

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
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פרשת תצוה
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ISSUE #78

RABBI YITZCHOK
HISIGER, EDITOR

DESIGN & LAYOUT:
MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

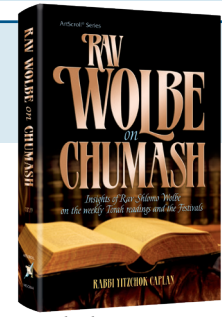
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

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

PARASHAH

THE PERFECT CHESSED

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan



להעלות נר תמיד.

To kindle the lamp continually (27:20).

Parashas Tetzaveh begins with the commandment to light the Menorah in the Beis HaMikdash each evening.

What is the purpose of this mitzvah? Does Hashem need us to illuminate the darkness for Him?

The Midrash (Shemos Rabbah 36:2) answers this question with a *meshal*:

A blind man was once walking with a friend. The friend turned to the blind man and said, "Hold on to me and I will lead you."

Once they entered the house, the friend asked the blind man to light a torch for illumination, "so that you will not feel indebted to me for leading you."

The friend symbolizes Hashem, and the blind man represents the Bnei Yisrael, who "groped in darkness" when they committed the sin of the golden calf. Despite their transgression, Hashem continued to lead them through the desert with the pillar of fire. Once the Bnei Yisrael began building the Mishkan, Hashem commanded Moshe to light the Menorah. This way,

the Bnei Yisrael would, so to speak, illuminate the Mishkan for Hashem just as He illuminated the way in the desert for them.

Rav Yerucham Levovitz commented that we

learn from this Midrash how to perform a perfect act of *chessed*. After helping another person, the benefactor should ask the beneficiary for a small favor. No one likes to feel indebted, and asking for a small favor will prevent the beneficiary from feeling indebted to the one who performed the *chessed*.

Often, we assist others and decline any remuneration. Whether or not we accept the payment, we have performed the mitzvah of *gemillus chassadim*. At times, a complete *chessed* entails not accepting money, while at other times a complete *chessed* neces-

sitates accepting payment. By accepting a person's money or favor in return for the *chessed* you have done, you are allowing him to express *hakaras hatov* and freeing him from the burden of feeling indebted to you.



Rav Yerucham Levovitz

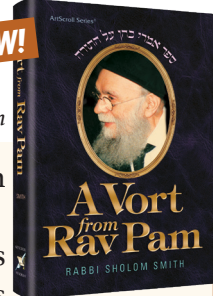
**NO ONE
LIKES
TO FEEL
INDEBTED.**

PARASHAH

RETURNING SEFARIM

A Vort from Rav Pam by Rabbi Sholom Smith

NEW!

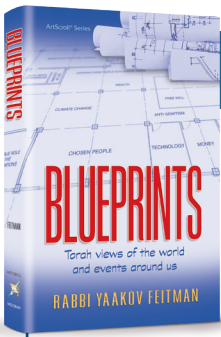


The Shulchan Aruch (Orach Chaim 155) devotes an entire chapter to the topic of giving the proper honor and respect to a *shul* or *beis medrash*, just as there was a requirement to do the same for the Mishkan.

The Mishkan was a place of great sanctity, and so too must the "miniature sanctuaries" of our time — the *shuls* and *batei medrash* — be places where one can experience the presence of the Shechinah.

An often overlooked aspect of this requirement is the obligation to keep the *shul* neat by returning *siddurim*, *Chumashim*, and *continued on page 2*

ARTSCROLL ARTS
PUBLICATIONS



PERSPECTIVE

RELY ON HASHEM

Blueprints by Rabbi Yaakov Feitman

A young man who was about to look for a shidduch decided to leave yeshivah, but first approached Rav Elya Lopian for a berachah. "Why are you leaving your Gemara?" the tzaddik inquired gently.

"Because I will need to support my wife and children, rebbi," the young man responded eagerly.

"And who says you will find a wife?" Rav Elya Lopian followed up.

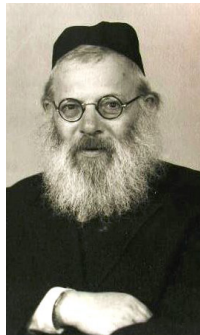
The bachur was shocked. "Rebbi, the Ribbono Shel Olam will help! Why is the rebbi singling me out?"

The mashgiach continued his interrogation. "And who says that you will have children?" he demanded.

"Oy, I came for a berachah and the rebbi is cursing me. What did I do wrong?"

Now Rav Elya took the quivering bachur's hands in his own and explained: "You turn to Hashem for a shidduch and you look to Him to grant you children, but when it comes to the hundred ruble you will need for your parnassah, you feel that this is beyond Him!"

Whichever way one resolves the bitachon versus hishtadlus conundrum, it is crucial for us to remember that Hashem is in charge.



Rav Elya Lopian

RETURNING SEFARIM

continued from page 1

other sefarim after using them. It is unfortunate that some people take this lightly, leading to a serious loss of respect for the House of Hashem.

The Chofetz Chaim writes in Ahavas Chesed (part 2, §22:3,4) about the mitzvah of lending objects to other people, which includes lending sefarim. He further notes the obligation of the borrower not to violate the conditions upon which the item was loaned and to return it in its proper time and place. This rule can be applied to the publicly owned sefarim of a shul or beis medrash; they must also be returned to their proper place after use.

In our time, we have been blessed with the easy availability of sefarim covering all parts of the Torah. Today, many shuls and yeshivos have extensive libraries numbering in the hundreds or even thousands of volumes. This is a very recent phenomenon.

Rav Pam recalled that in his early years of teaching in Torah Vodaath, even many basic sefarim were not available. His colleague, Rav Yitzchak Karpf, owned the only copy of the classic work

Kovetz Shiurim, and the other members of the teaching staff were afraid to even touch its already yellowed, brittle pages. The love and reverence that people felt for a sefer did not permit them to leave it lying around after use.

[Once, Rav Shlomo Heiman put down a volume of the Rashba after

studying it for a while. A student came over and said, "Does the rosh yeshivah need the Rashba?" Rav Shlomo looked at him and replied, "I'm not looking at the Rashba now..." He refused to say that he didn't "need" it.]

Today, it is unfortunately commonplace to find stacks of sefarim lying all over the shul or beis medrash, and this shows a lack of respect for



Rav Shlomo Heiman



Rav Avrohom Pam



Rav Yitzchak Karpf

THE "MINIATURE SANCTUARIES" OF OUR TIME — THE SHULS AND BATEI MEDRASH — MUST BE PLACES WHERE ONE CAN EXPERIENCE THE PRESENCE OF THE SHECHINAH.

their sanctity and that of the institution itself.

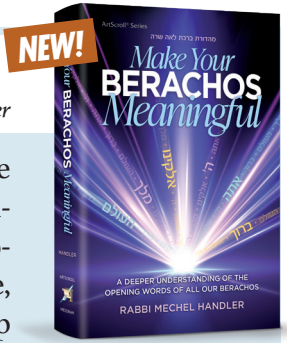
Furthermore, when a person fails to put away the sefarim he uses, it causes bittul Torah d'rabbim when others search for that sefer and cannot find it. This can be very

frustrating. Some people erroneously think that a shul's sefarim can be considered their own. Thus the only copy of a popular commentary on Chumash Shemos, for example, remains hidden in someone's shtender until Chumash Vayikra is read. Then it miraculously returns to the shelves and the Vayikra volume disappears...

By properly honoring our miniature sanctuaries, we will be zocheh to bask in the sanctity of the third Beis Hamikdash, may it be built speedily and in our days.

A NOT-SO-SIMPLE CUP OF COFFEE

Make Your Berachos Meaningful by Rabbi Mechel Handler



Using an example from everyday life, Rav Tzvi Meir Zilberberg describes how we can awaken in ourselves the proper thoughts and feelings by instilling proper *kavanah* into the *berachos* we recite.

Many of us start the day with a cup of coffee. When you take that cup of coffee in your hand, think for a moment and say to yourself, “Hashem put thousands of people to work on my behalf, so that I should be able to drink this cup of coffee. [See *Berachos* 58a, which describes how Adam had to work for his bread — while for us, the table is all set.] Hashem arranged for people to plant and grow coffee beans, grind them into coffee, produce sugar, process milk, manufacture the coffee mug, pay for the rabbinic supervision, transport the coffee, market it, advertise it, distribute it, and so on — not to mention the people who built the house where I’m sitting and drinking my coffee.



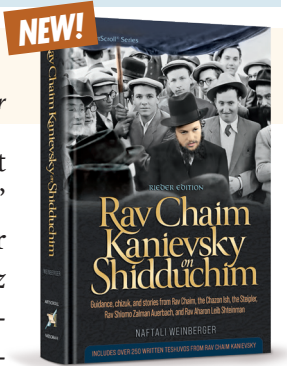
Rav Tzvi Meir Zilberberg

All this came to my doorstep from the four corners of the earth, and Hashem brought about all these components, and all this activity, just for me, so that I can enjoy this cup of coffee right now. And what a *chessed* it is that He gave me a healthy body and mouth with which to enjoy it, and not a feeding tube or IV drip, *lo aleinu!*”

By engaging your mind and heart in this type of contemplation, you will acquire a totally new outlook on life, and your *berachos* will be transformed into something much more meaningful. Now, when you hold the cup of coffee and say the word “*baruch*,” you will be declaring that this cup of coffee comes from Hashem, the Source of all blessings. It is a gift from *Hakadosh Baruch Hu* that demonstrates His deep love for you. 📖

RAV ISSER ZALMAN'S SHIDDUCH

Rav Chaim Kaniewsky on Shidduchim by Rabbi Naftali Weinberger



Rav Isser Zalman Meltzer (1870-1953) was one of the leading *gedolei Yisrael* before and after the Second World War. He studied at the Volozhiner Yeshivah under the *Netziv* and Rav Chaim Soloveitchik, where he was recognized as one of the most outstanding *talmidim*.

During his engagement to Baila Hinda Frank, an orphaned daughter of the legendary *tomech Torah* R' Shraga Feivel Frank, Rav Isser Zalman, who was then learning at the *Chofetz Chaim's yeshivah* in Radin, contracted tuberculosis and was forced to return to his parents' home in Mir. He informed the *kallah's* family of his illness and as-



Rav Isser Zalman Meltzer

sured them that he fully understood if they chose to break the *shidduch*.

The *kallah's* family sent money to Rav Isser Zalman to pay for medical treatment and, at the same time, they pressured the *kallah* to break the *shidduch*. She refused, despite the doctors' predictions that the patient would probably not live more than another year. As family members continued to pressure her, the *kallah*, accompanied by her mother, traveled to Radin to seek the *Chofetz Chaim's* guidance. The *Chofetz Chaim* told them, “There are people who are healthy, and there are people who are not

healthy but who live long.” It was clear that the *Chofetz Chaim* was saying that Rav Isser Zalman would live long despite his health challenges.

They married, and although he suffered from a variety of ailments, Rav Isser Zalman lived until age 83. His righteous *rebbetzin* bore him wonderful children, including Channah Perel, wife of Rav Aharon Kotler. And his *rebbetzin* transcribed his difficult-to-read notes to prepare them for publication. And that is how we have the seven-volume classic on *Rambam, sefer Even HaAzel*. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

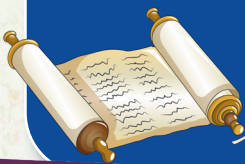
FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 א	13 ב	14 ג	15 ד	16 טו	17 טז	18 יז
Chagigah 3	Chagigah 4	Chagigah 5	Chagigah 6	Chagigah 7	Chagigah 8	Chagigah 9

THIS WEEK'S MISHNAH YOMI SCHEDULE:

FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 א	13 ב	14 ג	15 ד	16 טו	17 טז	18 יז
Peah 6:1-2	Peah 6:3-4	Peah 6:5-6	Peah 6:7-8	Peah 6:9-10	Peah 6:11-7:1	Peah 7:2-3

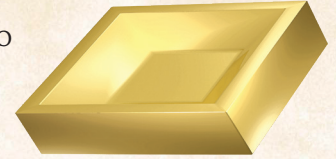


Parashah for Children

פרשת תצוה

12 Stones

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.



FASCINATING FACTS

The word שֹהָם, "shoham," has three Hebrew letters — shin, hei, and mem. These are the same letters as in the name "Moshe" and in the word "Hashem." The names of the twelve shevatim were inscribed on the stones. The Shoham stones symbolized the close relationship between Hashem, Moshe, and the Jewish people.



How did the Urim V'Tumim answer questions?

Sometimes the king or the nation had an important question they needed Hashem to answer. Questions like: Should we go to war or not? How do we divide Eretz Yisrael among the shevatim?

They would ask the Kohen Gadol the question. He would look down at the Choshen, and certain letters would light up. Hashem would let the Kohen Gadol know how to read the order of the letters that he saw. The Kohen Gadol would tell everyone what Hashem answered.

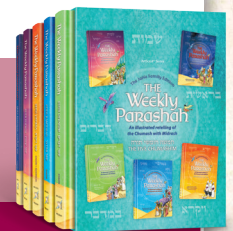
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Yisro:

What were the names of Aharon Hakohein's four sons?

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*.



The winner of the Parashas Yisro question is: ELI MAYERFELD, Lakewood, NJ

The question was: On which day of which month was the Torah given to the Bnei Yisrael?
The answer is: There is a disagreement about when the Torah was given, on the sixth day of Sivan or the seventh.