



CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

DVAR TORAH IN A STORY >>

UNBROKEN CONNECTIONS

וְנָשָׂא אֶהָרָן אֶת הַשֹּׁפֵט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לְפָנָי ה' תָּמִיד: ... וְהָיָה עַל מִצְחוֹ תָּמִיד

“And Aharon should carry the judgment of Bnei Yisrael on his heart [in the *choshen*] before Hashem, always... And it [the *tzitz*] shall be on his forehead, always”
(*Shemos* 28:30,38)

Chaim'ke was a big *masmid*.

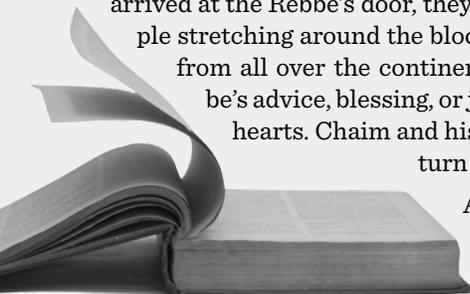
C He learned many hours each day, and even at night he toiled in Torah despite his young age. Chaim's father, a *tzaddik* in his own right, wanted to reward his son for all the hard work he put in. After all, he was just a boy, and a boy needs a prize.

He asked Chaim what he wanted as a prize. Perhaps a treat, or a new toy or game? Chaim wasn't interested—he had no time for that anyway. But Chaim had a different idea about the kind of reward he wished for.

“Father, from time to time you travel to Lublin to get the blessing of the great Chozeh of Lublin. Next time you go, as a special reward, can you take me with you?” His father agreed.

The special day arrived, and the two set out from their hometown of Sanz, heading for Lublin. When they arrived at the Rebbe's door, they found a line of people stretching around the block! Petitioners came from all over the continent, seeking the Rebbe's advice, blessing, or just to pour out their hearts. Chaim and his father waited their turn on line.

At last, the two were standing before the

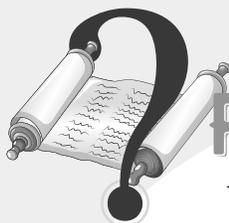


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פרשת תצוה/שושן פורים

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PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 **Which *pesukim* in the haftorah and *parshah* are nearly identical?**
- 2 **Why was Moshe not the *kohen gadol* (two reasons)?**
- 3 **a) The *kohen gadol* wearing the *kesones* was overriding the *issur* of wearing *shatnez*. But how can that be—it was pure linen? b) Which other *begeid* had *shatnez*?**
- 4 **Some *Acharonim* write that if we had *techeiles* today, we would be able (and obligated) to bring the *korban Pesach*. Why? What does *techeiles* have to do with the *korban Pesach*?**
- 5 **Which nine people does the Torah say had a *kesones* made for them? Who made them? Which two women are described as wearing a *kesones*? Who in Navi had a *kesones*?**



SERIAL >> CHAPTER 10

CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main dish!

Recap: While Efraim is taught Torah and Yiddishkeit in faraway Prague, the *poritz* searches for him in the cities, fields, and forests near Lunchitz. An old man offers to take him to an expert in *kishuf*.

The man guided the *poritz* between the trees of the forest. He moved very quickly for such an apparently elderly gentleman, sliding swiftly through the growing shadows of the forest. Deeper and deeper into the dark forest he went, while the *poritz* struggled to keep up. He was completely lost; if he got separated from the man, he would never find his way out of the woods.

Finally, the old man stopped. He pointed between the trees with a long, crooked finger. "There, do you see it?" he croaked. "Up ahead, under those tall oaks." The *poritz* followed his gaze and saw a ramshackle cabin, overhung by a heavy canopy of gnarled old oak trees.

"I go no further!" his ancient guide stage-whispered. "Knock on the door, tell him I sent you. He will take care of you. Go!" With that, he turned, slipped through the trees, and was gone.

The *poritz* approached the door. He was a great nobleman, ruler of the lands for miles around, yet he was terrified. But he wanted Johann back! He approached the rickety door and knocked.

It swung open immediately, and the expert in the forces of *tumah* stood there. For, in those days, there was *koach hatumah*; today, there are only hoaxes and tricksters, but in the times of the Maharal, there was a *koach of kedushah* and an opposing force of *tumah*, and experts who knew how to use it.

"C-can you help me find my son, Johann?" the *poritz* stammered, holding up the picture of Efraim. The *kishuf macher* took the picture and concentrated on it intensely for a long time. Finally, he raised his head.

"This is your son, you say?" he asked.

The *poritz* turned red. "Well, not exactly...more like my adopted son..."

"And his name...is Johann?"

"I...er...it might be Efrem, or something like that..." the *poritz* trailed off.

The *kishuf macher* harrumphed. "Give me some time!" He ordered and slammed the door in the *poritz's* face.

Hours later, he opened it again. "I know where your son is," he growled. "The boy is being held in the city of Prague, many miles from here."

"Will you help me get him back?"

"It will be very difficult. He is Jewish, is he not?"

"I—well, he...it...kind of...it's complicated."

"I don't think so. He is Jewish, and he is under the care of a very great spiritual man known as the Maharal. There is little that people like myself can do against the Maharal; he is very powerful! And the boy is not being held against his will."

"Please! Isn't there some way we can get him away from this Maharal?"

The *kishuf macher's* eyes glittered in the gathering darkness.

"There may be, but it will be very difficult. If there is any hope, this is what you must do. I will show you how to get home. Find some object that is particularly beloved to your...to this boy. Something he misses and to which he is very attached. If you have such an object, I will meet you at dusk tomorrow, and we will travel together to Prague, to capture him."

TO BE CONTINUED...

DVAR TORAH >>

LITVAK, CHASSID, SEPHARDI

Three different angles on a *dvar Torah*, one each from Litvish, Chassidic, and Sephardic sources. These can be split between the three *seudos*.

אתה תצוה. לא הזכיר משה בזה הסדר... משום שאמר
מחני נא מספרך אשר כתבת וקללת חנם אפי' על תנאי
באה ונתקיים בזה

"And you shall command: Moshe's name is not mentioned in this *parshah*, because he said, 'Erase me from Your book that You wrote,' and even the conditional curse of a *chacham* comes true [to some extent], and it was fulfilled in this [*parshah*]"

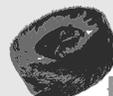
(*Baal Haturim, Shemos 27:20*)

Why was Moshe's name erased from *Parshas Tetzaveh*, of all *parshiyos*?



GRA:

The seventh of Adar, Moshe Rebbeinu's *yahrtzeit*, usually occurs in the week of *Parshas Tetzaveh* (not this year). Since *Tetzaveh* is the week Moshe was removed from the world—and completely erased, because his grave is hidden—it is the week he is removed from the Torah.



BEIS YISRAEL:

Moshe said "erase me" in *Parshas Ki Sisa*. Hashem didn't "want" (*k'vayachol*) to do it, so He pushed it off from *parshah* to *parshah*, until next year's *Parshas Tetzaveh* came around—this was the last opportunity before repeating the *parshiyos*, so He did it then.



R. DAN ASHKENAZI:

Moshe had said "Erase me from Your book that You wrote," i.e., the one that was written already (before *Ki Sisa*). The most recent *parshah* to be written before he said that was the previous one—*Tetzaveh*.

OTHER ANSWERS:

- Moshe said אשר נא מספרך, "Erase me from Your book *asher*." The word אשר is gematria 501, same as תצוה, so he was saying, "Erase me from Your book *Tetzaveh*."
- Rav Shaul of Vilna says *Parshas Tetzaveh* was said immediately after the *Eigel*.
- *Pane'ach Raza* says Moshe was supposed to be the *kohen gadol* (see Riddles). *Tetzaveh*, which is about the *kohen gadol*, is something he lost, making that a fitting *parshah* from which he would be removed.
- See *Gematria* for another answer.



PERSONAL GROWTH AVODAH OF THE WEEK

This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.

Purim

The essential message of Purim is that we can securely know that Hashem controls all events, the large and small, caring for us and deciding everything for our benefit at all times, although we are distant and in exile.

After the destruction of the first Beis Hamikdash, the Jews felt distant and abandoned. Did Hashem still care for us? Were we still His beloved, or had He abandoned us? Achashveirosh's party brought despair to many. It celebrated the failure of the promise of Jewish redemption, and it seemed as if we were never coming back.

But the Purim miracle, hidden deep in the natural ways of the world, showed that Hashem is there even when we do not see or easily feel Him. We are beloved always. On Purim, we reinforce the simple joy of being a Jew, Hashem's child, through *galus* and all else, no matter what.

Winter, which the Maharal defines as the season of *chessed*, is ending; the summer—the time of *din*—is on the way. The message as we enter the period of *din*: through all the *din*, we are still securely with Hashem.

Parshas Tetzaveh tells us about the power of forgiveness and closeness in the Mishkan and Beis Hamikdash. The *kohen gadol* and his garments brought closeness and forgiveness (the *tzitz* was for *ritzui*, atonement, and the *kohen gadol* was expected to be able to prevent accidental deaths, and even guilty verdicts, with his prayers). The *ketores*, and its special *Mizbe'ach*, also stopped plagues and brought powerful forgiveness. The *parshah* lists the special *korbanos* that inaugurated the *kapparah* power of the *avodah*.

AVODAH OF THE WEEK:



1. Write a megillah of your life, being sure to include the main transformative moments. A megillah is *megaleh*—reveals—the hidden hand of Hashem through it all, and patterns emerge, showing Him guiding you secretly to where you need to be.
2. Notice the pattern of *hashgachah* through the years, providing you with vital experiences you need to get to where you are.
3. This works into the future, as well. Choose something mysterious and disappointing about your life today, and use the past to be *mechazek* the trust that this, too, is leading somewhere important.

RIDDLE ANSWERS:

1. See Haftorah from the Headlines
2. Moshe lost the *kehunah* when he resisted his mission at the burning bush (see Rashi 4:14). Also, he was *pasul* for the *kehunah* because he killed a Mitzri (see *Shulchan Aruch Orach Chaim* 128:35).
3. The *me'il* was wool, and the *kesones* could not be removed without taking off the *me'il* first. Such an arrangement is *shatnez*. The *avnet* was classic *shatnez*; it contained wool and linen together.
4. *Korban Pesach* is permitted to be brought when the majority of Klal Yisrael are *tamei*, but only if the *tzitz* is present to provide *ritzui* (atonement) for the *tumah*. The *tzitz* contained *techeiles*.
5. Adam and Chavah had כְּתָנֹת עוֹר, made by Hashem. Yosef had אֲפֹרֹת פִּסְיִם, made by Yaakov. Aharon and his sons had כְּתָנֹת זָרָה, made by the weavers of the Mishkan. Tamar, daughter of Dovid Hamelech, had אֲפֹרֹת פִּסְיִם (see *Shmuel II* 13:18).

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

HAFTORAH FROM THE HEADLINES

HAFTORAH SUMMARY

The *navi* Yechezkel, in exile at the time of the *churban*, has received a detailed description of the future Beis Hamikdash. In the haftorah, he is told to relay the precise plans and blueprint to the Jewish people. He protests that the people are not ready for it—they are still in exile—but Hashem explains that by studying the plans, they will spiritually build it, and will also increase motivation to do *teshuvah*.

Yechezkel is given the description of the *Mizbe'ach* of the future (the other *keilim* are precisely the same) and the *avodah* of the dedication ceremony of the future Beis Hamikdash.

Missionaries today still claim that Yechezkel spoke of the second Beis Hamikdash, not the third. This argument was made to Rabbi Eliezer, as recorded in the *Zohar* (*Pinchas* 221). He explained that the vision of Yechezkel could have been the first and only Beis Hamikdash, but for the sins of the generation in the desert. It could have been the second, but that did not happen because our *teshuvah* was incomplete. Ezra modeled the second Beis Hamikdash after the first, not after Yechezkel's blueprint, because he knew it wouldn't last. The third will be formed by Hashem himself, and will last eternally.

CONNECTION TO PARSHAS TETZAVEH

While *Terumah*, *Vayakhel*, and *Pekudei* all have haftorahs referring to the construction of the first Beis Hamikdash; *Tetzaveh's* refers to the third. This is because the *parshah* combines the description of a *Mizbe'ach* with the dedication *avodah*, as does the haftorah. Also, the Gra says that the dedication of the third Beis Hamikdash will take place on the exact days during which the dedication of the Mishkan occurred: from the 23rd of Adar until Rosh Chodesh Nissan.

The *parshah* and haftorah have almost identical phrases; compare *Shemos* 29:37 and *Yechezkel* 43:26.

RIPPED FROM THE HEADLINES

As Mordechai told the people, only *teshuvah* can bring salvation. Hashem told Yechezkel that the redemption will come when Klal Yisrael do *teshuvah*—and learning about the Beis Hamikdash can build motivation toward that. These are headlines we always need to keep in focus.

>> CONTINUED FROM PAGE 1

Rebbe. Chaim's father asked a few questions and requested a *brachah*, and the Chozeh blessed him warmly. He turned to Chaim, praised him for his Torah learning, and gave him an especially effusive *brachah* as well.

The line moved on, but Chaim couldn't leave. He stood off to the side, transfixed, watching the Rebbe receive people.

Suddenly, the Rebbe stopped. The *gabbai* called out for everyone to leave the room and wait outside for an hour; the Chozeh needed to be alone! Chaim wondered what the problem could be. What would the Rebbe do alone in his room for an hour, with so many people waiting? What could be so important that it was worth delaying the public? Chaim was standing near the wall. Quick as a wink, he slipped behind the curtains as everyone was filing out of the room. He peeked between the curtains and watched.

When the room was empty, the Chozeh walked over to the *sefarim* shelf, took down a volume of *Mishnayos*, and began to learn. For a long time, he paced back and forth in the room, focusing deeply on his *Mishnayos*. Chaim was surprised. This was the big secret? The Chozeh had to send everyone out of the room so he could learn a few *Mishnayos*?

When the hour was nearly over, the Chozeh replaced the *sefer* and walked directly to the curtains behind which Chaim was hiding. He pulled them aside. "Ah, Chaim'ke," he said. "You are probably wondering why I had to learn *Mishnayos* in the middle of receiving people. It is important that you understand, because you will one day be a great Rebbe, and people will consult you in a similar way.

"Many people come to me for a *brachah*. What power of *brachah* can I have? Many come for advice. From where am I to get good advice for them? They come to pour out their hearts. From where am I to get the resources to hold them?

"In times past, a Jew who needed a *brachah*, *eitzah*, or a listening ear went to the Beis Hamikdash. The *kohen gadol* had the *tzitz* on his forehead—he was the expert in Torah, so he could understand and bless. He wore the *choshen* on his heart, and he carried the troubles of every Jew inside. He had the *Urim VTumim*, so he could advise. But what is left today? *Ein shiur rak haTorah hazos*. I must immerse myself in Torah to be able to provide good advice, blessing, and compassion. After seeing people for a while, the connection to Torah wears thin, and it must be refreshed with a solid hour of *shteiging*.

"Chaim'ke, remember this moment when you are a leader of *Yidden!*"

Chaim'ke later became the great Rav Chaim Sanzer, and he fulfilled the Chozeh's advice and vision.





PREP FOR DISCUSSION

See this week's *Circle* magazine for the full comic story and halachic dilemma.

THE HAMANTASH BASH

Generally, a salaried employee has the Biblical right to quit in the middle of his period of employment, provided that quitting will not cause his employer a loss. However, Rema (C.M. 333:5) explains that this is true only for an employee who was going to be paid, but someone working as a volunteer may quit even if it will cause a loss to his “employer.” Although there is a debate whether the volunteer may quit if the “employer” offers to pay for the job, Poskim follow the opinion that states that once the “employer” is willing to pay, the volunteer must complete the job to prevent a possible loss. Therefore, in your case, if your friend offers to pay the regular fee for such a job, she is obligated to finish making the hamantashen (Chazon Ish, B.K. 22:2).



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After the *Eigel*, when Hashem told Moshe that He was going to send the *malach* Michael to accompany Klal Yisrael instead of the *Shechinah*, Moshe rejected Michael and sent him away, saying: **הָאֵל אֵין פְּנִיךָ הַלְכִים אֶל תַּעֲלֵנוּ מִזֶּה** (*Shemos* 33:15). After Moshe passed away, Michael did come to guard Klal Yisrael, as indicated in *Sefer Yehoshua*. The *parshah* hints that when Moshe disappears, Michael arrives:

1. The “hidden” letters of Moshe’s name are **האין**, which total 101—the *gematria* of **חינאל**:

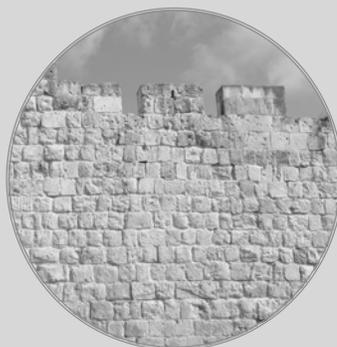
- ח
- ש
- ה

So Michael is in the part of Moshe that is hidden.

2. 101 is also the number of *pesukim* in *Parshas Tetzaveh*. During the *parshah* in which Moshe is not mentioned, Michael is there. (*Bnei Yisasschar*)

3. The words Moshe spoke, **וְאֵין מַחְנֵי נֹא מְסַפֵּר**, also refer to the *malach* Michael. (*Gra*)

THIS DATE IN JEWISH HISTORY



The 15th of Adar is known in Israel as **פורים דמוקפין**, and in many other places as “Shushan Purim.” It is the day after the Jews of Shushan were allowed to exact extra revenge from their enemies, and was set aside for joy, celebration, and gratitude to Hashem. The special designation was given to all walled cities—from the times of Yehoshua bin Nun, out of *kavod* to Yerushalayim—even though Shushan itself, despite being walled, was not walled from the days of Yehoshua bin Nun. Yerushalayim is the only city known to definitely qualify for this standard, while some other cities, like Teverya, are a *safek*, and keep both the 14th and 15th of Adar as Purim.

Today is also the day the *navi* Yechezkel prophesied the destruction of Egypt by Babylon.

HALACHAH

Shabbos Candles

תְּצַוֶּה... שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד

"Command...pure oil, pressed for light, to kindle flames always" (*Shemos 27:20*)

Baal Haturim: תְּצַוֶּה is the same *gematria* as "women are commanded," נֵר תָּמִיד is the same *gematria* as "on Shabbos."



What is the mitzvah of *neiros Shabbos*?

Neiros Shabbos are intended to provide light in the living quarters of one's house on Shabbos, specifically at the *seudah*. It is a mitzvah under the category of *oneg Shabbos*. Unlike other customs done for *oneg Shabbos*, we make a *brachah* on the Shabbos candles, because Chazal designated it as a specific mitzvah.

In the days of Chazal, a house without Shabbos candles was dark. Today, the primary illumination in a home is provided by electric lights; what is the purpose of the Shabbos candles?

Ashkenazim hold that any additional light in the home counts toward the mitzvah of *neiros Shabbos*, and one can make a *brachah* on it. Sephardim hold that additional lights do not get a *brachah* (a woman lighting in a room with other candles already lit should not say a *brachah*) and therefore the primary mitzvah of *neiros Shabbos* is fulfilled by the electric lights. They must be turned off, and turned on *l'kavod Shabbos* before lighting, in order to be able to say a *brachah*.

Ashkenazim should also do so. In some homes, the men do it, in order to participate in the mitzvah. Rav Shlomo Zalman Auerbach went so far as to say that when Shabbos immediately follows Yom Tov, electric lights should be set to go on and off on a Shabbos clock, and one should have in mind when they go on that it is *l'kavod Shabbos*.

The *Mishnah Berurah* implies that the mitzvah is also to create a festive ambiance at the *seudah*.

What prayers does one say after lighting?

Chazal tell us that the mitzvah of *neiros Shabbos* brings *shalom bayis* and children who are *talmidei chachamim*, so many women *daven* for these things right after lighting. Some do not because personal requests are forbidden on Shabbos, and they have already accepted Shabbos. Others say it as a *tefillah*, not a request.

Who is responsible to do the mitzvah?

Like all mitzvos, the obligation falls on the man of the house. Women customarily do it as partners with their husbands, for several reasons: *Shulchan Aruch* says it is because women are generally at home more often, and responsible for the overall running of the home. *Mishnah Berurah* notes that women dimmed the "light of the world" with the *eitz hadaas* and can rectify it by lighting Shabbos candles. The *Mishnah* in *Bameh Madlikin* also says that women can die in childbirth because of a lack of care for lighting *neiros Shabbos*. *Mishnah Berurah* and Rabbi Akiva Eiger note that this applies just to the lighting, but the men should do everything else, including the setting up of the candles.

Where should the candles be lit?

The *Mishnah Berurah* is clear that there must be light in every room in which it is needed, and this is included in the mitzvah. Therefore, any lights left on for Shabbos should be turned on specifically after *plag haMinchah*, with intent *l'kavod Shabbos*.

The main mitzvah, and the *brachah*, was set on the lights at the *seudah*. The *Mishnah Berurah* implies that the candles should be literally on the table; but the Arizal says they should not—they should be south of the table, like the arrangement of the *Menorah* and *Shulchan* in the Beis Hamikdash. There are varying *minhagim*, but all agree the *neiros* must be close enough to the table to have an effect on it.

What should one do in a hospital or hotel?

Many *poskim* do not approve of lighting in a common lobby or dining area, because the Shabbos candles must be in one's own living quarters, not public areas. Most hotels and all hospitals will not allow flames in private rooms, and to do so in violation of the policy is *gezel* and *mitzvah haba b'aveirah*. One should bring along a nightlight or Shabbos lamp and turn it on. An incandescent light bulb is a *ner*; fluorescent and LED are not, but most *poskim* say one is *yotzei* with it because the mitzvah is light, not *neir*. One should not designate the bathroom light as Shabbos *neir*, because it is forbidden to do a *davar bazui* in front of Shabbos *neiros* (diapers should not be changed in the same room as burning Shabbos candles). When a woman is in the hospital and her husband is home, he should light with a *brachah*, because women without a private room likely have no mitzvah to light anyway. Most women will light in the common room without a *brachah*, and Rav Shlomo Zalman defends this practice. The electric light over the bed should be turned on *l'kavod Shabbos*, after *plag haMinchah*.

THE LAST WORD

A one-liner worth remembering

"TOMORROW IS THE BUSIEST DAY OF THE WEEK!"

—Spanish proverb



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