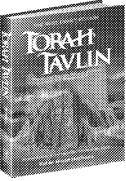


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שַׁבַּת קוֹדֶשׁ פֶּרֶשֶׁת תְּצַוֶּה - פֶּרֶשֶׁת זָכוֹר - שְׁמִיזַת פֻּרִים
Shabbos Parshas Tetzaveh - Parshas Zachor - Purim
י"ג אדר תש"ע - February 27, 2010

הגדע צרבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ט"ב התבלין

והיה המזבח קדש קדשים כל הנוגע במזבח יקדש וגו' (כט-ל) - גודל קדושת בית המדרש אפילו לאנשים פחותים

(ירמיה כ"ג, כ"ט) "הלא כה דברי כאש", ואמרו חז"ל (מסכת ברכות דף כ"ב, ע"א): "תניא, רבי יהודה בן בתירא היה אומר: אין דברי תורה מקבלין טומאה. מעשה בתלמיד אחד שהיה מגמגם למעלה מרבי יהודה בן בתירא. אמר ליה: בני, פתח פיק ויאירו דבריך; שאין דברי תורה מקבלין טומאה, שנאמר (ירמיהו כ"ג, כ"ט) הלא כה דברי כאש נאם ה', מה אש אינו מקבל טומאה, אף דברי תורה אינן מקבלין טומאה", ע"כ. והיינו שדברי התורה מוככים את האדם כאש, לטהרו מכל תחלואיו, וכמו שמברכים: "אשר קדשנו במצוותיו", היינו שעל ידי עשיית המצוות נעשה האדם נקי יותר, וכל שכן בלימוד התורה, עליו נאמר (פאה א"א) "ותלמוד תורה כנגד כולם", אם הוא נעשה בבית המדרש שהוא מקום קדוש, הרי שגם אם הוא אדם פסול - מתקדש על ידו. ומכך ילמד האדם, שאין כלל תירוץ לומר שהוא בעל עבירה, ובשל כך אינו יכול לעשות מצוות, כי גם עליו נאמר "אשר קדשנו במצוותיו", שאין כמו המצוות לקדש את האדם ביותר, ובפרט כשזוכים לשבת ללמוד בבית המדרש, שלימוד זה מקדש את האדם ומטהרו מעוונותיו.

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

אשר קד בדרך ויזגב בד כל הנחשלים אחריך ואתה עניף ויגע וכי' (פרשת וזר וברים כה-ה) - מחיית עמלק ע"י עמל התורה

(בכורות ה'): שאין רפידים אלא רפיון ידים מן התורה, וכיון הכתוב לומר, שכשרפו ידיהם מן התורה שנמשלה למים (כיעוין תענית ז'), לכן גם ה' מנע מהם המים מדה כנגד מדה. ובהה הודיע ה' להם את חסרונם, שעליהם להתחזק בעמל התורה. ויש להוסיף, שזאת כוונת הכתוב (שם ג') ויצמא שם העם למים, היינו שצמאו למים בגלל שהיו "שם" - ב'רפידים', שנקרא כן על שם שרפו ידיהם מן התורה שנמשלה למים. ואיתא במדרש (הקדמה לאיכה רבת, ב'), ש'כל זמן שקולו של יעקב נשמע בבית המדרש, אין ידיו של עשו יכולים לשלוט בו', ולכן ברפידים שרפו ישראל ידיהם מן עמל התורה, היה ביכולתו של עמלק להתגבר עליהם. ולפי זה יש לתרץ מדוע בז'כירת מעשה עמלק' עלינו להזכיר שהיינו עניף-בצמא, וזאת משום שעלינו לזכור לא רק מה **שעשה** לנו עמלק- 'זכור', אלא גם את ה**סיבה** לכך היינו רפיון בעמל התורה' שעל ידי כך ניתן לעמלק להתגבר עלינו- 'לא תשכח' (וע' **כתב סופר**), שכשזכור שהיינו עניף-צמא' וזאת בגלל שרפו ידיו מן התורה וכדברי האוה"ח, נתחזק בעמל התורה ונטל לבטל ולמחות את עמלק.

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A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Purim (Part 2): The Mitzvah of Mishloach Manos

The Obligation. Every person is obligated to send two different food items to another Jew during the daylight hours of Purim (1). One fulfills this obligation with one such package of food; if he sends more he is praiseworthy (2). It is better, though, to spend more money on the *mitzvah* of *laibonim* - charity to the poor, than *mishloach manos*. Ladies are obligated in this *mitzvah* as well (3). Although some *Poskim* include the wife's obligation in her husband's *mitzvah* of sending *mishloach manos*, it is highly preferable to designate some food packages for the wife to send herself (4). One does not need to transfer ownership to the wife with a formal transaction. (Some are *Marom* and actually transfer ownership.) (5)

Reasons. Two reasons are given by the *Poskim* for this *mitzvah*: 1) Some say that since there are poor people who cannot afford to make a proper Purim celebration meal, the food packages will provide them with a proper meal, without coming onto regular charity which they might be reluctant to accept (6). 2) Others hold that the reason is entirely different (7). The sending of food packages creates a spirit of friendship and *achdus* which the *Yidden* experienced at the time of the Purim salvation. This is in vivid contradiction to the accusation of Haman who said, (8) "שעם עם אחד מפורד ומפורד" - "There is a nation that has no unity." We try to do the *mitzvah* in a way that both reasons will be

מאת מו"ה ברוך הירשפלד שליט"א
רב דקול אהבת ישראל, קליבלנד הייטס

fulfilled. Therefore we don't send anonymous packages which don't add friendship. One should make sure that he labels them clearly and sticks them on well in a way that they won't fall off. **NOTE:** If one sent a portion to someone who was not at home and the messenger put the package down on the doorstep, there is a halachic question involved: If the recipient returned home before the day was over and took in the portion, the sender has fulfilled his obligation. If not, he has not fulfilled his obligation with that package. **One should therefore make sure that at least one of his food packages, the minimal obligation, is properly received on that day.** **Caution.** One should take care that his food items are well wrapped and arrive with an appetizing look, not beaten and crushed in a way that they won't be eaten, thrown out or wasted (בל תשחית). One should not send anything that does not conform to the *Kashrus* standards of the recipient. This includes sub-standard *hechsherim*, *Bishul Akum*, *Pas Akum*, *Chalav Akum*, *Yashan*, etc. These are all things that some recipients would not want to eat. Some may not eat homemade items no matter who prepared them. People should be aware of this. **Misconception.** Many people promote the idea that the two food items must have two different *berachos*. This is not correct. If one sends an apple and orange, or soda and apple juice, he has performed the *mitzvah* properly since they are two species, even though they have the same *beracha*.

הוא היה אומר

R' Menachem Mendel Schneerson ZT"l (Lubavitcher Rebbe) would say: "Why was annihilation decreed upon the Jews of that generation? Because they enjoyed the feast of King Achashverosh (מגילה יב). The problem was not their participation in the feast; indeed, Achashverosh supplied kosher food for his Jewish subjects. The problem was that they enjoyed the feast. With the royal kosher menu in hand, the exiled Jew felt he no longer needed *Hashem* for his survival. The decree of annihilation was not a punishment, but a consequence of this attitude. Putting his faith in mortals, the Jew denied his supernatural status - the status of a nation whose very survival belies the laws of history. The Jew was now lonely and vulnerable to the decrees of a mortal Achashverosh."

R' Itzele of Volozhin ZT"l would say: "A person who doesn't tell the truth has a wonderful memory. Some people remember things from ten or twenty years ago. A person with a phenomenal memory can recall events that took place even fifty or sixty years ago. But a liar - he claims to remember things that never even happened at all!"

A Wise Man would say: "Working for G-d on earth does not usually pay much, but His retirement plan is out of this world!"

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מעשה אבות ... סימן לבנים

ועשית ציץ זהב טהור ופתחת עליו פתחי חתם קדש לה' וגו' (כה-ל)

Throughout history, there has been no lack of evil plotters against the Jewish People, whose only aim was to destroy the unity and quality of *Am Yisroel*. It took great men of wisdom and resourcefulness to prove time and time again that the Jews were innocent of any wrongdoing, thereby winning the day and saving the people.

Once the governor of Metz, France, issued a decree proclaiming that the Jews of Metz would be given a deadline by which they would all be required to submit to baptism. If they refused, which he knew they would, they would be forced from their homes into exile. The governor also knew from past experience that the great *Rav* of Metz, **R' Yonason Eibenschutz ZT"l**, would undoubtedly present himself at the governor's palace in order to plead for his people. This was good, thought the governor, for then he would snare the rabbi in his plot and bring him and his constituents down.

The Jews of Metz were thrown into turmoil. None would consider conversion, but what were they to do, where could they turn? R' Yonason was immediately dispatched to the governor. "Your excellency," he began, "how can you punish an entire community of innocent souls? Why do you inflict this terrible suffering upon innocent women and babes?"

A cold smile passed across the governor's face. "On the contrary, rabbi. I am merely helping to fulfill a prophecy which is stated in scripture: '*A great trouble will ensue, so terrible as never before experienced and never to be repeated again.*' (דניאל יב-א) This passage is interpreted to refer to the Jews. I consider it my great privilege to help bring it about."

Now came the moment the governor had waited for with such delight. With suppressed glee he turned to R' Yonason and continued, "But, dear rabbi, I will give you the opportunity of nullifying my decree. All you must do is answer a question."

R' Yonason smelled a plot afoot, but he had no choice in the matter. "And what is your question," he asked.

"First, tell me immediately and without hesitation - how many Jews live in Metz and its surrounding areas?"

R' Yonason didn't flinch. "There are 45,760 Jews in the city of Metz and all of its suburbs, your Excellency."

The governor was momentarily thrown off guard by the rabbi's quick response. But he soon regained his bearings and threw out his impossible demand. "I want you to write 'Israel lives forever' 45,760 times, on a parchment no larger than the ones you use for your *mezuzah* scrolls. If you can do that, I will reconsider my decree against your people." The governor sat back and smirked with satisfaction - he knew he had won this time.

R' Yonason paled when he heard this absurd and impossible order. "I give you one hour," the governor added, menacingly, "And remember that the fate of your unfortunate brethren is in your hands." The *Rav* left in a flash.

One hour later, a confident R' Yonason once again presented himself at the governor's palace. "Your Honor," he began, "I have in my hand a parchment with the dimensions of 2" by 4". On it is written an anagram with the solution to your puzzle. My drawing contains 15 Hebrew letters across and 19 letters down."

The governor couldn't believe his ears. He reached out to take the parchment. As he stared at it uncomprehending, the rabbi continued to explain: "When you read this you will see the words, '*Am Yisroel Chai L'olmai Ad,*' which translates to 'The Nation of Israel lives forever' written in every direction. It is spelled out in precisely 45,760 different ways."

The governor was too shocked to reply, and the rabbi continued. "I request of your honor to suspend the decree pending your deciphering this code, since it may take you some time to work it out." The stunned governor agreed.

The governor worked at R' Yonason's anagram a full year before he was able to decipher all the combinations of words. When he was finished, he summoned R' Yonason to his palace. "I can truly see that your G-d has imparted His wisdom to his followers." The governor no longer tormented the Jews of his city and until the end of his life held R' Yonason in the highest esteem.

משל' למה הדבר דומה

ליהודים היתה אורה ושמחה וששון ויקר וגו' (מגילת אסתר ה-ט)

משל: When the first *Siyum HaShas* at Madison Square Gardens took place, a tremendous crowd of people attended this wonderful celebration. When it was over, the streets of Manhattan were filled with thousands of Jews making their way home. A certain Jew was stopped by a curious group of upper-class gentiles, and asked to explain the reason for this massive gathering of Jews.

The Jewish man replied that they had been celebrating the completion of the study of the Talmud which took seven and a half years, and that many thousands of Jews all over

the world had studied a page a day until it was completed.

They stood quietly for a while, and then one of the gentiles, a respectable man by appearance, said that it was the most amazing thing to be able to attract such a crowd in celebration of an educational milestone. They had assumed that only a major sporting event or some other form of mass entertainment could bring out such a crowd.

במשל: The *gemara* (מגילה טז) tells us: **אורה** זו תורה, **שמחה** זה - יום טוב, **ששון** זו מילה, **ויקר** אלו תפילין" "Light" refers to *Torah*, "Happiness" refers to *Yom Tov*, "Joy" refers to *Milah*, and

תמזה את זכר עמלק מנחת השמים
לא תשכח וגו' (פרשת זכר רעים סה-ט)

In the days immediately following the September 11, 2001, terror attacks in New York City, when Muslims made their intentions to unmercifully wage war and kill anyone whom they deem to be a "non-believer" clear, a grandson of the *Mirrer Rosh Yeshivah*, **R' Shmuel Birnbaum ZT"l**, asked him the following question: What makes the Muslim belief of "Jihad" against their enemies so different from the Jewish concept of "*Mechiyas Amalek*" - the *Torah* commandment to wipe out and eradicate any trace of the nation known as Amalek - men, women and children included? Just as we must kill Amalek unmercifully, they believe in their war with the same unrelenting zeal and passion.

R' Shmuel considered the question for only a short moment before answering, "How can one even consider comparing us to them? Why, to kill another human being in cold blood is the worst thing in the world and no one has the right to take another human life on his own say so! The *mitzvah* of '*Mechiyas Amalek*' is an obligation given to *Klal Yisroel* by *Hakadosh Boruch Hu* Himself, before hundreds of thousands of people who witnessed the great event of *Matan Torah*. We did not make up this *mitzvah* nor did we decide on our own to start killing people we do not like! There is no such thing in *Klal Yisroel*.

"The Muslims, however, kill people indiscriminately because that's what they came up with as the best way to deal with those they do not like. And even if you'll say that it is written in their scriptures to kill and wage war, all that is based on the word of Mohammed who 'claims' to have heard it from G-d. Who knows? Maybe he's lying! There's no one else to disprove his words! So his followers rely on his spoken word - and we rely on the holy *Torah*!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
תכנון

Hashem told Moshe that he should make clothing of holiness for Aharon, "לכבוד ולתפארת", - for honor and splendor. Why the dual expression? The **Ramban** tells us that the purpose of the בגדי כהונה was to set the *Kohen Gadol* apart from the rest of the people; to make him special. And yet we know that the *Kohen Gadol* wore bells on his robe so that he would come into *Hashem's* presence with deep consciousness of his submission to *Hashem*. This seems to be a contradiction. Are the *Bigdei Kehuna* meant to express honor for the *Kohen*, or *Tiferes* - the perfect synthesis of *Hashem's chessed* and *gevurah*, the truth of the perfection of *Hashem* to Whom we are completely subservient? How can these opposing ideas work simultaneously?

The holy **Baal Shem Tov ZT"l** gives a *machal*: A Prince goes out to greet and show honor to the Grand Emperor who is coming to his town. As the Prince rides up in his chariot, the crowd begins to cheer, thinking that he is the Emperor. As the Emperor himself watches the outburst of honor for the Prince, imagine the Prince's embarrassment and horror at the thought of the terrible mix-up and insult to his lord, the Honorable Emperor.

The clothing of the *Kohen Gadol* displayed expressions of the honor and glory of it's wearer; at the same time, it elicited feelings of humility and submission, for true glory - *Tiferes* - belongs solely to *Hashem*. This is the root of true humility. It is the knowledge that we are all great and glorious creations, but all that we have and all that we are comes from *Hashem* who expects us to utilize all of His gifts to us, to serve Him to the best of our ability. Quite an honor; what a humbling thought!

TORAH GEMS

נתן ליהודים אשר בשושן לעשות כדת היום ואת
עשרת בני המן יתלו על העץ וגו' (מגילת אסתר ט-יג)

The **Shulchan Aruch paskens**: "*One should read the ten sons of Haman in one breath to show that they were all killed and hung together as one.*" (הל' מגילה תרצ-ט)

The **Targum Sheni** on *Megillas Esther* describes in vivid detail how Haman and his ten sons were hanged. The height of the gallows was fifty *amos*. It was anchored three *amos* into the ground. Haman was hanged at the top, with his oldest son, Parshandasa, hung right beneath him, leaving a space of one *amah* between them. Each son was hung in succession with an *amah* of space between one son and the next. Each son took up a space of three *amos*, with the youngest son, Vay'zasa at the bottom, hanging three *amos* off the ground.

The problem is this: When we count up the total amount of *amos* listed above, we end up with forty-nine *amos*. (3-anchor, 3-off the ground, 33-the height of eleven people, 10-ten spaces between Haman and his ten sons = 49) What happened to the missing *amah*?

R' Chaim Kanievsky Shlit'a quotes *Tosfos* (חגיגה יא.) that a typical man is the size of four *amos*. The reason why the ten sons of Haman are listed as being only three *amos* high in the Targum is because they were killed the day before they were hanged, and based on the *posukim* (ט-ה, ט) they were not just killed, but decapitated. Therefore, when they were strung up on the gallows, it was without their heads! However, Haman did not get off so easily and did not lose his head in any sort of decapitation. In fact, he was killed through hanging, with a rope around his neck, on the gallows that he prepared for Mordechai, his mortal enemy and would-be victim of his evil ploy!

And it is there that we find the missing *amah*. It is none other than Haman's huge and inflated head!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ועשית בגדי קדש לאהרן אחיק לכבוד ולתפארת וגו' (כה-ב)