

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
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פרשת צו-פרה
כ' אדר ב' תשפ"ד

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RABBI YITZCHOK

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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

AFLAME IN HIM

The Torah Treasury by Rabbi Moshe M. Lieber

ואש המזבח תוקד בו.

And the fire of the Altar shall be kept aflame on it (6:2).

The father of Rav Yehudah Aryeh Leib Alter, the *Sefas Emes*, died when he was a young child and he was raised by his grandfather, the *Chiddushei HaRim*. The grandfather would test the young boy on his studies every week. When they reached this verse, the young Leibel explained, "*Vaish hamizbeich tukad bo - And the fires of the Altar shall be kept aflame in him* — in the heart of the *Kohen*."

This is reflected in the statement of a *Mishnah* (*Avos* 5:7). We are told that among the ten miracles that occurred in the *Beis HaMikdash*, "The rains (*geshamim*) did not extinguish the fire on the Altar pyre."

The word *geshamim* may also be read as *gashmiyim*, physical or mundane. The fact that the *Kohanim* partook of the flesh of the offerings in no way diminished the fire of the Altar that burned

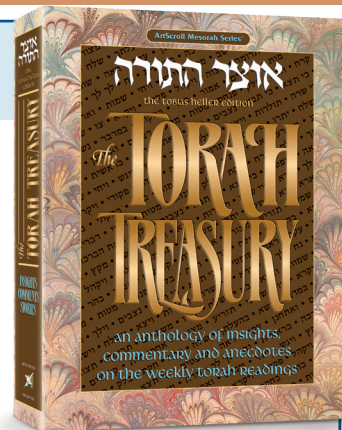
in their hearts. On the contrary, explained the *Sefas Emes*, even the physical was elevated through the sanctified heat and warmth of that flame.



The Sefas Emes

Rav Chaim of Volozhin offers a similar comment on the *Mishnah*:

No matter what challenges a person may face, he must always be sure that the torch of his commitment to Torah burns strongly. People often claim that their need for sustenance stands in the way of their serious involvement in Torah study. The lesson of this miracle in the *Beis HaMikdash* is that one's physical needs and desires, his *geshem*, must never, G-d forbid, hamper his spiritual pursuits. 📖



PARASHAS
PARAH

TWO EXTREMES

Around the Year with Reb Meilech from Rav Elimelech Biderman written by Yisroel Besser

How does a person actually become pure?

The *pasuk* describing the process of the *parah adumah* states, "*Velakach hakohein eitz erez v'eizov - The Kohen shall take a piece of cedar wood and hyssop*" (*Bamidbar* 19:6).

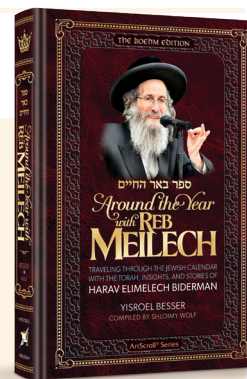
Rashi tells us, "The cedar is the loftiest of all the trees, and the hyssop, the lowliest of all — a symbol that one who has become haughty should lower himself like the hyssop."

If the person is already haughty, then why must the cedar be brought? Isn't the *eizov* sending the message of humility and lowliness? Why is the *eitz erez* included?



Rav Elimelech Biderman

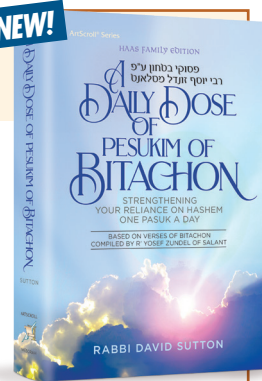
The answer is that both are necessary. The *Baal Shem Tov* explained that the *eizov* is continued on page 2



THIS WEEK'S ISSUE IS DEDICATED IN MEMORY OF YITZCHOK YOSEF BEN NAFTALI CHAIM — JOSEPH ORBACH Z"l
NIFTAR 25 ADAR ALEF

MESORAH HERITAGE FOUNDATION

NEW!



Bitchu b'Hashem adei ad, ki b'Kah Hashem tzur olamim.
Trust in Hashem forever, for in G-d, Hashem, is the strength of the worlds.

Why do some people lack *bitachon*? The reason, in some cases, explains the *Chovos HaLevavos* (*Shaar HaBitachon*), is that they don't understand G-d properly.

They don't understand His power. Nor do they know that Hashem Himself commanded us to trust in Him.

In the *pasuk* about *maaser* (*Malachi 3:10*), Hashem tells us to give away a tenth of our income and trust Him to ensure that we will not have only what we need, but that the giving of *maaser* will bring us blessing. "*Uvchanuni na bezos — Test me with this,*" Hashem tells us.

The *Chovos HaLevavos* cites this *pasuk* as one that commands us to have *bitachon*.

The other proof he brings comes from our verse in *Yeshayah*, which tells us, "*Bitchu b'Hashem — Trust*

HE TOLD US TO RELY ON HIM. HE COMMANDED IT.

in Hashem." Together, these two *pesukim* teach us that there's no reason to weigh and measure whether we deserve Hashem's help. He told

us to rely on Him. He commanded it.

Rabbeinu Yonah (*Mishlei 3:26*) adds that when David HaMelch calls Hashem "*tzur olamim, the strength of the worlds,*" it means that He is able to do anything. Trust in Hashem "*adei ad, forever,*" tells us that Hashem created this world and the Next World. Everything is in His control.

There's no realm outside of His moment-by-moment supervision.

The *Gemara* (*Menachos 29b*) explains that Hashem *continued on page 3*

TWO EXTREMES *continued from page 1*

meant to remind a person of his limitations, but this message comes with a risk, because the *yetzer hara* challenges a person, reminding him of his past sins and persuading him that he is really lowly and unworthy.

"*You're tamei. You're worthless. You're too dirty to have a place,*" *Reb Meilech says quietly. "There's no way you can ever become pure again. It's what the yetzer hara tries to tell a person."*

He pounds the table suddenly. "And it's the greatest lie in the world!"

To counter his argument, we bring the *erez*, symbol of pride. A *Yid* — even a *Yid* who has become impure — must remember who he is and stand tall.

The Tchebiner Rav would quote his father, the *Kochav M'Yaakov*, who said that there were two sorts of people, each one at a different point in their journey. As much as he found an "*alter baal gaavah,*" an old,

arrogant man, to be worthy of compassion, so did he appreciate a "*shtoltzer bachur,*" a young man with spirit and confidence.

A *bachur* who lacks that spirit, he would explain, will quickly be brought to despair, as the *yetzer hara* is easily able to persuade him of his worthlessness. The *bachur* must be filled with the holy pride that comes with knowing how valuable and cherished his every action is.

For an older person, however, this pride serves no purpose, and the *gaavah* is the *yeitzer's* way of making him complacent, convincing him that he has already accomplished so much and he can rest easy. For him, the lowliness would be beneficial.

The *parah adumah* includes both the *erez* and the *eizov*, the extremes that remind a person seeking purity that both are tools that, when used correctly, can allow a person to rise so high. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

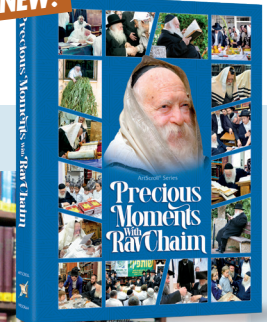
MARCH-APRIL / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 כ	31 כה	1 כב	2 כג	3 כד	4 כה	5 כו
Bava Metzia 31	Bava Metzia 32	Bava Metzia 33	Bava Metzia 34	Bava Metzia 35	Bava Metzia 36	Bava Metzia 37

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MARCH-APRIL / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 כ	31 כה	1 כב	2 כג	3 כד	4 כה	5 כו
Nedarim 10:8-11:1	Nedarim 11:2-3	Nedarim 11:4-5	Nedarim 11:6-7	Nedarim 11:8-9	Nedarim 11:10-11	Nedarim 11:12 - Nazir 1:1



An elderly man, leaning on his cane, comes to Rav Chaim's house. His back is bent, and every step is hard. He has a question, and he has come to ask it *davka* because he walks so slowly.

He sits down in Rav Chaim's room and tries to catch his breath. "I was a child, and now I'm old," he says. "Oy, how old I am! I don't have the strength to come and go as I used to. It's hard for me to leave my house. I can't go to daven in shul three times a day because it's too hard for me to get to the shul and home again. I can do it only once a day. Which *tefillah* should I go to? Should I daven Shacharis in shul, or Minchah and Maariv?"

"Why don't you make a minyan



in your house? If you ask people, they'll come to your house to daven. I also asked for a minyan in my house, and we daven here every day, Shabbos and weekday."

The elderly man is surprised at Rav Chaim's *anavah* (humility). It is as if Rav Chaim sees no difference between himself and others. It is as if the minyan in Rav Chaim's house is just a minyan for an old man, nothing more!



THE KOL YACHOL

continued from page 2

promises to be a refuge for anyone who relies on Him, in this world and the next.

This message is conveyed by our *pasuk's* use of the *Yud* and *Hei* Name of Hashem. This world was created with a *Hei*, and the Next World was created with a *Yud*.

Knowing that the two worlds were created with just the two letters of G-d's Name, we can begin to imagine how powerful G-d is! He can create rainforests and killer whales and galaxies, and the smallest, most delicate flower as well. And He created *Olam Haba*, which is forever and ever. We can feel safe and secure knowing that

we are completely in the hands of this All-Powerful G-d.

Referring to our *pasuk*, the *Tanna D'Vei Eliyahu* (18) says, "Can anyone guarantee consistent food and satiation in this world? Or in the Next World? Hashem says, 'I took you to Me. Everything is Mine. Everything is My handiwork. And I am the One Who sustains everything.'"

Hashem speaks to us. He says, "Rely on Me." Then He assures us that we can do so without any reservation, because "I am the *tzur olamim*, and I created both of those worlds with just the two letters of My Name."

He leaves us with no doubt: No matter who we are, we are meant to

trust in Hashem alone.

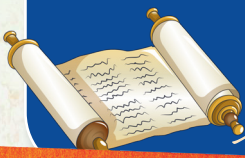
RECAP:

- The *Chovos HaLevavos* says that people who do not have *bitachon* in Hashem do not understand that He is All-Powerful and capable of doing anything.
 - Hashem's all-inclusive power is demonstrated by the fact that He created this world and the Next World, all with two letters of His Name.
 - Hashem commands us to rely on Him.
- Make "Hashem can do anything" your go-to motto when facing a difficult situation that has no obvious solution.

This week's Yerushalmi Yomi schedule:

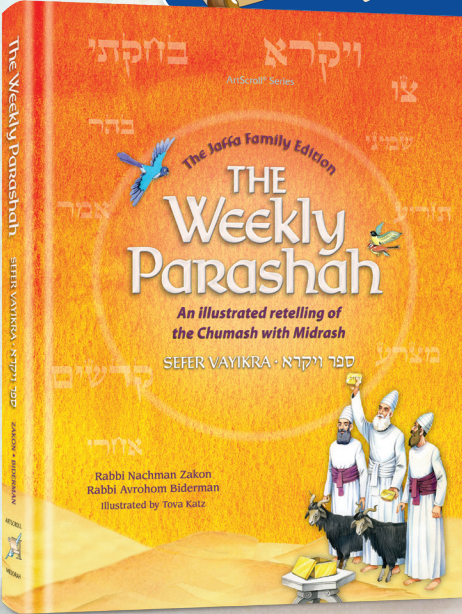
MARCH-APRIL / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 Terumos 88	31 Terumos 89	1 Terumos 90	2 Terumos 91	3 Terumos 92	4 Terumos 93	5 Terumos 94



Parashah for Children

פרשת צו



The Amazing Disappearing Ashes!

Early in the morning, right before the sun comes up, we see a Kohen walking up the ramp of the Mizbei'ach. He is carrying a silver shovel. When he gets to the top, he reaches deep into the fire with the shovel and scoops up some ashes. Now we watch him come down, holding the shovel. The Kohen puts the ashes on the floor on the east side of the ramp.

This service was called the Terumas HaDeshen (setting apart the ashes).

What happens next is astounding! Amazing! The ashes on the floor miraculously disappear, swallowed up by the ground.

This miracle after the service of the Terumas HaDeshen happened every single day!

Hashem was so close to us when we had the Beis HaMikdash that miracles happened there every day!

Imagine what it's like to daven in a place where it's so clear that Hashem is there. A place where miracles happen all the time! No wonder we are waiting so anxiously for the Beis HaMikdash to be rebuilt, so we can be so close to Hashem again.

The miracle of the ashes is just one of the many miracles that occurred in the Beis HaMikdash.

Mikdash Miracles

Here are just some of the awesome miracles the Jewish people saw in the Beis HaMikdash.

- ▶ In the summer, though it was very hot, the meat of the korbanos never spoiled.
 - ▶ The outer Mizbei'ach was open to the sky. And yet, no matter how hard it rained, the fire on the Mizbei'ach never went out.
 - ▶ The pillar of smoke coming up from the Mizbei'ach went straight up to the sky, even on the windiest days.
 - ▶ Did you ever stand on a really crowded bus or a rush-hour train? That is what it was like on Yom Kippur in the Beis HaMikdash.
- There were so many Jews there! But when everyone had to bow down to the floor during the Yom Kippur Mussaf, there was enough room for everyone to bow. Not only could they bow down, but there was extra empty space around each person.

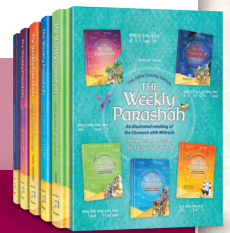
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Tzav:

Did the Kohanim always do the Terumas HaDeshen right before the sun came up?

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 Vayakhel question is: RIVKY KULIK, Toms River, NJ

The question was: Why, in this week's parashah, does the Torah seem to repeat pesukim that were taught in Parashas Terumah?
The answer is: This was done to teach us how very precious the Mishkan was to Hashem.