

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

the congregation, the people should be careful not to begin until the *Baal Koreh* has completely finished the previous *posuk*. If the congregation did begin a bit too early, it is incumbent upon the reader to repeat the last cut-off phrase when he resumes *laining* (5). If he did not do so, each individual may say those words to himself. After the *Megillah*, the congregation is required to stand again for the *berachos* following (6).

Kriah for Women. When a separate *Megillah* reading is held for ladies alone, and the man *laining* has already fulfilled his *mitzvah*, a number of relevant *halachos* apply: Each lady should say the three *berachos* for herself (7); The words "לשמעו מגילה" are said instead of the usual "על מקרא מגילה" (8); Even if 10 ladies are present, the *beracha* after *Megillah* is not said (9); Ladies should say afterwards, "ארור הכן... זכור לטוב" (10).

When Learning תרגום ואחר. This year, as *Purim* falls out on Sunday, one must be careful not to forget the *mitzvah* of the *kavanos* of the Names of *Hashem* when one is doing "*Shnayim Mikrah*." is one I was in doubt about for a long time. Does the obligation only apply when one is directing his words to *Hashem*, as in davening and *berachos*, but in this form of learning, the *halacha* doesn't apply, or not? In truth, whenever one mentions *Hashem's* Name, the *halacha* should apply because in any format that *Hashem's* Name is mentioned, it is not respectable to say it without proper כונה. When **Sefer Halichos Shlomo** from **R' S' Z' Auerbach ZT"L** came out, I saw that he says there is no such *halacha* when one is learning. However, the **Kaf Hachaim** (11) quotes from **Tikkunei Zohar**, which seems to obligate one to think about these *kavanos* even while learning.

(1) מנהג חתם סופר (2) אורח תרצ"ד (3) עיין לבושי שרד, נמוקי אורח חיים תר"ד (4) מ"ב תרצ"א (5) שם תרצ"א (6) בן איש חי פ' תצוה (7) מנחת יצחק ג' (8) רמא תרפ"ב (9) נחלקו בזה וכן נהוג (10) אורח תרצ"ט (11) כף החיים אורח חיי

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (20)

During the last few weeks, we have been discussing the *halachos* of the correct כונה one must have when saying the holy Names of *Hashem*, either by davening or reciting *berachos*. When one says ה-ה-ה he should have in mind **"The Eternal Master."** When he says א-ל-ה-ה-ה he should have in mind **"Our Almighty G-d Who monitors us."**

Parshas Zachor. With regard to *Parshas Zachor* and reading the *Megillah*, there are also proper *kavanos* that one should have in mind. For example, prior to reading *Parshas Zachor* everyone should have in mind to fulfill the *mitzvah* of "זכירת Amalek" - remembering what *Amalek* did to *Bnei Yisroel*, and the *mitzvah* to wipe them out. Also, people should concentrate on on being יוצא with the *Birchas HaTorah* that is said (1).

Listening to the Megillah on Purim. If one heard the majority of the *Megillah* but may have missed a few words here and there, he may still be יוצא בדיעבד by reading those words from a kosher *Megillah*, or even from a *chumash*. Thus, if one misses, or possibly misses, a word during the reading, he should say the word to himself and quickly catch up to the *Baal Koreh* (2).

If his mind completely wanders during the reading of the *Megillah*, many *poskim* (3) rule that his *mitzvah* has not been fulfilled. It is advisable for a person to keep his finger on the place from beginning to end. This will help him to concentrate and ensure hearing the *Megillah* minimally enough.

It is proper to announce before the daytime *Megillah* reading, that all should have in mind that the 'שרחייט' should apply to all the *mitzvos* of *Purim* day (4), i.e. משלוח מנות.

When the four *posukim* in the *Megillah* are read out loud by

הוא היה צמר

R' Moshe Teitelbaum ZT"L (Yismach Moshe) would say:

"When *Klal Yisroel* defeated Amalek in the desert, Moshe was told, 'Write this memorial in the book, and put it in the ears of Yehoshua.' Chazal say that the 'book' refers to *Megillas Esther*. Thus, Moshe was instructed to put the story of *Megillas Esther* in the 'ears of Yehoshua' - in other words, to whisper them quietly in his ear. Why was this done quietly? Since the people in the times of Mordechai and Esther were sinning and required repentance before they could have salvation, had they known the outcome of the story beforehand - because Moshe would have spoken it out loud to Yehoshua - they wouldn't have been afraid of Haman, and they never would have done *Teshuvah*!"

Chacham Rabbeinu Yitzchok Aramah ZT"L (Akeidas Yitzchok) would say:

"Haman accused the Jews of being 'a scattered and separate nation,' for when our hearts are separated and our souls are distanced, accusation rules over us and the danger is great. Esther said, 'Gather all the Jews' with unity, love, brotherhood, peace and friendship, in order to nullify the decree. And that is what happened. Thus, today, on *Purim*, we send portions and gifts to the poor to increase the love and friendship in *Klal Yisroel*, something that will nullify all future accusations against us."

A Wise Man would say:

"Why is *Kaddish* not said after *Megillas Esther*? Since all of Haman's sons were killed, there was no one left to say *Kaddish*!"

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(Monsey, NY)

הדלקת נרות שבת - 5:21

זמן קריאת שמע/מ"א - 8:49

זמן קריאת שמע/הגרא"א - 9:25

סוף זמן תפילה/הגרא"א - 10:20

שקיעת החמה ליום השבת - 5:40

מוצש"ק צאת"כ / מעריב - 6:30

צאת"כ / לרבינו תג - 6:52

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Shabbos Parshas Tetzaveh - Parshas Zachor - Purim

י"ג-י"ד אדר תשע"ג - February 23-24, 2013

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

רעינות ופירושים לעזר את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

זכור את אשר עשה לך עמלק ... (דברים כה-ו) - להתגבר על קליפת עמלק

לאדוני יהא נמרד כפי מה שמוכן הוא להשליך חיינו מנגד כדי לקיים מצוותו ורצונו של אדוני. ומכיון שזוהי היסוד לכל קיום תורתנו הקדושה, הטביע הקב"ה בעומק נשמת ישראל ניצוץ קדוש של אמונה אשר טמון בעומק נקודת הלב, והניצוץ הזה עובר בירשה דור אחר דור, החל מאבי האומה אברהם אבינו עליו השלום שהיה ראש למאמינים, ואף הקל שבקלים מ ישראל אשר למראית העין כבר איבד כל קשר לתורה הקדושה ולכל דבר שבקדושה, אך בתוך עומק ליבו עדיין מפעפעט זיק וניצוץ של אמונה, עד כדי כך שאפי' במצבו הנוכחי יוכל למסור את נפשו באהבה, ובלבד שלא לכפור בד' אלוקים חיים, וכאשר מבואר בספרי החסידות שאפילו קל שבקלים מ ישראל כשיגיע לעת נסיון של כפירה באלוקים חיים חלילה, בקל למסור נפשו ולא יכפור כידוע.

והן פשוט הדבר כי הכח הפנימי הממריץ את האדם למסירות נפש, הוא כח האמונה המפעפעט בקרבו. שהרי מטבע שכלו של האדם הוא להתרחק בכל עת מכל דבר שיכול להביא לו סכנת חיים, ואפי' כשיש רק צל רחוק של ספק סכנת חיים הוא בורח כמסתחי האש. אלא שכל זה הוא רק במה שנוגע לשכלו והשגותיו, אך מעבר לכך יש גם ניצוץ קדוש של אמונה שהיא למעלה מן הדעת והשכל, כי הניצוץ הזה כוחו ושורשו הוא מן הנשמה שבאדם שהיא חלק אלוהי ממעל, וכאשר זה הניצוץ מתגלה בתקופה, הרי כל השתקקותו וכיסופיו של האדם הוא אך ורק למקורו ושורשו העליון, וכל חיי הגוף כאין וכאפס נחשבים בעיניו, והאש היוקדת הזו היא אשר הולכת את המוני בני ישראל לדורותיהם אל תוך כבשן האש בשמחה והתרגשות מבלי להזיף עין על חיי הגוף הכלים ונאבדים.

אך זה האיש אשר התגבר עליו קליפת עמלק להחריד בו ספקות ודבריהם בפנימיות ליבו, והוא מתחבט ומתלבט בכל מיני ספקות, הרי באותו הזמן גם מתערער אצלו הכח הזה של מסירות נפש, וממילא אין לו מעתה את הכוחות להתמודד עם כל מיני נסיונות קשים, שהרי חסר לו כל העיקר והיסוד, ומכאן הוא נופל רח"ל מדחי אל דחי. ומאחר ויודע הוא עמלק שאם בוא יבוא להטיל ספק בפשיטות האמונה אשר מושרשת בנו מדור דור, לא יוכל לנו, שהרי זה דרוי דורות אשר אבותינו ואבות אבותינו השליכו עצמם באש ובמים למען כבוד שמו יתברך, והאמונה הזאת אף החרידו בליבות בניהם ובני בניהם עד סוף כל הדורות, עד שאפילו הקל שבקלים אינו זו מן אמונתו וכאשר בא דברינו למעלה.

וכנגד זה מתחבט עמלק בערמה וממציא דרכים עוקפים לצנן במעט את האמונה בקרב ישראל, וזאת על ידי שמחזיר לתוך תודעת האדם להתפעל מחכמת הטבע, ואף גם זאת שמחזיר מידי פעם בתוכו את ההרגשה כי יש דברים

בשבת זו אנו קורים פרשת זכור להקדים קריאת מצוות מחיית עמלק לפני העשייה, והנה מצוה זו של מחיית עמלק חובתה מוטלת על כל איש מ ישראל, כאשר בא לנו הציווי בתורתנו הקדושה: "תמחה את זכר עמלק מתחת השמים", ומשמעות הפסוק מורה שמחיית עמלק תיעשה על ידי ישראל, ואילו בפרשת בשלח נראה משמעות אחרת מלשון הכתוב: "מלחמה לד' בעמלק מדור דור", הרי שהש"ת הוא העושה מלחמה בעמלק, ולא עלינו מוטלת עשיית המלחמה ומחייתו מן העולם.

אכן נראה בהקדם מה שנתבאר בארוכה, והדברים ידועים אף מפי ספרים וסופרים, שכל עיקר כוהו של קליפת עמלק הוא לערער ולצנן את אמונת האומן המוטבע בתוכו ופנימיותו של כל איש אשר בשם ישראל יכונה, עמלק' בגימ' ספ"ק, כי זהו עיקר כוהו של עמלק להחזיל איזה ספק עמוק עמוק אל תוך הלב, ואם כי למראית העין אין הדברים ניכרים כל כך בהתחלה, אך האמת שאותה התולעת המכרסמת בלב האדם, לצנן ולו במעט את הוודאות והפשיטות באמונת אומן, הרי סופה להוליך את האדם לשאלו ואברון. כי האמונה הקדושה היא היסוד והבסיס לכל התורה כולה. מצוה ראשונה שקיבלו ישראל בהר סיני הוא "אנכי ולא יהיה לך", ואם היסוד הזה יהא רפוף ומתנווד אפילו במעט, נמצא כל יהדותו של זה האיש תליה ועומדת על יסודות חלשים ורופפים, וכאשר יודמן לפניו איזה רוח שאינה מצויה הרי היא באה ועוקרתו והופכתו על פניו.

הספיקות באמונה היא אם כל חטאת רח"ל, והוא פתח פתוח לכל הידרדרות אפשרית ח"ו, כי מאדור והספק כבר קנה שבינה בלב האדם, הרי נצבר ממנו מעטה שיוכל לעבוד את השם בשיא מרצו וכוחותיו, שהרי זאת ידוע שלא יוכל האדם להשקיע את כל כוחו ומרצו בדבר שתועלתו מונח אצלו רק בגדר ספק, כי בעוד וצד אחד בליבו מאותה לו שכל יגיעתו יכול להיות לריק, אם כן מה לו להטריח את עצמו כל כך.

והרי עיקר היסוד להצלחת המלחמה הקשה עם היצר הרע וחילותיו הוא על ידי מסירות נפש, ואם כי לא כל אחד הינו בדרגה כזו שיהיה מוכן למסירות נפש בפועל ממש בכל עת, על כל עבודה ועבודה הנדרשת ממנו באותה שעה, אך מכל מקום הדבר ברור שצריך להיות מושרש בתודעתו של כל אחד כי ערך העבודה הינה גדול ונעלה כל כך עד שראוי ונכון להיות מוכן בכל רגע למסור נפשו על כך, וכל אדם שתוקק תמיד מתי יגיעו מעשי למעשי אבותי שהיו מוכנים בכל עת ובכל רגע להקריב את עצמם כקרבת אשה ריה ניהוח לד'. ובזאת יבחן ערכו והשיבותו של כל אחד ואחד, וכדוגמת העבר אשר כל עיקר נאמנותו

“This year, I am offering all of you a chance to buy these remaining *Kreplach* for 100 gulden each. The *gematriya* of *Kreplach* (הקרעפליך) is equal to the *gematriya* of *Parnassah* (פרנסה), which is a merit to acquire wealth in the coming year!”

No sooner had the Sanzer Rav pitched his offer, did his *chassidim* scramble to be among the eight lucky purchasers of the *Rebbe’s Kreplach*. In practically less time than one can say, “*Hub a Freilichen Purim*,” eight hundred gulden materialized on the *Rebbe’s* table! And then, in one swift motion, R’ Chaim swept up the entire pile and handed it to the astonished and grateful young *chasid*.

It seems that in the spirit of the day, and with the wine flowing endlessly, none of the *chassidim* bothered to figure out if the *Rebbe’s* calculations were indeed accurate. All except for one elderly *chasid* by the name of Reb Kalman Kahana, who did the math and realized that *Kreplach* equals 495, while *Parnassah* only comes out to 395. However, lest he doubt his *Rebbe’s* intentions, he held his tongue until the following day.

As he waited on line the following afternoon, to take leave of the Sanzer Rav, he decided to mention the inconsistency to the *Rebbe*. When his turn came, he said, “*Rebbe*, the number was off by 100.”

R’ Chaim Sanzer looked at his *chasid* and smiled warmly. “Reb Kalman, I know that. That’s why I charged them 100 gulden. The extra money they paid gives the ‘*Kreplach*’ the power to increase their ‘*Parnassah*!’”

משל למת הדבר דומה

ובכן אבוא אל המלך אשר לא כרת וכאשר אברתי אברתי (אסתר ד-טז)

מַשַּׁל: As a young newly married *avreich* in Jerusalem, **R’ Chaim Chizkiya Medini ZT”L**, was not known as an exceptional *Torah* scholar. He was rather average in his intellect and this made it difficult for him to enter an elite *Torah* academy to further his studies. One dean took a liking to him and accepted him into his *yeshivah*, where the young man imbibed the holy words of the Talmud and his days were filled with joy. Unbeknownst to him, the seeds of envy had been implanted in the heart of one scholar.

Soon after, the dean left town on business for several weeks. The scholar, nursing his envy for some weeks now, secretly approached an Arab cleaning lady who worked in the study hall, and bribed her into spreading a libelous story about the new *avreich*. The woman accepted the money and went around town, telling everyone about the terrible offense the young rabbi committed with her.

The town was in an uproar - the *chilul Hashem* severe. The Arab maid was fired from her job and insult upon insult was heaped upon the young man until he was forced to flee the city out of excruciating humiliation.

Eventually, the blaze of dispute died down, life returned to normal, and the cleaning woman’s stash of money ran dry. It was then that she had a change of heart and after much searching, she tracked down R’ Chaim Chizkiyah and confessed her role in fabricating the terrible story. She begged his forgiveness and pleaded with him to appeal to the head of the *yeshivah* to give her back her job. In return, she promised to announce the truth and publicly admit that she had been bribed. To R’ Chaim Chizkiyah, this was an earthshaking moment. He felt at a crossroads. On one side was the opportunity to clear his name of the sordid actions attributed to him and throw off the burden of degradation. Yet, if the true story would come to light, it would expose

the disgraceful behavior of the jealous scholar and then the desecration of G-d’s name would be even greater.

One can only imagine the intensity of the struggle raging within R’ Chaim Chizkiyah. The strength of character and the power of self-control that requires one to overcome the desire to free oneself from the burden of shame is hard to grasp. R’ Chaim Chizkiyah turned to the maid, expressed his forgiveness and assured her that he would appeal to her boss and ask him to return her previous position. But he forbade her to disclose the true story of what had prompted her actions and never to discuss the details of the bribery.

At that moment, it was later revealed, after R’ Chaim Chizkiyah accepted this difficult decision, he felt a wellspring of knowledge open up within him and he became a different person. He now began to grasp the meaning and depth of *Torah* on an entirely different level. He became renown as an incredible genius, a giant in *Torah*, authoring the brilliant *Sdei Chemed*, a multi-volume text on *halacha*, and achieved fame as a giant in *Torah*.

מַמְל: When the decree of Haman became known, and *Mordechai HaTzaddik* explained to his niece, Esther, the importance of her role as Queen in order to use her position to save her people, at that moment, it became clear to Esther that only through *mesirus nefesh*, potentially sacrificing her life for this mission, can she hope to succeed. By uttering the words, “*And if I perish, I perish*,” while working to save her fellow Jews, she reached a new level; she became a leader and teacher of *Klal Yisroel*. She was now imbued with *Ruach Hakodesh*, the Divine Spirit, as the *seforim* say on the *posuk*, “*Esther was clothed in royalty*.” Her ability to give up her own sense of purpose, indeed, her own life, to help others, allowed her to rise to the position of a prophetess among the Jewish people. (**Leket Reshimos**)

מעלה ומשעבדן את לבם לאביהם שבשמים היו מתגברים ואם לאו היו נופלים. והיינו, שבנוסף למלחמת הגוף כנגד עמלק, היה כאן גם מלחמת הרוח, כנגד קליפת עמלק הקשה שרצה להחדיר בלב ישראל ספקות באמונה שיתלו הכל במקרי הטבע. ובאותה מלחמה ראו הכל עין בעין כי ידי משה הם העושות המלחמה עי’ מה שישׂראל משעבדן אל ליבם לאביהם שבשמים, מבלי שיהא שום כח בטבע מצד עצמו.

ומעתה אין שום סתירה בין המקראות, כי אכן למלחמה הזו היו צריכים לשניהם, דהיינו שיעשו אף ישׂראל פעולה טבעית מצידם, אך יחד עם זאת יתבאר לעין כל כי אותו המלחמה בעמלק מלחמה לד’ היא, כי השי”ת הוא הנותן לנו כח לעשות חיל, והוא המכוון ומנווט את כל צעדינו ופעולתינו, ומכאן ללמד האדם אף לכל שאר עניני העולם שאין שום טבע ומקרה כלל, וכדברי הרמב”ן הנ”ל שמן הנסים הגלויים יורה האדם בנסים הנסתרים.

תפלתנו שתתקיים בקרוב מחיית עמלק שיאז השם שלם והכסא שלם עדי נזכה לביתא גואל צדק אכ”ר.

מאת הרב שלום פערל שליט”א מגיד משרים בק”ק בית שמש

להעלות נר תמיד וגו’ (כה-ב) - בעניין ’ומתלמידי יותר מכולם’

הצדדים הם התלמידים מימינו ומשמאלו, והרי אמר ר’ אליעזר, הרבה למדתי מרבותי וכו’, ומתלמידי יותר מכולם’ (תענית ז), והיינו, שתחילה לומד הרב עם התלמידים ומאיר עיניהם. עד שנעשים לתלמידים המחזיקים את רבותיהם, והוא לומד מהם. הרי הוא יוצא ללמד ונמצא למד, וע”ד שפירשני ’הלומד על מנת ללמד, מספיקם בידו ללמוד וללמד’ (אבות ד’, ה’), שהוא לומד מתלמידיו כשמלמד להם, והיינו, ’ממנו היה מדליק’ הנרות-התלמידים, ’ובו היה מסיים’, שאח”כ הם מדליקים אותו וכו”.

והמהר”ל (דרך חיים, אבות, ו’ ז, ד”ה ה”א בפלפול התלמידים) מוסיף לבאר מדוע ’ומתלמידי יותר מכולם’, ’ובפ”ק דתענית’, ’למה נמשלו ד”ת לעץ, שנאמר עץ חיים הוא למחזיקים בה, מה עץ קטן מדליק את הגדול, אף דברי תורה, הקטנים מחדדין את הגדולים, והיינו דאמר רבי חנינא וכו’, ומתלמידי יותר מכולם’, והטעם הוא מבואר מאד, כי הדבר דומה לעץ שאין מקבל האור, וכן הת”ח הגדול, מפני שהשגתו גדולה מאד, לכך אין מתחיל לשאול ולפלפל בחכמה, שלפי גודל השגתו ופשיטות שכלו אין בו פלפול דהיינו השאלה, וצריך אל כל פלפול שאלה וכו’, ולפיכך אמר, ש’הקטנים מחדדים את הגדולים, מפני שהם שואלים ביותר, ואז צריך ההכם להשיב, ומדמה זה לעץ קטן שהוא מדליק את הגדול, שהואש נאחו ביותר בקטן, וכך הוא הקטן, שהוא התחלת השאלה והפלפול, ולכך אמר ’בפלפול התלמידים’, שעיקר הפלפול הוא מן התלמידים”.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... יציאת דרגת

ואתה תצוה את בני ישׂראל (כה-ב)

Parshas Tetzaveh begins with the words, “*And you shall command the Jewish people*.” The holy **Chasam Sofer, R’ Moshe Sofer ZT”L**, elucidates that these very words deliver a message to the one who feels the need to command or rebuke his friend. When one feels it necessary to criticize or point out a flaw in another, he must think long and hard about what to say, and how to say it, so that his words will be properly accepted. The Chasam Sofer points out that the next three *posukim* in the *Torah* that begin with the word “ואתה” - “*And you*,” do so specifically to teach us three important factors in giving

נעשים במקרה, “אשר קרך בדרך” לשון מקרה, והאיש הזה לא חלי ולא מרגיש כי בהרהורים כאלו הוא נותן כח לקליפת עמלק להשתלט עליו, ואם כי עדיין אינו כופר באלוקי ישׂראל ח”ו, אך יש כאן פקפוק ואי ודאות בהשגחתו התמידית על כל הברואים, ועל כך שבהעדר השגחתו ית’ אפ”י רגע אחד נהפך הכל מיש לאין.

והן ידועים ומפורסמים דברי הרמב”ן בשלחי פרשת בא שכתב במתק לשונו: ומן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כולה, שאין לאדם חלק בתורת משה רבינו עד שנאמין בכל דברינו ומקרינו שכולם נסים, אין בהם טבע ומנהגו של עולם וכו’ עיי”ש.

ולפיכך ציוה השי”ת להילחם בעמלק באותה מידה, דהיינו שתהא המלחמה באופן טבעי, אך באותו הזמן ידאו כל ישׂראל עין בעין שאף הטבע עצמו מלובש כל כולו בנס אחד גדול, וכי מבלעדי כוחו יתברך המושפע תדיר עליהם ממניע הצלחתם במלחמה, אין בהם מצד עצמם ולא כלום. וכמו ששנינו במס’ ד”ה (כ”ט ע”א): “והי’ כאשר רים משה ירו וגבר ישׂראל - ”וכי ידיו של משה עושות מלחמה או שוברות מלחמה, אלא לומר לך כל זמן שהיו ישׂראל מסתכלין כלפי

לקחי חיים ודברי התעוררות צסדרו עפ”י פרישיות השבוע מאצרותיו של המגיד

ואתה תצוה את בני ישׂראל ויקחו אליך שמן וית וך בתית למאור

(תב רש”י, “תמיד - כל לילה ולילה קרוי תמיד, כמו שאתה אומר ‘עולת תמיד’, ואינה אלא מיום ליום, וכן במנחת חביתין נאמר ‘תמיד’, ואינה אלא מחציתה בבוקר ומחציתה בערב וכו”).

אבל בסוד **הארוך** פירש כוונת המילה ‘תמיד’ באופן אחרת והיינו, “להעלות נר תמיד, פירש רש”י, כל לילה ולילה קרוי תמיד וכו’, ויש מפרשים, דהא דכתיב ‘תמיד’ אנר מערבי קא’, שצריך שיהא דולק תמיד אף ביום, ויש מפרשים, ‘להעלות נר תמיד’, שיעלה וידליק שאר הנרות מנר מערבי שהוא דולקתמיד”.

וכן איתא בגמרא (שבת כ”ב), “מחוץ לפרוכת העדות יערוך, וכי לאורה הוא צריך, והלא כל ארבעים שנה שהלכו בני ישׂראל במדבר לא הלכו אלא לאורו, אלא עדות היא לבאי עולם שהשכינה שורה בישראל, מאי עדות, אמר רב, זו נר מערבי, שנותן בה שמן כמידת חברותיה, וממנה היה מדליק, ובה היה מסיים”. וכתבו התוס’ (שם ד”ה ובה היה מסיים) לבאר כוונת המילים ‘ממנה היה מדליק ובה היה מסיים’, ש’ביעור שהפתילה הישנה בנר המערבי דולקת, היה ממליך ממנה השאר, והיה מטיבה ונותן בה שמן ופתילה חדשה, ומדליקה מן השאר, ’ובה היה מסיים’ היינו ההדלקה”.

וב**’כתב סופר’** (במדבר ח’ ב’), ביאר את העניין של ‘ממנה היה מדליק, ובה היה מסיים’, ’והנה המנורה המאירה מרמזת על התורה, כדכתיב ’ותורה אור’, ויש לרמז בנר האמצעי, שהוא נגד הרב המלמד לאחרים, והנרות שמשני

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO דרגת יציאת

תוכחה

successful mussar.

“ואתה הקרב אלך את *Parshas Tezaveh*: The first is here in *Parshas Tezaveh*: “*And you shall bring Aharon, your brother, close to you*.” This teaches us that one must rebuke another person with love. One should speak to every Jew as though he is talking to his own brother, his own flesh and blood, so as to make sure that the person feels that he is only mentioning this criticism because his friend truly loves and cares about him. The second *posuk* is also in this *parsha*: “ואתה תדבר אל כל חכמי לב” (כה-ג) - “*And you shall speak to all those who are wise in their hearts*.” One must build up the other person and tell him how smart

Naturally, there was a big uproar from the Jewish community and due to the pressure, the Pope finally decided to make a deal. He would conduct a debate on religious and theological issues. A ranking Christian theologian would face off against any rabbi who would be chosen to represent the Jews. If the priest won, all the Jews were to be expelled. If the rabbi won, the Jews would be allowed to remain in Rome.

Realizing that they didn’t have much of a choice, the Jews looked around for a rabbi - any rabbi - who would be willing to champion their faith. But the task was daunting and the risk was too great, and a volunteer could not be found. After exhausting their list of candidates, a simple, old man named Moshe, who spent his days as a caretaker in the local synagogue stepped forward and humbly offered his services, reasoning that being old, poor and alone, he had less to lose than the others. With nothing left, the elders agreed but Moshe had but one condition. Since he was not used to lengthy conversations, he requested that the debate be held in silence, with sign language as the only form of communication. The Pope, full of confidence, saw in it a challenge and readily agreed.

The day of the great debate finally arrived. The Pope, his chosen debater and his glorious entourage seated themselves on one side, while Moshe and whomever from the Jewish community bothered to show up, sat opposite them. The crowd was hushed and the debaters eyed each other for a full minute. Then, the Pope gave the signal and the Christian priest suddenly raised his hand and held up three fingers. Moshe looked back at him and quickly raised one finger. The priest then waved his arms all around his head and in all directions and Moshe countered by pointing to the ground where he sat. Finally, the priest pulled out a wafer and a glass of wine. Moshe took an apple out of his bag.

Suddenly, the Pope stood up and declared, “All right, that’s it. The debate is over. The Jews may stay.” And with that he stormed away with his entire following.

After a while, a member of the Pope’s group mustered up the courage and asked what happened, why did he give up? The Pope explained, “I coached the priest and I told him that the first thing to do was to hold up three fingers to represent the Trinity. The Jewish man wisely responded by holding up one finger to remind us that there still is just one, common G-d to both our religions. Then, my man waved his arms all around to show that G-d was all around us; but the Jew answered by pointing to the ground signifying, and rightly so, that G-d was also right here with us. The priest then pulled out the wafer and the wine to represent that G-d absolves us from our sins. That brilliant Jew, on the other hand, pulled out an apple to remind us of the original sin. He had an answer for everything and he was just too good. What could be done?”

Meanwhile, in the other part of town, Moshe simply went back to the synagogue and back to work. But the news traveled fast and instantly there was a large crowd converging on the synagogue and Moshe, wanting to know what really happened. How could a simple, feeble-minded old man do what all the great rabbis thought was impossible?

“What happened?” they wanted to know, all shouting in unison to poor Moshe.

Finally, realizing that he couldn’t get away from them without explaining, Moshe answered. “Well, this is what happened. At first, the priest motioned to me that the Jews had just three days to get out of the city. I was going to put up a tough front and I answered that not even one Jew was going to leave! Then, he motioned all over as if to say that this whole city was to be cleared of Jews. I let him know that we were staying right here!”

Moshe turned to walk away, and one rabbi called out, “And then what happened?”

“I don’t know,” Moshe shrugged, “Then he took out his lunch - so I took out mine!”

תמחה את זכר עמלק מתחת השמים לא תשבח (דברים כה-יט - שייד לפרשת זכור)

The greatness of our *Gedolim* is quite often manifested in the way they respond to the needs and queries of *Klal Yisroel*. **R’ Chaim Kanievsky Shlit’a** is well known for his short and succinct answers to the influx of letters that he receives on a daily basis. In this way, he minimizes any chance for *bitul Torah* and gets right to the point. But on one occasion, his one-word answer to a query from a distraught *yid* from America seemed inexplicable.

The man was involved in a car accident and inadvertently killed an old man. Although it was clearly an accident and the Jew was never held accountable for the manslaughter death, nevertheless, he was unable to carry the burden of guilt of killing another human being around with him. He became distraught, depressed and moody. For weeks afterwards, the incident gave him no peace; he was unable to sleep and he lost his appetite.

Upon the counsel of others, he wrote a letter to R’ Chaim Kanievsky in Bnei Brak, explaining the situation and asking if there was any “*tikkun*” (rectification) he required for accidentally causing the death of another person.

R’ Chaim sent him back a handwritten one-word response: “Amalek.”

The Jew did not understand this answer and thus continued suffering with sleepless nights. No one understood what R’

in the beginning of *Masechta Rosh Hashanah* and by the four *Shomrim*? The answer is very simple. The *gemara* in *Pesachim* (ק"ב:) advises, ‘*To calm down an ox, say ‘hein hein.*’ So if the *mishnah* had said ‘הן’ the ox never would have charged or caused damage in the first place. Then, how could anyone be required to pay if no damage was done!”

Another child prodigy who acted as *Purim Rav* in his youth was the **Rebbe, R’ Heschel ZT”L of Krakow**. It is told that one year at the *Purim seudah*, he was asked, “Can the *rav* please explain why was it so important for Mordechai to reveal the secret he heard from Bigsan and Seresh, about the plot to overthrow the king? Wouldn’t it have been better had Achashverosh been assassinated - perhaps the whole decree never would have happened?”

Little Heschel stroked his baby-faced chin wisely and then answered, “What kind of question is that? Instead of getting rid of one *goy* (by not revealing the secret), Mordechai knocked off two *goyim* in one shot!”

Another renowned *Purim Rav* was the famous *Sigheter Badchan* (jokester), **R’ Hirsch Leib Z”L**, who once said, “I find that the greatest miracle of the entire *Megillah* is found in the words ‘אין אסתר מגדת מולדתה’ - ‘*Esther did not speak of her birthplace.*’ (ב-כ) Since *Chazal* teach us (קידושין מט:) that ‘תשעה קבים’ - nine (out of ten) large quantities of speech came down to the world and were quickly grabbed up by the women, the fact that Esther ‘*did not speak*’ - is nothing short of miraculous!”

קימו וקבלו היהודים עליהם ועל ורעם (אסתר ט-כו)

The day of *Purim* is unlike any other in the Jewish calendar year, for it was on this day, thousands of years ago, that the Jewish people - “קימו מה שקיבלו כבר” - “*undertook what they had (forcibly) obligated themselves to before,*” when they received the *Torah* on *Har Sinai* all those years previously. (שבת פח.) Now, however, after witnessing the miracles of *Purim*, and their miraculous salvation, the Jewish people willingly accepted the *Torah* - out of love and not out of fear.

How is possible that the generation of the desert, known as the “דור דעה” - “*Generation of Wisdom*” had to be forced into receiving the *Torah* while the generation of Mordechai

מעשה אבות.... סימן לבנים

תשועתם היית לנצח ותקומתם בכל דור ודור (שושנת יקרב)

Throughout the ages, many a Jewish community has encountered enemies comparable to the evil Haman of the *Purim* story. Sometimes the Jews succumbed to his persecutions, *rachmana litzlan*; in other instances there was a reversal of fortune, and they were saved. At such times, a *Purim Katan*, a local *Purim*, would be enacted. Its observance on that same date in future years would serve to commemorate their deliverance from impending disaster. Where the sequence of events rendered it appropriate, a day of fasting was instituted on the day previous to the new *Purim*.

A story is told about the the time when, centuries ago, it was decided that all the Jews in Rome were to be expelled.

would receive it willingly?

The **Chofetz Chaim ZT”L** explains that in truth, the generation of the desert was willing to receive the *Torah*, for it was they - and no other - who uttered the immortal words, “*Naaseh V’nishma*” - “*We will observe (the commandments) and then we will hear them.*” However, they were gnawed with doubts concerning the future. Observance of the *Torah* meant that they would have to separate themselves from others by not eating with them, not intermarrying with them, not associating with the other nations, etc. All this would undoubtedly lead to hatred towards the Jews. They, therefore, only reluctantly accepted the *Torah* for they were fearful of not being able to withstand the animosity of the nations.

The generation of Mordechai and Esther, however, witnessed the wonderful miracles which took place during *Purim*. They saw how Haman, the deputy of the king, who demanded that Mordechai bow before him, in a mere instant, was sentenced to be hanged! It then became evident that, with the *Torah* to preserve them, it would indeed be possible to live in exile among the nations of the world, hatred and enmity notwithstanding. This is why *Chazal* declared that this generation received the *Torah* willingly.

ונח בארבעה עשר בו ועשה אותו יום משתה ושמחה (ט-יז)

How did the biblical Noach manage to get himself included in the text of the *Megillah*?

R’ Shlomo Alkabetz ZT”L (Manos HaLevi) quotes a *Medrash Pliah*, that when Haman’s wife Zeresh advised him to erect a pole 50 *amos* high on which to hang his enemy, Mordechai, Haman searched everywhere and could not find such a large pole. His son Parshandasa, however, remembered that on one of his travels to the land of Turkey, he encountered the Ark of Noach, which had landed on Mt. Ararat. He traveled there again and retrieved a long piece of wood, 50 *amos* in length, and brought it home for his father’s use. In the end, it was this very same pole that was used to hang Haman, and his ten sons.

As a result, while following the Almighty’s command to build an ark years earlier, Noach played a large part in the *Purim* miracle as well. Shouldn’t he then be mentioned?

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and intelligent he is. He must make it evident that he feels it is not appropriate for someone as special as him to act in an inappropriate manner.

The third *posuk* is in the following *parsha*: "ואתה קח לך *And you shall take for yourself spices.*" This intimates that one should choose his words tastefully. Think of a beautiful *mashal* or a nice story that will help the person understand the situation and take the words to heart. Make it pleasant for the listener, so that he will not become defensive - or worse - offensive! These

להיות כל איש שרר בביתו...זמדבר כלשון עמו

מחייב אניש לבסומי ... עד דלא ידע בן ארוד המן לברוך מרדכי.
“*Rava said: ‘One is obligated to drink on Purim until he cannot distinguish (עד דלא ידע) between cursed is Haman and blessed is Mordechai. Rabbah and Rabbi Zeira ate their Purim festive meal together. They got drunk. Rabbah rose and slaughtered (שוחט) Rabbi Zeira. The next day, he prayed for his recovery, and revived him. The following year, Rabbah said, ‘Will you come and we will again have the Purim meal together?’ He replied, ‘A miracle does not occur every time.’*” (מגילה א:)

Did Rabbah actually kill Rabbi Zeira and then bring him back to life again? There are obvious objections to explaining the *gemara* in this fashion. First, it is inconceivable that Rabbah, whether sober or drunk, could have actually killed another person. Second, why does the *gemara* use the peculiar expression "שוחטו" (slaughter) instead of "קטל" (killed)? We can hardly imagine that he was wielding a slaughterer’s knife at the *Purim seudah*.

R’ Shmuel Eidels ZT”L (Maharsha) explains that Rabbah urged Rabbi Zeira to drink too much, until he became seriously ill. The *gemara* alludes to this by the word “*shochtei*,” because the damage was inflicted through the throat. The **Meiri** says that the word was not “*shochtei*” but “*sochtei*” with the letter *sin*. This letter is interchangeable with the letter *samech*, which would then give it the meaning of squeezing him. Thus, “*achaye*” does not mean “*bringing him back to life*,” but “*healing him*,” which appears both in *Tanach* and the *gemara* (בבא קמא פג:).

In any event, it is apparent Rabbah and Rabbi Zeira overdid things, and Rabbi Zeira declined Rabbah's invitation the following year. The inclusion of this episode in the *gemara* is to show that even very great *Amoraim* would drink heavily on *Purim* and we should do likewise, but only if we can control ourselves. If a person is not sure that he will remain in control, it is far better not to drink to excess. Based on this, the **Yad Ephraim** explains the word “*ad*” to mean "עד - ולא עד בכלל" - drink until, but not

three *posukim* allude to the correct manner in which one is "תצוה את בני ישראל" - issuing commands, rebuke and providing leadership, for his fellow Jewish brothers.

The lesson of the Chasam Sofer is clear: If we rebuke others with harsh words or out of anger, most likely our criticism will fall on deaf ears, or worse, cause a rift in the relationship. Let us recognize that we have a responsibility to our fellow Jews - “*Kol Yisroel Areivim Zeh Lazeh*” - and for our words to take effect, we must give *mussar* with love - in other words - Reprimanding with Understanding!

including the stage of not knowing, in other words, drink only until the brink of intoxication. He thus explains that the *gemara* relates the episode of Rabbah and Rabbi Zeira to show the terrible consequences of exceeding this limit. Therefore, the *halacha* is in accordance with Rava, that a modified and diluted obligation of drinking is proper only until one stands at the brink of “not knowing.”

ויין מלכות רב כיד המלך (אסתר א-ז)
“*Minhag Yisroel Kedoshim*” - the customs of the Jewish people are considered sacred, and not to be diminished. The custom to appoint a “*Purim Rav*” on this festive holiday, is based on the words in the *Megillah*: "ויין מלכות רב כיד המלך" - *And the royal wine (creates) a Rav, with the power of the king.*” Indeed, this custom is strictly adhered to in many communities and *yeshivos*, and the person chosen for this lofty position is expected to say ingenious “*Purim Torah*” and act the part of a proper *rav*, often with merriment and hilarious results.

Historically, the person about whom the most “*Purim Rav*” stories are told seems to be **R’ Yonason Eibeschutz ZT”L**, who as a youngster was already known for his brilliant mind and ability to think quick under pressure. One year, the other boys in *yeshivah* elected him to be the *Purim Rav*. He put on a fake white beard, a rabbinic hat, and a long black coat that dragged on the floor; and he sat down at the front of the room to deliver his prepared lecture. The boy who had been *Purim Rav* last year was jealous, and he decided he would challenge Yonasan. He called out, “Maybe instead of talking about *Purim*, the *rav* should say a *chiddush* (original thought) on *Bava Kama*, the *masechta* we are all learning.” The other boys laughed.

Instead of getting nervous at the daunting challenge, Yonason shot back, “That’s a great idea. The first *mishnah* states: ‘ארבע אבות ניקין’ - *There are four types of damages; the ox, the pit, the maveh and the fire.*’ *Tosafos* asks, why doesn’t the *mishnah* add the word 'תן' (there are...) as it says

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Chaim meant, nor how this constituted a *tikkun*. After more months of endless torment, the Jew decided to move away from the town in which the accident had occurred, and begin a new life elsewhere. He scoured the classified ads until he found a place that appealed to him. It was in a quiet neighborhood and the sellers were eager to unload the property at a reasonable price as they had inherited it from their deceased father and had nothing to do with it.

The Jew made an appointment to come down and look at the house. While walking through the quaint domicile, he went down to the basement, where he was shocked to find open boxes of pictures and documents dating back to World War II. In one box, he found some photos of the previous homeowner in a Nazi uniform, including one with him standing next to Adolph Hitler ym”s. It turned out that this man had been an SS officer of the Gestapo during the war, and a proud member of the Nazi party. After the war, he came to the United States and hid his past. However, he kept mementos of his past life, hiding relevant documents, including a list of names of Jews he had personally killed.

This Nazi had been living incognito for many years, until he was killed in a car accident a few months earlier. Immediately, a “red flag” went up in the Jew’s mind, and after calling the man’s son directly, he learned that the house in question had belonged to the man whom he had accidentally killed in the car accident months before!

It was then that he understood R’ Chaim’s cryptic answer that contained one word: “AMALEK!”

ויהי בימי אחשורוש הוא אחשורוש המולך מהודו ועד כוש שבע ועשרים ומאה מדינה ... (אסתר א-א)
R’ Eizel Charif (“Sharp One”) ZT”L of Slonim once observed a man come rushing into *shul* one morning while the *minyan* was up to *Krias Shema*, hurriedly don his *Talis* and *Tefillin*, and fly through the davening, mumbling words incoherently at a dizzying speed! Then, before the rest of the *minyan* had even finished *Shemona Esrai*, he wrapped it all up, said a few parting words to his neighbor, slammed his *siddur* shut and gave it a loud and meaningfull kiss!

After davening was completed, R’ Eizel commented to another person standing nearby, “In *Megillas Esther*, we find that King Achashveirosh’s empire spanned the world, 127 countries from *Hodu* until *Kush*. In the *gemara*, (מגילה א:), there is a *machlokes* (argument) between Rav and Shmuel if these two countries, *Hodu* and *Kush*, were near each other or far away. But after what I saw this morning, I believe the answer is clear: It doesn’t take more than a few single minutes to get from *Hodu* (הודו לה' קראו בשמ"ר) until that last final and decisive *Kush*!” (“Kush” means kiss in *Yiddish*)

לעשות אתם ימי משתה ושמחה ומשלוח מנות איש לרעהו ומתנות לאביונים (אסתר ט-כב)
The **Sanzer Rav, R’ Chaim Halberstam ZT”L**, was a leading *Torah* sage, as well as the revered leader of thousands of devoted *chassidim*; yet, despite his many responsibilities, he was still able to devote himself to caring for the needs of the poor and the destitute. His incredible devotion to their needs placed the Sanzer Rav among the great masters of *tzedakah* who have graced the Jewish people throughout the ages. R’ Chaim himself derived no benefit whatsoever from his *tzedakah* activities; not a penny donated for *tzedakah* was used for his own needs or those of his family. His own home was bare of furniture, and his personal income was a few gulden a month; yet, thousands of gulden flowed through his fingers on a monthly basis. The *Rebbe* found no rest for his soul until he had fulfilled the needs of all who required his help. He used to say, “I love the poor. Do you know why? Because the Holy One, Blessed be He, loves the the poor!”

One year on the day before *Purim*, a young *chasid* came to the Sanzer Rav with tears in his eyes. The youth had traveled from a distant city and explained that he had just received a conscription notice in the mail ordering him to report to a nearby army base for service. He was mortified and terrified to have to serve as a soldier and leave his beloved *Rebbe* and *yeshivah*. His only hope, he told the *Rebbe* tearfully, was to bribe the local lieutenant for 800 gulden, however, there was no way for him to come up with this sum of money.

R’ Chaim looked around at his bare house. “Listen, my beloved *chasid*, I would love to help you but currently I do not have any funds to distribute. However, tomorrow is *Purim* and I assure you that by the afternoon, I will have the money you need.”

The next day, as R’ Chaim sat down to his *Purim seudah*, he was surrounded by hundreds of devoted disciples and *chassidim* who came from far and wide to spend the festive holiday with their mentor. The Sanzer Rav had a custom to eat ten *Kreplach* in his soup on *Purim*. (*Kreplach* is the *Yiddish* name for the triangular pieces of dough filled with ground meat or chicken, similar to dumplings. Many Jews have a tradition to eat *Kreplach*, stuffed cabbage and other foods with filling on *Purim* because the hidden filling is reminiscent of the surprises and secret meanings - the “hidden” nature of the *Purim* miracle.) When the steaming bowl of soup was placed before him, R’ Chaim slowly ate two *Kreplach*, savoring them intensely Then, to the surprise of his followers, he pushed the bowl away and asked for silence.