

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

Limud HaTorah because one is learning *Torah* which is a constructive activity right now, and he may do so on *Shabbos*, nevertheless, it is quoted (5) in the name of **Harav Elyashiv ZT"l** that he should do so in a way that looks like he is learning it and not just practicing the *trop* (cantillations).

Matanos L'evyonim. There is a special point to consider regarding *Matanos L'evyonim* - giving out "gifts" or *Tzedakah* to poor people - when Purim falls out on Sunday. Typically, one can fulfill the *mitzvah* by giving cash or a check. This is the opinion of most *Poskim* and it is the prevalent custom. However, some quote **R' Nissan Karelitz Shlit'a (Rosh Kollel Chazon Ish)** as disagreeing with this point. Even though most hold that a check is fine, there is a debate if the check cannot be cashed or used on that specific day (see **Yismach Yisroel** (6)). On Sundays in countries like the United States, banks are closed as are many other stores. Even the stores that are open are not all willing to accept a third-party check and selling it to a buyer for a bit less is not done in many places. As a result, the recipient of a check on Sunday will most likely have no way to actually make use of it that day. If one would want to stay away from all questions and doubts, it is suggested that he give two dollars in cash to two poor people, a total of four dollars, and this way he will ensure that the *mitzvah* is fulfilled properly.

Time Clocks. Those who set up the time clocks in *shuls* before *Shabbos* should make sure to adjust them properly in such a way that they do not turn off in the middle of the *Megillah* reading.

(1) חיי אדם כנהה (2) שדי חמד פורים ה' (3) פרי חדר תרפחו
(4) משנה ברורה תרפח"ח (5) אשרי האיש דף ר"צ (6) ישמח ישראל דף קכ"ב, קכ"ג

A SERIES IN HALACHA למעשה הלכתה

Forgotten and Little Known Halachos and Customs (74) Purim on Sunday. This year the *Yom Tov* of Purim falls out on *Motzei Shabbos* and Sunday. As such, we have a number of very relevant *halachos* that are particularly important to note.

Preparations on Shabbos. One may not make any preparations on *Shabbos* for the upcoming day of Purim. Therefore, it is forbidden to put on Purim clothing or dress one's children in Purim costumes on *Shabbos*. One must wait until *Shabbos* has totally ended (צאת הכוכבים), and say "אתה חוננתנו" in the *Maariv Shemona Esrai*, or "ברוך המבדיל בין קודש לחול" ("Blessed is the One who separates between holy and mundane") and only then can he put on a costume. It is also prohibited to bring a *Megillah* or a *Chumash* with *Megillah* to *shul* on *Shabbos*, for the express purpose of using it that night for hearing the *Megillah*, even if he is carrying inside a valid *Eruv* (1). If, however, he will learn from it on *Shabbos* - even if he is only doing so in order to be able to bring it to *shul* - it is permitted (2).

Muktza. A *kosher Megillah* is not *muktza* on *Shabbos* and may be moved around freely. In *Yerushalayim*, when their Purim - the 15th of *Adar* as opposed to us who celebrate on the 14th of *Adar* - does fall out on *Shabbos*, the Sages decreed that it should not be read on *Shabbos*, but rather on Friday. The **Pri Chadash** (3) holds that a *Megillah* is *muktza* on this *Shabbos*, but the *Mishna Berura* (4) rules that even then it is not *muktza*.

Baal Koreh Preparing on Shabbos. Although preparing the *kriah* (reading) for *Megillah laining* is an actual fulfillment of

הוא היה צמר ...

R' Chaim Hager of Atinia ZT"l (Sarfei Kodesh) would say:

"Our Sages teach us that on Purim each Jew must drink to the extent that he cannot tell the difference between "Blessed is Mordechai" and "Cursed is Haman." But there's a difference. A rich man, who feels bombarded by poor people and organizations collecting *Tzedakah* on Purim, is apt to curse Haman with greater intent, since he is the cause of all this tumult on this busy and hectic day. He blesses Mordechai but not with the same gusto. The poor, on the other hand, bless Mordechai from the bottom of their indigent hearts since through him, the miracle occurred and now they can collect much needed funds for themselves and their families. They curse Haman as well but less than they bless Mordechai. The goal on Purim, say *Chazal*, is to be so full of joy that even the rich man will not see any difference between blessing Mordechai and cursing Haman. He will give with a full heart and an outstretched hand!"

A Rich Purim Rav would say:

"If the rich could hire the poor to die for them, the poor would make a very nice living!"

An Irresponsible Purim Rav would say:

"People must learn from mistakes. I am willing to make them if someone else is willing to learn from them."

(If he could) **King Achashverosh (Bumbling Monarch of Persia)** would say:

"Who says nothing is impossible? I've been doing nothing for years!"

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Marriage of their
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Moshe Klinger. May
they be Boneh a Bayis
Ne'eman B'Yisroel

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(Monsey, NY)

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זמן קריאת שמע/הגרא"א - 10:07

סוף זמן תפילה/הגרא"א - 11:06

שקיעת החמה ליום השבת - 7:03

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Shabbos Parshas Tzav - Parshas Zachor - Purim

י"ג-י"ד אדר שני תשע"ד - March 15-16, 2014

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 באמונת ובטחון מאת

ובל דם לא תאכלו בכל מושבתיכם לעוף ולבהמה וגו' (ו-ז) - חובת הזהירות בכבוד הזולת
ורחמן, כי כוח המלכות אין לו הגבלה, והיא יתירה מכוח הסנהדרין, שכן
הסנהדרין אינם יכולים לרוץ דיני נפשות בלא עדים והתראה, ואילו לגבי המלך
הוא אחרת, שהמלך בו חייב מיתה ואינו צריך לעדים והתראה לכן, לכן, מוכרח
המלך להיות אדם רחמן מאוד בכל מעשיו. כי בידו אפשרות להרוג בלא דין
ובלא חקירות ודרישות, ועליו להיזהר שלא יבוא להרוג אנשים בחינם. כי עלול
להיות שיהיה סבור אל אדם מסויים שמרד בו, ולאמיתו של דבר לא כיוון האדם
לזה, ולכן היה צורך להוציא את מלכות בית דוד, שהיא המלכות הנצחית
לישראל, ממי שרחמיו מרובים כל כך, עד שמוכן למסור נפשו על זה, ולהיחזק
במיתה משונה, בכדי למנועה, כי מאחר שרחמיו טובעים כל כך בנפשו, ודאי
תהיה מידה זו מושרשים גם בוועד. ועל ידי זה ודאי ידייקו שלא להרוג את מי
שלא נתחייב באמת ראשו למלכות.

ואף במצוות התוכחה, עלינו להיות מוזהר שלא יבוא על ידה לידי הלבנת
פנים, וכמו שדרשו חכמינו ז"ל (ערכין טו:) מניין לרואה בחבירו דבר מגונה שחייב
להוכיחו? שנאמר: (ויקרא יט, יז) 'והוכח תוכיח'. הוכיחו ולא קבל, מנין שיחזור
ויוכיחו? לתלמוד לומר: 'תוכיח' - מכל מקום. יכול אפילו משתנים פניו? תלמוד
לומר: 'לא תשא עליו חטא'. ע"כ לשון הגמ' שם. [ומובן שהכוונה על אנשים
הנכשלים מחמת אי שימת לב, אבל לא על רשעים המתקוממים על התורה,
שעליהם אמר דוד המלך ע"ה הלא משנאיך ה' אשנא ובתקוממך אתקוטט
תכלית שנאה שנאתים וגו'.] [עוד איתא בתלמוד (סנהדרין קא) אמר ר' יוחנן
מפני מה זכה ירבעם למלכות? מפני שהוכיח את שלמה, ומפני מה נענשו? מפני
שהוכיחו ברבים.

אמנם זאת מוטל על האדם לדעת, כי אם אכן נכשל חבירו, ומרוב כעסו לא
שלט ברוחו, והטיח עליו דברים שגרמו לו בויון וכלימה, לא יפול ברוחו, וידע כי
כל זה הוא בהשגחה, והיא לטובתו. כי זכות הביזיונות גדולה מאד והיא מכפרת
על הכל. וכדאיתא בספח"ק 'בית אהרן מקדלין' (השמטות, עמ' אחרון) בשם
ספח"ק 'קול בוכים' שחיבר הגאון אשכנזי, שפירש הפסוק (איכה ג, ל): 'יתן
למכה לחי ישבע בחרפה, וזו לשונו וגו': מרגלא בפומיה דמורי וזה"ה שהיה
אומר, שבכל התשובות שבעולם, המעולה שבכולם למרק החטאות והזדונות
והפשעים, היא סבולת העלבונות והחידופים והגידופים, והיא מעולה יותר מכל
מלקיות וסיגיפוי תעניות שבעולם... לכן זאת העצה היעוצה מאת ה' צבאות יצאה
לאמר: 'יתן למכה לחי ישבע בחרפה', כמדובר. ובוה אל זנייך אלקים לעולם.
וזהו: 'כי לא ינח לעולם ה'' (שם פסוק ל). עד כאן דבריו הק' שם.

the little *Tzaddik'l* saying *Alef Bais* - will spend an hour in the *beis medrash* learning together, and adding a special dimension to the festive day of Purim. Raffles and prizes add to the general excitement. The *Kol Torah* is deafening and overwhelming and the merits achieved in each *Beis Medrash* or *shul* where a *yeshivah* is held is innumerable.

Of course, arranging such a massive program costs money and the organizers are always looking for ways to raise funds. Many people donate in the hope of securing a *yeshua* (salvation) for whatever they need. There was even a documented story of 25 unmarried girls who donated to a *Yeshivas Mordechai Hatzadik* in their community in the hopes of finding their mates. They believed that the *Torah* learning of tens of thousands of “*tinokos shel beis rabban*” - school-age children, on the day when *Hashem* assists those who assist others (...הפויטש ד...) is a true form of *hishtadlus* (effort) and they each gave a set amount. By *Rosh Hashana*, half a year later, 10 of these “over-25-year-olds” were engaged. By *Tu B’shvat* of the same year, 18 were engaged. On *Taanis Esther*, the 25th girl out of 25 got engaged! The story is true to the letter and those 25 married girls are proof positive of the wonderful results.

On the morning of Purim 5771 (2011), *Yeshivas Mordechai HaTzaddik* in Monsey was humming with excitement. There were already over 2000 children crammed into the dining hall of Yeshivah Spring Valley and space was tight. But the children and their fathers just kept on coming! Annually, the organizers give out prizes to every single child that comes to learn and the expense costs them over \$10,000. One of the ways in which they raise money, is to sell the rights to have a name included on a large chart for either a *Refua Shleima*, or a *Yahrzeit*, or for any sort of assistance that one needs. Many people respond to this with respectable donations and the chart is filled with names.

Rabbi Shamai Blobstein Shlit’a, one of the organizers of the *Yeshiva* in Monsey, was holding the chart in his hands and adding names as people handed him donations, when he sensed someone trying to get his attention. He looked down to see a small child, perhaps seven or eight years old standing next to him. The little boy asked if he can include a name on the chart. Rabbi Blobstein said of course, and then in jest, added, “But it costs money!”

The little boy didn’t flinch. He stuck his adorable little hand into his pocket and pulled out all the money he owned - exactly one dollar! He handed the money to R’ Shamai who decided to take the money just to see how real the little boy was. Then he wrote down the name of a woman that the boy told him in the column for a *Refuah Shleima*. He assumed it was the boy’s mother or grandmother and he asked the boy if his relative was sick. The boy shook his head immediately and said no. “It’s for a boy in my class whose mother is very sick,” said the precious little angel, “and every day when my class says *Tehillim*, my friend always cries. So I figured that today with my money, I could really help out my friend!”

משל למת הדבר דומה

לקים את ימי הפורים האלה בזמניהם כאשר קים עליהם מרדכי היהודי ואסתר המלכה (מגילת אסתר ט-לא)

משל: On numerous occasions, priests and other government officials would confront **R’ Yonason Eibeschutz ZT”L** in an effort to enter into a theological debate with him and prove to the rabbi that Judaism was the inferior religion. A priest once said to him, “Rabbi, I know that Jewish holidays begin on the evening preceding the day of celebration. The same goes for your Sabbath. Isn’t it true, then, that you always begin with a festive meal on the evening before the holiday marked on your calendar? And yet on Purim you partake of a festive meal the evening following the day of celebration. What is the reason behind this difference?”

R’ Yonason smiled and answered with a question of his own. “Might I ask you a question? Your religion celebrates its holidays during the day with the festivities concluding at night, except for the one in which you celebrate the birth of your savior, when you gather the night before and celebrate during the following day. Why the difference?”

The priest thought for a moment but R’ Yonason stopped him in mid-thought. “Both questions can be answered with the same explanation. You see, the holiday of Purim came to

us through a non-Jew, Haman, so we practice the custom of the non-Jews and make a celebratory meal on the evening following the Purim day. Your holiday comes to you through a Jew, so you celebrate the holiday marking his birth in the manner of the Jews, beginning from the night before!”

במשל: **R’ Yitzchok Flaker ZT”L (Siach Yitzchok)** writes that in fact, Haman made a big mistake. Since he followed the gentile custom of the night following the day, when he issued the decree to kill the Jews, his intention was for the massacre to take place on the day of the 13th of *Adar* and last into the evening and night hours. Of course, his nefarious plan was overturned and in the end, the Jewish people were victorious on that same day.

To commemorate this victory and the manner in which it was conducted, we celebrate on Purim day with a festive meal and allow the *simcha*, singing and merry-making to continue into the night hours. As Haman was defeated in the way he wished to claim victory, the grateful descendants of Mordechai and Esther conduct their celebration in the way they won the battle over their evil nemesis.

שיבא המטר בזכות ‘חלישות הדעת’ שיש להם שהם צועקים ואינם נענים. כי עצם הבזיון שלא נענו היה להם לתיקון, וממילא כבר היו ראויים לגשמי ברכה. על כל לא יצטער האדם כשספג איזה בזיון רק שעליו לקבלה באהבה, ובזכות זה יזכה לרב טוב.

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

מאצרוזתו של המגיד

צו את אהרן ואת בניו לאמר זאת תורת העולה וגו' (ו-ב) - ככוונת 'ביותר צריך הכתוב לזרז במקום שיש בו חסרון כים'

גמור בעיניו, אלא כל היכי שיהיה גורם לו חסרון בממון, קאמר שהוא חסרון כים, ובספרי איתא 'אמר רבי שמעון, אין צו אלא חסרון כים - 'צו את בני ישראל ויקחו אליך וגו' - 'צו את בני ישראל וישלחו מן המחנה וגו', חוץ מן אוחד - 'כי אתם באים אל ארץ כנען וגו', שנאמר לענין זירות חילוק הארץ, ודרי אין 'ישלחו מן המחנה' חסרון כים, אלא דזה נקרא חסרון כים, שלא היה בביתו לעשות מלאכתו, והכא נמי נקרא זה חסרון כים, מה שהיה צריך הכוהן לבטל מלאכתו לעשות העולה, והא דכתיב 'צו את יהושע וחזקוה ואמצוה', חסרון דגופא טפי צריך זירות, שירא מהמלחמה', והיינו, שבעבודת כל הקרבנות יש משום חסרון כים, (ומה שהזכיר הכתוב עניין זה רק אצל קרבן העולה, זאת משום, שהוא הקרבן הראשון שהזכר בפרשה, וממנו נלמד גם לגבי שאר הקרבנות).

וב'נועם אלימלך' לחדבי רבי אלימלך מליזענסק וצוקיל, ריש הפרשה, פידש דברי רבי שמעון על דרך הרמז, "ונראה לפרש על פי הרמז, דהנה האדם העובד את השם יתברך, צריך לעבדו בזריות והתלהבות, אבל העובד את השם יתברך בעצלות ובדוחק, שלא ברצון, (ועבודה זו אינה ראויה, ודרי היא כמו שאיננו), אי דרי הוא חסר הגוף (שכל תכליתו היא לאפשר לנשמה לעבוד את ה'). שהוא כמו כים וגרתיק לנשמה, וזה שרמזו רש"י 'ביותר צריך לזרז במקום שיש חסרון כים', דהיינו, כאשר עובד בעצלות כנוכר לעיל".

ובכן ידע נא האדם, שאם התבזה ברבים על איזה ענין, הרי בזכות זה הוא יכול לפעול ולבקש מהש"ת דברים גדולים, כי בגין הבזיונות בוודאי הומתקו הדרינים בשורשן, ומבטלים את המסכים המבדילים בינו לבין קונו, וכמו שרואים בדברי חז"ל באריכות גדולה (תענית יט: כ) אצל נקדימון בן גוריון, שהתפלל

לקחי חיים ודברי התצוררות
נצדרי עפ"י פרשיות השבוע

כתב רש"י, "צו את אהרן - אין 'צו' אלא לשון זירות, מיד ולדורות, (וכן איתא בגמרא קידושין כ"ט. - "תנא דבי רבי ישמעאל, כל מקום שנאמר 'צו' אינו אלא זירות - 'שיהא מהיר ודרי' בדברי' [רש"י] שם ד"ה אינו אלא וכו']. מיד ולדורות, זירות, דכתיב 'צו את יהושע וחזקוה ואמצוה', מיד ולדורות, דכתיב 'מן היום אשר ציווה ה' והלאה לדורותיכם', והוסיף ב'שפתי חכמים' כאן אות ב, "זירות, מדכתיב 'צו את יהושע וחזקוה ואמצוה', ולדורות', מדכתיב בפרשת אמור (כד-ג), 'צו את בני ישראל ויקחו אליך שמן זית וגו' להעלות נר תמיד.מחוץ לפרכת העדת יערוך אותו אהרן ובניו מערב עד בוקר לפני ה' תמיד חוקת עולם לדורותיכם', 'מיד', מדכתיב בפרשת בהעלותך 'ויעש כן אהרן אל מול פני המנורה העלה נרותיה כאשר ציווה ה'". אמר רבי שמעון, ביותר צריך הכתוב לזרז במקום שיש בו חסרון כים".

וביאר ב'שפתי חכמים' (אות ג'), "והא דכתיב הכא 'צו' אע"פ שאין כאן חסרון כים, י"ל, כיון שאין הכוהנים נהנים מן העולה אלא מעור העולה, וגם היא אינה נלקחת אלא לכוהן המקריב אותה, משום הכי נקראת ג"כ חסרון כים", והיינו, שרק בעבודת קרבן העולה יש משום חסרון כים.

ואילו ביגור אריה' למדח"ל (אות ב'), ביאר, "ואם תאמר, הרי כאן אין חסרון כים לכוהן, שיאמר לשון 'צו', ויש לומר, דשפיר איכא חסרון כים, משום שהעבודה מוטלת על הכוהן, והיה בשביל זה מבטל ממלאכתו, ולא חסרון כים

Editorial and Insight

Pearls of Pinchos on Purim

On Chag Purim

Our Geulah: A Hint of the Future by Rabbi Pinchos Hoffman Shlit’a

The future redemption of the Jewish people out of this difficult exile, as well as the arrival of *Moshiach*, will undoubtedly come with much hardship. Our Sages have told us as much. The only question is will the impending war with Gog and Magog be a physical hardship or a mental anguish? This is a topic of much discussion in the *Gemara* and *Medrashim*. Let us try to decipher this timeless riddle by attempting to understand a number of mysteries throughout Jewish history.

1) *Chazal* teach us that in the future, the only *Chag* that we will celebrate will be the holiday of Purim. When *Moshiach* arrives, the festivals will cease to be observed, but *Purim* will continue to be observed. The *Medrash* in *Mishlei* derives this unusual conclusion from a statement in *Megillas Esther* (ט-כח): “*The memory of Purim will never cease from among their descendants.*” Why is this so? What is so special about Purim that it will remain, while all the others will not?

2) One of the basic reasons for the length of the *golus* in Persia - seventy years - is due to the fact that *Klal Yisroel* did not observe the *mitzvah* of *Shemitah* all throughout the years of the first *Bais HaMikdash* - seventy *Shemitos* were missed! This is hard to fathom. How is possible that the Jews, who witnessed an amazing amount of miracles in the Temple - within and without - would neglect such a basic and fundamental *mitzvah* such as *Shemitah*? Can it be that those days were not all that much different than the times we live in today, with the “selective” performance of *mitzvos*, constant battles between *Charedim* and Secularists, and the rest of the problems we deal with today.

In order to understand this better, we must follow the timeline of *Golus Mitzrayim* (Egyptian exile) and its significance right up to the time of "קימו וקבלו" - the reacceptance of *Torah* values that occurred during the days of Purim. The purpose of *Golus Mitzrayim* was for *Klal Yisroel* to gain the "רכשו גדול" - the great inheritance that the *Ribono shel Olam* promised to *Avraham Avinu* - namely the holy *Torah*. But the *Torah* needed to be accepted willingly, with love, not under coercion. This was a problem for many, many years, since the prevalence of idol worship and other negative whims penetrated the Jewish nation thoroughly. As a result, *Hashem* put His Nation through a great deal of hardship - pain and suffering - during the labor and exile in Egypt, in order for the Children of Israel to want to leave and ultimately accept the *Torah*.

Memphis, Tennessee, entered her ninth month of pregnancy. Everything had gone well up until this point and her doctor assured her that in just four more weeks, her healthy baby would be delivered.

A few short days before her due date, she began to feel excruciating pain in her abdomen. At first, it was bearable but it soon became so painful that she ran to her doctor to find out the cause. The doctor performed an ultra-sound and was surprised to see that the baby had turned inside the womb, otherwise known as breeched. At this late stage in the pregnancy, said the doctor, a baby’s position is usually set and he or she does not move around. He ordered that a Caesarean section (surgery to manually remove the baby) be done the very next day to alleviate any potential distress or danger to the baby.

The mother-to-be was frantic with worry and felt that before relying on the say-so of the gentile doctor, she would rather turn to a “Higher Power” for guidance and reassurance. She called her brother who was living in Jerusalem and implored him to travel to Bnei Brak immediately and go in to **R’ Chaim Kanievsky Shlit’a** with this query: should she go for a Caesarean section or wait for the baby to be born naturally?

Well, the brother didn’t waste another minute. He traveled to Bnei Brak without delay and explained to the *Gabbai* manning the door at R’ Chaim’s home that he had a life-and-death question for the *Rav*. Of course, he was let right in and he explained the critical situation to the *Tzaddik*.

As is well-known, R’ Chaim is not a man of many words. Usually, he can answer even a lengthy and complicated query with a few short and succinct words. This case was no different. As soon as R’ Chaim heard the question, he looked up at the brother and pronounced, “*V’Nahafoch Hu!*” (Words from *Megillas Esther* which translate as “It was turned.”) Then, with his customary benediction of “*Beracha V’Hatzlacha*” (blessing and success), R’ Chaim indicated that the interview had concluded. In fact, the *Gabbai* quickly moved to hurry the brother out of the room, explaining that R’ Chaim was leaving anyway and he had received his answer.

The brother, however, was confused. He had asked a simple question - should she have the procedure done tomorrow or not - and the *Rav* had answered with a totally unrelated comment. What did it mean? How did it answer his question? His sister was waiting with bated breath for his call and he had no idea what to tell her. Relying on a bit of good old fashioned determination, he ran back into the house and waited until R’ Chaim came walking out. Then, he quickly approached and before he could be shooed away by the *Gabbai*, he again asked the question hoping for an answer - any definitive answer - that he could report back to his sister. R’ Chaim was walking with his head slightly bowed and as soon as the question was asked, he looked up at the brother with piercing eyes, as if to say, “Didn’t I answer you already?” The brother persisted and finally R’ Chaim waved him away saying, “*V’Nahafoch Hu! V’Nahafoch Hu!*” The *Gabbai* hustled R’ Chaim into the waiting car and the brother stood there and watched as the *Tzaddik* drove away.

He called his sister in America and told her what the *Rav* said. Although he did not understand the answer, she seemed to comprehend immediately. She called her doctor and asked if he could do another ultra-sound. Of course, doctors do not like to be second-guessed - especially by the patient - and he put up a fuss, claiming that in thirty years, he had never had such a case of breeching and it warranted an emergency response. The woman, however, was firm and she finally convinced him to order the test. How shocked and surprised he was when the results came back and the baby had turned back around!

The pain had subsided and the woman was sent home. However, two days later, she came running back to the hospital with the same excruciating pain. The doctor took one look and knew instinctively that the baby was again breeched and this time, he wasted no time in ordering an immediate Caesarean section in the operating room. But the woman was not so sure and she begged the doctor to do just one more ultra-sound. At first, he wouldn’t even consider it but after she reminded him about the last time when she had been right, he reluctantly went along with her wishes and ordered the scan. Wouldn’t you know it! The baby had turned back around a second time.

Ultimately, the healthy and beautiful baby was born naturally a few days later and the story of the turning baby spread like wildfire. When asked how she knew that the baby had turned the second time, she answered, “When R’ Chaim said ‘*V’Nahafoch Hu! V’Nahafoch Hu!*’ two times, I knew in my heart that my baby would turn two times!”

חייב איניש לבסומי בפורי'א עד דלא ידע בין ארור המן לברוך מרדכי (מגילה ז:)

There was a wealthy man who lived in Yargin, a small town near Pressburg, the capital city of Czechoslovakia. He had been a student at the famous Pressburg Yeshivah under the leadership of the great **Chasam Sofer, R’ Moshe Sofer ZT”L**. He and his wife were already married for many years, but still had not been blessed with children. When, finally, a son was born to him in 5583 (1823), he honored his former *Rosh Yeshivah* with *Sandakaus* - to hold the baby during the circumcision. At the *bris*, which took place on Purim morning, the Chasam Sofer dipped his finger in the wine and gave

harboring feelings of hatred in his heart which spurred him to attempt further harm on the Jewish people.

Esther replied to Achashverosh’s first question, who was the man responsible, by revealing that it was this evil Haman! Haman was bewildered and quickly thought of a way out of his predicament. Had only the king been present, Haman could have stuck by his story and insisted that what he told the king about the harmful influence of the Jews was absolutely true. However, since the queen was present as well, she would be infuriated by his maligning her people. Had only Esther been present, he could have tried to persuade her that he had acted without realizing that the Jews were her people, and assure her that

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH

יציאת מצרים

FROM THE WELLSPRINGS OF R’ GUTTMAN-RAMAT SHLOMO

זכור את אשר עשה לך עמלק ... לא תשכח וגו' (דברים)

The *Torah* tells us: “*Remember what Amalek did to you when you left Egypt ... Wipe out any vestige of Amalek, do not forget!*” What must we remember? When *Bnei Yisroel* traveled in the wilderness, the marauding army of Amalek swooped down from the mountains, attacking the old and the weak who were straggling at the rear. The *mitzvah* to remember Amalek, however, is more than just recalling how Amalek attacked us in the wilderness; it is to remind us that they are the very antithesis of Israel.

The question is this: How is it possible for a Jew to “*Remember what Amalek did to us*” while at the same time, we are commanded to “*Wipe out any vestige of Amalek.*” Is it not contradictory to wipe out Amalek and remember them at the same time? Isn’t the point of wiping something out in order that it should not leave any trace - any “*zaycher*” - whatsoever?

To understand the commandment of *Parshas Zachor*, and what it is we are supposed to both remember and destroy, it is necessary to first learn the history of Amalek. Initially, Amalek was an actual person who later became the leader of a clan, which became a nation of the same name. Amalek was the son of Elifaz, and the grandson of the wicked Esav - brother of *Yaakov Avinu*. But much more than the human aspect, Amalek represents a power

מעשה אבות סימן לבנים

ונחפוך הוא אשר ישלטו היהודים המה בשונאיהם (מגילת אסתר ז-א)

The **Maharal** (נצח ישראל ז') writes that when *Hashem* places Jews in positions of power, from which they are able to save their people, this reveals His special love and protection for us. The Purim story, the incredible *hashgacha* and the fact that Mordechai and Esther were appointed to positions of authority to bring about Haman’s downfall, teaches us the importance of *Emunas Chachamim*. We must always look for *Hashem* when He is not clearly present, but even more so must we trust the insight of our *Torah* leaders who are better able to strip away the physical mask that conceals spiritual reality and show us the truth. For *Klal Yisroel*, these are the true keys to salvation and redemption.

The following story was told to me by the brother of the woman about whom the story is told. A woman living in

he would now speak on their behalf and have the letters of decree recalled. However, since the king was present, to appease the queen in such a way would enrage the king. Haman would be demonstrating that his attempt to exterminate the Jews had not been motivated by a genuine concern for the welfare of the empire. If his concern had been sincere and he really believed that they should be destroyed for the good of the empire, why was he now trying to spare them merely out of fear of the queen?

Therefore, says the *posuk*, “והמך מלפני המלך והמלכה” - Haman was bewildered - he didn’t know what to do - because he was “*before the king and queen*” - because they were both sitting together at the same time.

that was put into the world by this evil son of Elifaz - and it affects us on a regular basis. The name “אליפז” is a combination of two words: “א-ל” - My G-d, “פז” - Gold. In other words, the name Elifaz represents the notion that “MY G-D IS GOLD.” His entire belief system was in his money and his possessions. He did not believe in *Hashem* - he believed that the true power in the world is MONEY!

Elifaz’s son Amalek learned well from his wicked father. The name “עמלק” is a combination of two words - “עם” and “מלק”. “עם” is a nation, a group of people under one nationality. “מלק” comes from the concept of “מליקה” - which is the service in the *Bais HaMikdash* whereby the *kohen* severs the head of a bird in a sacrificial offering to *Hashem*. “*Melikah*” is the act of severing - and the nation Amalek was bent on severing *Klal Yisroel’s* connection to our Divine Source - to our *Emunah* and belief in *Hashem*! Amalek received his education from his father Elifaz and he too, believed that there is no Almighty G-d in the world. Everything is about money and power. Thus, he wished to “sever” - to cut off the Jewish people from their connection and bring about the destruction of *Emunah B’Hashem*!

This is what we must remember and this is what we must destroy. Remember who Amalek was - and what he still represents today in this materialistic society - and then wipe out that concept and eradicate it entirely!

Of course, *Bnei Yisroel* left Egypt and received the *Torah*, but if not for the fact that *Hashem* threatened the people by hanging *Har Sinai* over their heads (כפה עליהם הר כגיגת), they might never have gone through with it. Thus, in truth, it was a forced *Kabbalah* of the *Torah*. The true and willing acceptance of the *Torah* did not take place until much later - when as a result of the impending destruction that was to descend upon the Jews in 127 countries under Achashverosh and Haman, the Jewish people did *Teshuvah* and then - and only then - did they accept the *Torah* willingly. As *Chazal* tell us: "קימומה שקבלו כבר" - “*They fulfilled (willingly) what they had previously accepted (unwillingly).*”

It is no wonder that during the times of the first *Bais HaMikdash*, before the “willing acceptance” of the *Torah*, there were arguments and debates with regard to observance of certain *mitzvos*. Especially a *mitzvah* like *Shemita* which requires an entire agricultural society to leave their fields fallow and head for the *Batei Medrashim* to sit and learn *Torah* for an entire year! Undoubtedly, this was very difficult and caused many people anguish. Hence, it is again no wonder why the people neglected this fundamental *mitzvah*. It was this secularist approach to *mitzvos* that continued on for many years until the days of Purim. The miracles that were performed under Mordechai and Esther in Shushan, brought about a new realization on the part of the Jewish people. They were facing extinction, a total holocaust that would wipe them out entirely. The fact that the threat did not materialize proved to the people that *Hashem* was truly their Protector and that they must follow His *Torah* and ALL his *mitzvos* - even the ones that might cause hardship - forever. This is the significance of the Purim holiday which will never be forgotten and celebrated for time immemorial.

We will celebrate Purim as a reminder of this fact - that the mental anguish we will know before the advent of *Moshiach* and during the wars of Gog and Magog, will be overcome by our people and the actual threat of extinction will not materialize. May we all be *zoche* to see the coming of *Moshiach* speedily and in our days. *Amen*.

כבדתם וכזמנם ... בכל שנה ושנה

זאת תורת העולה היא העולה על מוקדה על המזבח וכו' (ו-ב)

A *Korban Olah* (elevation offering), which atones for sinful thoughts, is completely burned on the Altar. On the other hand, a *Korban Chatas* (sin offering), which atones for a sin that a person actually committed, is partially eaten by the *kohanim*. Why is the *Korban Chatas* seemingly more lenient in this regard than the *Korban Olah*, as it is shared with the *kohanim*? Although *Chazal* have taught us “*Thoughts of sin are more severe than sins*,” we still must understand how can this be and why is this so?

In *Sefer Even Shleima*, the **Vilna Gaon ZT”L** writes the following treatise: “*All behavior of a person is influenced by the ratzon harishon (primary desire). For, in the form that it emerges to his consciousness, the ratzon harishon is clear and correct in his eyes. However, the content of the spirit (ruach) belongs to Hashem. He knows if there is no bias at all in the (person’s) desire. For who can say that his heart is pure and there is not in his inner self any form of deceit? Such a person truly cleaves to the attributes of Hakadosh Boruch Hu. If, however, Heaven forbid, there is in his heart a slight source, whose wellspring is bitter and malignant, then he will behave according to his (negative) spirit. Though his conduct appears correct in his eyes, he will fall from heaven to the earth until he cannot stand. He will turn from the ways of Hashem, and he will not realize it on his own. Therefore, do not rely at all on human reason (do not arrive at a*

simplistic decision based upon what seems logical). Instead, see that all your deeds and thoughts are in accordance with Hashem’s will.”

Our unconscious motivations and ambitions direct our lives much more than we like to think. Therefore, it is crucial for us to have thoughts and motivations that stem from and conform to *daas Torah*. For this reason, our Sages have informed us: “*Sinful thoughts are worse than actual sins.*”

איש צר ואויב המן הרע הזה (מגילת אסתר ו-ו)

The entire Purim story leads up to the moment when Queen Esther stands up and reveals that Haman is the oppressor of her people and that he deserves to die. In response to the king’s question of “*Who is this and what is this and who dares to do such a thing?*” Esther replies, “*An adversary and an enemy! This evil Haman!*”

In his commentary on the *Megillah*, **R’ Meir Leibish Malbi”m ZT”L** denotes that each of these terms has a different meaning. “צַר” - “*Adversary*,” connotes one who has actively harmed his antagonist, whereas “אויב” - “*Enemy*” refers to one who seeks to harm, but has not actually done so yet. Unless someone is unusually cruel, he will only be an “enemy” until he becomes an actual “adversary.” However, once he has become an “adversary” and has succeeded in harming his foe, the desire to plan further harm will usually pass. In the case of Haman, however, his cruelty was so overpowering that even after he actively harmed the Jews, he still remained an “enemy”

the baby to suck on the wine. Then he said, rather subtly: “נכנס יין יצא סוד” - “Wine enters; secrets emerge.” The baby was given an appropriate name for a *Purim bris*: Boruch Mordechai, which means “*Blessed is Mordechai.*”

The child grew. At an early age he was already outstanding in character and religious observance. However, much to the distress of his parents, his ability to understand *Torah* was not up to par. He was diligent. He would sit absorbed in the holy books from morning to evening. But whenever he was asked to repeat or explain anything he was unable to respond, and could only sit silently. Some of his fellow students made fun of him because of this. Once, when he left his place for a few minutes, they switched his *Gemara* for a different one of another subject entirely, leaving it open to the same number page he had been on. When he resumed his seat, he didn’t seem to notice the difference at all.

When he turned eighteen, his parents were advised to send him to the Land of Israel. Perhaps where “the air of the Holy Land makes wise,” his studies would prosper. His parents agreed, hoping it would also enable him to make a good match. Boruch Mordechai was taken in by the Jerusalem community who was impressed with the young man’s sterling character and piety, although they wondered how someone who had done nothing but study *Torah* all his life could have retained so little of it. When he turned twenty, he married a simple girl from a good family in Jerusalem who didn’t mind that her husband was an ignoramus and soon after the wedding, he began to work as a water carrier. He was honest to a fault, and quickly became very popular. Every *Rosh Chodesh*, he would deliver water to his regular customers for free; he worried that over the course of the previous month water may have spilled even though he had charged for a full bucket.

For more than forty years Boruch Mordechai toiled at his chosen profession, always with a joyous spirit and gratitude to *Hashem* for his lot. He took special satisfaction from servicing the many *Torah* scholars within the walls of Jerusalem; he considered this a great merit and refused to accept payment from any of them. However, it anguished him deeply that the great scholar, **R’ Yehoshua Leib Diskin ZT”L**, refused to take water from him. “I cannot allow myself to be served by the likes of Reb Boruch Mordechai,” he would say, but refused to explain his words.

On Purim Day 5653 (1893), at the festive *seudah*, many of the notables of Jerusalem crowded into the home of **R’ Schneur Zalman Fradkin ZT”L**, the celebrated author of *Toras Chessed*. The atmosphere was exceptionally joyous, even for a *Purim* celebration. The men were constantly erupting into lively song and dance, and there was a continuous flow of wine and wise words. All of a sudden, Boruch Mordechai called out to the host in a loud voice from the midst of the swaying Jerusalemites, “*Rebbe!* Today is seventy years to the day since my *bris mila!*”

Everyone laughed indulgently. “If so,” responded R’ Schneur Zalman, “you deserve an extra *L’chaim* today!”

Immediately a tumbler of a especially strong wine was poured and passed to Boruch Mordechai, who speedily dispatched it as commanded. It had an immediate effect. The elderly water-carrier began to sing and dance energetically. But R’ Schneur Zalman reacted surprisingly. He looked up at Boruch Mordechai and shouted over the crowd, “It would be nice if you would stop fooling around already and honor us with some words of *Halacha* and *Aggadah* (Jewish law and lore).”

Suddenly there was silence. Everyone’s gaze shifted in amused anticipation to the tipsy Boruch Mordechai as he climbed up to stand on the table and begin to speak. But then, all the grins slowly gave way to wide-eyed stares of astonishment as the water-carrier began discoursing enthusiastically on scholarly *Purim* topics and peppering his words with learned citations from *Shas* and a variety of *Medrashim* and works of Jewish Law. And he waxed on and on! Indeed, if the strong wine hadn’t finally taken its toll and he collapsed into a deep sleep, it seemed that he could have continued indefinitely.

Even before the holiday was over, the news of the extraordinary scholarship of the unassuming water-carrier had spread throughout Jerusalem. The community was in an uproar. How had they allowed such an accomplished scholar to be disdained in their midst for so many years? And how had his erudition remained hidden for so long?

A few of the elders of the community recalled hearing the story of the mysterious words of the Chasam Sofer seventy years before at the *bris mila*. Now, some clever minds were saying they could finally be understood. “נכנס יין יצא סוד” - “*Wine enters; secrets emerge.*” Wine (יין) in Hebrew has the numerical value of seventy, as does the Hebrew word for secret (סוד). It was only at age seventy, that the secret of Reb Boruch Mordechai was revealed through the wine - perhaps even the drop of wine administered by the Chasam Sofer contributed to his revelation as well!

אין מדקדקין במצות פורים אלא כל הפושט יד ליטול נותנין לו (ירושלמי מגילה א-ד)

The institution of “*Yeshivas Mordechai HaTzaddik*” has literally taken off throughout the *Torah* world! On the day of Purim, perhaps the busiest day of the year, Jewish fathers and sons in communities everywhere set aside an hour of their time to learn *Torah* in these *yeshivos* - and it is truly a sight to see. Thousands upon thousands of boys, many in their Purim costumes, with their fathers, swaying and singing to the tune of the *Gemara*, *Mishnayos*, *Chumash* - right down to