



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

[Ha]man Plans and G-D Laughs

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The turning point and critical moment when Haman's evil plot to destroy the Jews begins its about face that ultimately leads to his own downfall and the salvation of the Jewish people occurs in Chapter 6 of Megillas Esther. That night, King Achashverosh could not sleep and ordered that the royal chronicles be read to him. A story in those chronicles caught his attention. It was the story of how Mordechai the Jew had saved his life from an assassination attempt by two of his officers and had never been rewarded. The Malbim writes that it was more than just the fact that Achashverosh had an unpaid debt that interested him. The Malbim notes that the verse (6:1) describes the chronicles in two distinct ways: "the book of recollections" and "the happenings of the times." He explains that there were actually two records, one which was public and was under the control of the king's second in command, and one which was private and kept by the king himself. The Malbim explains that when Mordechai saved Achashverosh from assassination, and this was recorded in both sets of chronicles, Haman got a hold of the public record and edited it to make it seem that it was he, Haman, who had saved the king, leading to Haman's promotion to greatness. The king's private record, however, still held the truth – that it was Mordechai who had saved him. It was the accurate account that was read to Achashverosh on that night, and all at once, Achashverosh realized that he had honored and empowered the wrong man and under contrived pretenses. Thus, Achashverosh's sentiment towards Haman changed rapidly to one of distrust, paving the way for Haman's downfall and the salvation of the Jewish people.

While the message of Divine Providence is self-evident, there is another angle that should not be missed. Haman must have felt a great deal of satisfaction when he succeeded in duping the king, thereby winning himself the position of second to the king. Yet this initial success was manipulated by Hashem to contribute to his downfall and the salvation of the Jewish people. By the same token, we must strive to recognize that when things seemingly are not going our way, it is Hashem who is guiding us in the direction of what will truly be best for us in the end.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

In the future, all the holidays will be nullified, but the holiday of Purim will never be nullified.
(Yerushalmi Taanis 2, 6)

What makes Purim different from all other holidays? Why would it be that the holidays that Hashem commanded will be abolished, but the holiday that Mordechai and Esther established will not be abolished?

Parsha Riddle

How do we benefit from the fact that the Romans stole the Bigdei Kehuna instead of destroying them?

Please see next week's issue for the answer.

Last week's riddle:

What is the name of the rock that the Aron (Ark) sat on? Why is it called that?

Answer: Even Hashesia – since the world was created - הישעת from that spot. (Yoma 54b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Titzaveh (28:6-21) contains Hashem's instructions for the fashioning of "vestments of sanctity" for the high priest, including the Breastplate and Ephod, to both of which were attached gemstones upon which were engraved "the names of the sons of Israel." The Babylonian Talmud (*Sotah* 48b) cites a *beraisa* explaining how this engraving was performed:

These stones, they may not be written on with ink, because it is stated: "Like the engravings of a signet" (28:21), which means the names must be engraved onto the stones. **And they may not be scratched on with a scalpel [izemel], because it is stated: "In their full settings"** (28:20), indicating that the stones must be complete and not missing any of their mass.

Rather, one writes the letters on them in ink, and shows them, i.e., he places the *shamir* close to the ink markings from outside, without having it touch the stones, and they split open along the lines of the ink of their own accord, like this fig that splits in the summer without losing anything of its mass, and like this field in a valley that cracks in the rainy season without losing anything of its mass. The *shamir* was used in this way for these engravings.

The *shamir* is commonly assumed to be a sort of worm, snake, or other small creature (Rashi *Pesachim* 54a, Rambam to *Sotah* 9:12 and *Avos* 5:6), although some understand it to refer to a very hard stone, such as a diamond (*Aruch erech Shamir, Torah Temimah* 28:11).

The Rambam in his *Mishneh Torah (Klei ha-Mikdash* 9:6-7), however, simply states that the stones of the Breastplate were "engraved," and makes no mention of the requirement that the stones be "in their full settings"; of the consequent rule that the engraving may not be done with a scalpel; or of the use of the *shamir* (*Mishneh le-Melech ibid.*). Some explain that the Rambam understood that preserving the full material of the stones by using the *shamir* is merely the ideal method of engraving, but is not strictly required, and if the *shamir* is unavailable, then the engraving is done with ordinary tools. Since the *shamir* is not strictly necessary and in practice it is not commonly available (see *Gittin* 68a-b), the Rambam omitted any discussion of its use (*Keren Orach Sotah ibid.*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I make you knock.
2. I fix your speech.
3. I had the bells but not the whistles.
4. My pomegranates were not full of seeds.

#2 WHO AM I?

1. I could mean to shine.
2. I could mean to look.
3. I caused atonement.
4. I proclaimed holiness.

Last Week's Answers

#1 Menorah (I had blossoms even in winter, I was a fiery creation, I can be found on the "Arch of Titus", I caused the Kohen Gadol to walk the longer route.)

#2 Aron (Ark) (I was only for the first, I was a three-in-one deal, I caused a fight, Beware! I can cause death.)

KOLLEL BULLETIN BOARD

**YESHIVAS
MORDECHAI
HATZADIK**

**For Men and Boys
Start your Purim day with
a half-hour of learning!!
Purim morning following the 8:15am
Shacharis (approx. 10:00am)
at SEHC, 10900 Lockwood Dr.**

**Separate raffles for
both adults and kids!!**

**Delicious
refreshments!!**