

AT THE ARTSCROLL SHABBOS TABLE

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

ILLUMINATING THE WORLD

The Torah Treasury by Rabbi Moshe M. Lieber

להעלות נר תמיד.

To kindle the lamp continually (27:20).

The *Midrash (Shemos Rabbah 36:2)* comments that Hashem says, "It is not that I need your light. Rather, I want you to light [the *Menorah*] for Me as I lit [your way] for you." This, continues the *Midrash*, is analogous to a sighted person who walked with a blind man. The sighted person said, "Let me support you and help you along the way." When they arrived at their destination, the sighted person said to his blind friend, "Could you please turn on the lights for me?"

The sighted person is of rare quality. Not only does he take care of his blind friend, but he also asks for his help as if he were the dependent one in order to spare his friend the painful feeling of dependency.

This is exactly how Hashem treats His nation, *Klal Yisrael*.

He illuminates the world on behalf of its inhabitants and provides them with all their needs, yet He allows people to feel that are helping Him by lighting the *Menorah*.

According to the *Baal Shem Tov*, this concept is the key to understanding a perplexing verse in *Te-hillim (62:13)*: "*Ulecha Hashem chased ki atah seshaleim l'ish kemaaseihu* — And Yours, O L-rd, is kindness, for You repay each man according to his deeds." If Hashem rewards man according to what he deserves, why does the verse refer to this as an act of Divine kindness?

The answer is that we have no right to expect reward even for the good deeds that we do.

Could we have per-

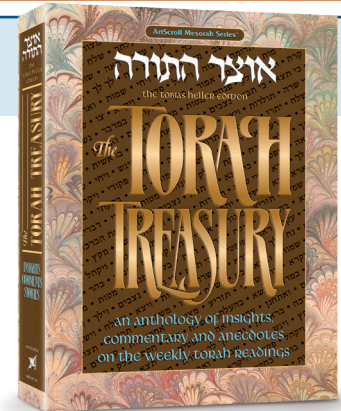
formed those deeds if Hashem had not granted us life, ability, strength and resources?

Without Him, we would not even be able to lift a finger. Accordingly, even when Hashem repays each man according to his deeds, it is an act of kindness on His part. He allows us to feel that our deeds were a service to Him, when in truth whatever we do is only because He empowers us to do it (*Taam V'Daas*).

Rav Elya Meir Bloch focuses on a different aspect of the *Midrash*. Although Hashem provides us with illumination, He wants us to do our part as if it were dependent on our efforts. So it is in all areas of life. Although we know that the truth of Torah and Hashem will eventually triumph, we must never tire of our own efforts to build and plant outposts of Torah to the best of our ability.

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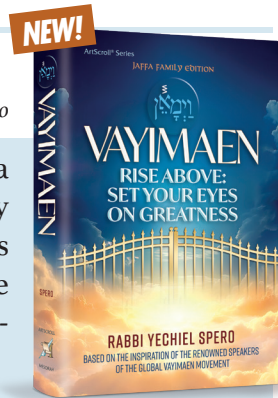
The *Gemara (Menachos 99b)* teaches that even if one merely read the *Shema* morning and evening, he has fulfilled the obligation that "*This Book of the Torah shall not depart from your* continued on page 3



Rav Elya Meir Bloch

THIS WEEK'S ISSUE IS DEDICATED BY THE FRIEDMAN FAMILY
IN MEMORY OF ALL OUR FALLEN CHAYALIM

MESORAH HERITAGE FOUNDATION



In 1986, soon after Apple let him go, Steve Jobs purchased a small computer manufacturer, Pixar. In 2000, he moved the company to a former canning plant. Originally, there were supposed to be three buildings within the plant, with separate offices for the various types of professionals employed by Pixar. But Jobs immediately scratched that plan. Instead of three buildings, he chose to have a single large space, with an atrium at its center.

“The philosophy behind this design is that it’s good to put the most important function at the heart of the building. Well, what’s our most important function? It’s the interaction of our employees. That’s why Steve put a big empty space there. He wanted to create an open area for people to always be talking to each other,” explained Ed Catmull, the president of the company.

To make this happen, Jobs shifted the mailboxes, the meeting rooms, the cafeteria, the coffee bar, and the gift shop to the center of the building.

Jobs, who later sold the company for \$7 billion, understood the importance of teamwork, of getting different cultures to collaborate, of the strength found in numbers.

The Gemara (Succah 52b; Kiddushin 30b) gives the ultimate strategy to use when one becomes involved in a *nisayon* of *shemiras einayim*. “*Im paga becha menuval zeh mashcheihu l’veis hamidrash.*”

If one is walking in the street or the marketplace and “*menuval zeh,*” this despicable one, i.e., the *yetzer hara*, meets him and challenges him to sin, one should drag him to the *beis midrash*. That is how he will be able to overtake that powerful *yetzer hara* of *shemiras einayim*.

Rav Chaim Shmulevitz (*Sichos Mussar, Shaarei*

Chaim ed., #71) explains: When a person is walking the streets by himself and he feels alone in This World, he is vulnerable and the *yetzer hara* has the capability to attack him with a vengeance.

Thus, the Torah relates, “*Vayivaseir Yaakov levado* — And Yaakov was left alone” (*Bereishis* 32:25). It was specifically when Yaakov was left by himself that the *yetzer hara*, the *sar shel Eisav*, chose to confront him and fight with him through the night, until the rise of dawn. At that moment, he was away from his family, away from his home, away from his friends. Utterly alone. This was the optimal moment for the *sar shel Eisav* to attack.

**THEY
WILL
HELP
PROTECT
YOU IN
YOUR
BATTLE.**

When a *Yid* is alone in the street, that’s when the *menuval* pounces, which is the reason the Gemara tells us to drag the *menuval* to the *beis midrash*. Because not only will we be able to glean from others’ *chiddushim* there, but that is also where we will find a good *chevrah*. That is

where we will find good friends. That is where we will be surrounded by good people.

And that is the safest place to be when battling the *yetzer hara*.

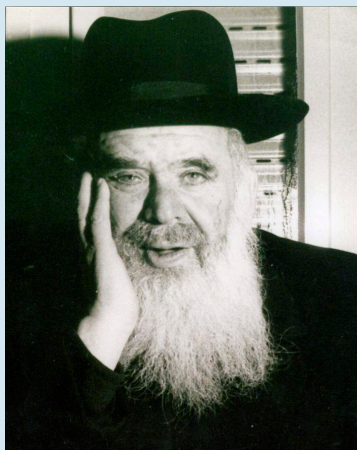
For when a person feels alone, the challenges are much greater.

This is an excellent piece of advice.

Surround yourself with a wholesome group of friends, likeminded friends who wish to grow along with you. They will help protect you in your battle.

They will give you the encouragement and *chizuk* you need to overcome anything that stands in the way of bringing *kedushah* into your life.

Strength is found in numbers. 📖



Rav Chaim Shmulevitz

THIS WEEK'S DAF YOMI SCHEDULE:

FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
24 יב	25 יג	26 יד	27 טו	28 טז	29 יז	1 יח
Bava Kama 114	Bava Kama 115	Bava Kama 116	Bava Kama 117	Bava Kama 118	Bava Kama 119	Bava Metzia 2

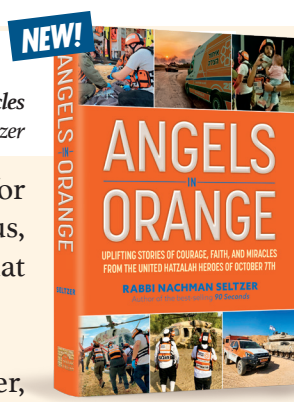
THIS WEEK'S MISHNAH YOMI SCHEDULE:

FEBRUARY / אדר א'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
24 יב	25 יג	26 יד	27 טו	28 טז	29 יז	1 יח
Nedarim 2:4-5	Nedarim 3:1-2	Nedarim 3:3-4	Nedarim 3:5-6	Nedarim 3:7-8	Nedarim 3:9-10	Nedarim 3:11-4:1

HOLY MISSION

Angels in Orange – Uplifting Stories of Courage, Faith and Miracles from the United Hatzalah Heroes of October 7th by Rabbi Nachman Seltzer



A *rebbe* related how a student from his *yeshivah* who was called up as a reservist in the Givati unit called him and told him the following amazing story:

“Last night during the fighting, I found myself in the war room. The commander there came up to me and said, ‘I have a mission for you.’

“I was intrigued and curious.

“You’re religious, right?”

“I nodded.

“Good. Please go and pray.’

“I was completely taken aback. The commander was a nonreligious guy from Tel Aviv — not the kind of person I would have expected to be asking me to go and *daven*. Seeing how surprised

I was, the commander explained.

“The situation is very serious and we need *tefillot*. There are multiple armored troop carriers that have broken down and are stuck in

an exposed area in Gaza. We haven’t been able to fix them, and this could turn into a catastrophe very quickly. Please pray that we will be able to fix them or that Hamas won’t attack now. This is an emergency!”

“I NEED YOU HERE TO PRAY!”

“Of course, I agreed to go and pray for the troops. I left the war room and found a more private spot and began *davening*.

“Hashem,’ I implored, ‘those soldiers are Your sons. Please have mercy on them and save them from our enemies.’

“I tried my best to give it my all.

It was hard for me to focus, but I did what I could.

“Fifteen minutes later, I returned to the war room. As I walked through the door, I asked Hashem to accept my prayers, though they hadn’t come easily to me. The moment I entered the room, the commander approached me. His eyes were shining with happiness.

“You don’t understand what happened here! A minute after you left to go and pray, the first troop carrier was fixed. Shortly after that, we were able to fix the next one, and now they are all ready to continue fighting.’

“Then he uttered a line I will never forget.

“You aren’t going back into Gaza. I need you here to pray!”

ILLUMINATING THE WORLD continued from page 1

mouth” (Yehoshua 1:8). [The *Gemara*, cautions, however, that this should not be widely taught, lest it be used as a pretext to refrain from learning.] This seems strange. How can the few minutes one takes to recite the *Shema* twice daily be deemed equivalent to Torah study “day and night”?

Our verse provides the answer. The Torah enjoins us to kindle the lamp continually, yet in reality it takes the *kohein* but a few seconds to do so. Nevertheless, since it remains lit the entire time as a result of the *kohein*’s act, the Torah deems it as if the *kohein* constantly lit it. Likewise with regard to our connection to Torah. One who recites *Shema* with intensity and

reverent concentration ignites in his heart at that moment a fire of love for G-d and His Torah that burns constantly, day and night (*Chiddushei HaRim*).

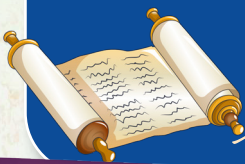
There are many homiletical interpretations of the words *lehaalos ner tamid*, to kindle the lamp continually. Rav Avraham Yaakov of Sadigura says that the way to keep the flame of the Jewish soul kindled is to focus on something that must be done *tamid*, continually, namely *Shivisi Hashem lenegdi somid* – I have set Hashem before me continually (*Tehillim* 16:8).

Maayana Shel Torah adds that a Jew must see to it that the flame of Torah burns constantly and brightly in his heart and soul, so that it illuminates his life even in times of spiritual darkness.

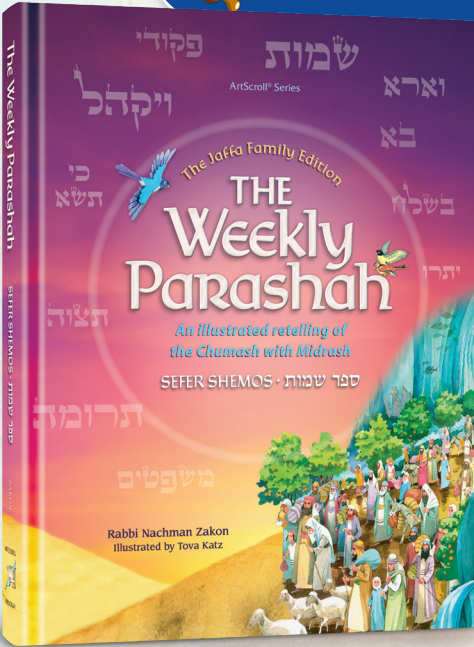
This week’s Yerushalmi Yomi schedule:

FEbruary /
אדר א

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
24 טו Terumos 53	25 טז Terumos 54	26 יז Terumos 55	27 יח Terumos 56	28 יט Terumos 57	29 כ Terumos 58	1 כא Terumos 59



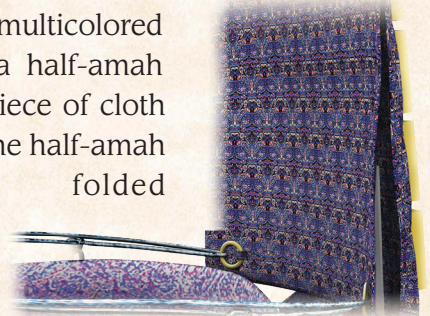
Parashah for Children



פרשת תצוה

The Choshen

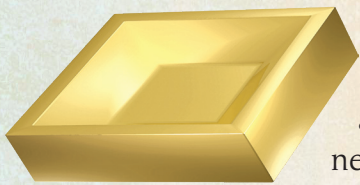
Choshen. In the Kohen Gadol's chest was the Choshen. It was a piece of multicolored cloth, one amah long and a half-amah wide (about 2 feet by 1 foot). The piece of cloth was folded over to make a square, one half-amah by one half-amah. The inside of the folded cloth was like a pocket. Inside they put the Urim V'Tumim. The Urim V'Tumim had the secret holy Name of Hashem written on it.



The Choshen, with its Urim V'Tumim, could answer questions put to it by the Kohen Gadol or the king. The Name of Hashem inside gave the Choshen the power to do that.

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.



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THE WEEKLY QUESTION

Question for Tetzaveh:

After the destruction of the Beis HaMikdash, what did Rebbi Eliezer see on the Tzitz in Rome?

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 Parshas Yisro question is: YAAKOV ZEV RAND, Chestnut Ridge, NY



The question was: What were the qualifications of a good judge that Yisro gave Moshe?
The answer is: Yisro advised Moshe that they should 1) be good leaders, 2) be wealthy people who cannot be paid off to make a false judgment, 3) be afraid of Hashem, not of people, 4) be honest, 5) and not be interested in money. They should look at money as not important.

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