַפְתָּלִי, NAFTALI	שֶׁבֶר, SHEVO	BLACK AND WHITE MIXED
גָּד, GAD	אֲחֻלָּמָה, ACHLAMAH	BLUSH
אַשֶׁר, ASHER	תַּרְשִׁישִׁי, TARSHISH	DIAMOND
יוֹסֵף, YOSEF	שֹהָם, SHOHAM	DEEP BLACK

The names on the Shoham and Choshen stones had to be engraved into the stones. But the stones had to be kept whole. If they used a sharp metal to scratch the names into the stone, small pieces of stone would be chipped away, so the stones wouldn't be whole! What did they do?

They used a shamir. This was a worm that Hashem created at twilight of the first Erev Shabbos of Creation. It had amazing powers — and it could make cracks in the stone in the shape of the letters.

The names of each shevet were written on the stone in ink. Then they put the shamir on the stone, and it cracked the stone in the shape of the letters, without chipping anything away.

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THE WEEKLY QUESTION

Question for Tetzaveh:

Doing what, today, is like burning the Ketores on the Golden Mizbei'ach?

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 Bo: AVRAHAM ABER YANKOVICH, Brooklyn, NY

Question for Bo was: What does the three-headed shin on the head-tefillin remind us of? What about the four-headed one?
Answer for Bo is: The three-headed shin reminds us of the fathers of the Jewish people; Avraham, Yitzchak, and Yaakov.
The four-headed shin reminds us of the mothers; Sarah, Rivkah, Rachel, and Leah.



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