

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה

תורה תבלין

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שבת קודש פרשת צו – שושן פורים

Shabbos Parshas Tzav - Shushan Purim

ט"ז אדר שני תשס"ח - March 22, 2008

הדלקת נרות שבת – 6:52 (Monsey, NY)	מנחה גדולה / שבת – 1:34
זמן קריאת שמע/מ"א – 9:23	שקיעה של יום השבת – 7:11
זמן קריאת שמע/הג"א – 9:59	צאת הכוכבים / מעריב – 8:01
סוף זמן התפילה / להג"א – 11:01	צאתה"כ / לשיטת רבינו תם – 8:23

מאת הרב שלום פערל שליט"א
נ"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

זאת תורת העולה היא העולה על מוקדה על המזבח כל הלילה עד הבוקר וגו' (ו-ב)

יצרו ואנוכיותו וע"י זה מזכך גופו, "כל הלילה עד הבוקר", כלומר, שענין זה נוהג כל הלילה, היינו כל זמן שנמצאת הנשמה בגוף החשוד, שיוכל ליכך שכלו וגופו עוד ועוד (ע' ברבינו בחי' כעין זה).

ושני ענינים אלו מצינו בחג הפורים, שהרי בו קבלו מרצונם לעמול ולהתייגע בתורה שבעל פה, וכמבואר בגמרא (שבת פח:).

"קיימו מה שקבלו כבר", היינו שקבלו מאהבה בימי אחשוורוש מה שקבלו כבר בשעת מתן תורה באונס, מכוח הכפייה, והכפייה היתה לקבל עמלה של תורה שבעל פה. וכמבואר במדרש תנחומא נח [ג]:

"ולא קבלו ישראל את התורה עד שכפה עליהם הקב"ה את ההר כנגיף, שנאמר 'ויתיצבו בתחתית ההר' (שמות י"ט), ואמר רב דימי בר חמא, א"ל הקב"ה לישראל: אם מקבלים אתם את התורה מוטב, ואם לאו שם תהא קבורתכם, ואם תאמר על התורה שבכתב כפה עליהם את ההר, והלא משעה שאמר להן מקבלין אתם את התורה ענו כולם ואמרו נעשה ונשמע, מפני שאין בה גיעה וזער, אלא אמר להן על התורה שבע"פ, שיש בה צער גדול ונדוד שינה".

וכן יש בו ענין של ביטול האנוכיות, שהרי כל אחד ואחד חושב על הזולת ושולח לו מנות לשמחו, וגם הוא מרגיש במצבם של העניים המסכנים ושולח להם מתנות, וכמו שכתוב, "ומשלוח מנות איש לרעהו, ומתנות לאביונים" (אסתר ט' כ"ב).

נתחזק בעמל התורה ובגמילות חסדים וניצל מחבלי משיח!!!

דו"ש משמואל מקשה: "ואינו מובן, למה נקראת הפרשה 'תורת העולה', והלא אינה מדברת מתורת מעשה העולה כלום, אלא מתרומות הדשן, ולא מצינו שיהיה זקוק להרים מאפר העולה דוקא, אלא מכל האפר שעל המזבח, שמעורב בו אפר אימורי חטאת ואשם ושלמים וקמצים ומנחת נסכים?"

ונראה לפרש הפסוק בדרך רמז: "זאת תורת העולה", היינו שמבוארת כאן הדרך לעלייה ברוחניות, והיא, ע"י שעוסק ומתייגע בתורה השכלית, המזככת שכל האדם, וגם זובח יצרו ואנוכיותו ורצונותיו, וזוה מזכך גופו. וזו הכוונה הטמונה בדברי הגמרא (סנהדרין צח:): "מה יעשה האדם וינצל מחבלי משיח? יעסוק בתורה, ובגמילות חסדים", והיינו שכדי להינצל מהעדר הטוב ומהצרות שיהיו אז, על האדם להיות דבק לגמרי בטוב שהוא הקיום האמיתי, וזה ע"י שמרומם שכלו וגם גופו. שכלו, ע"י שעמל בתורה, וגופו, ע"י שעוסק בגמילות חסדים ששוברת את יצרו ואנוכיותו, ומזככת את גופו.

ולפי זה אפשר לבאר הפסוק: "זאת תורת העולה", היינו תורת עליית האדם, "היא העולה", היינו ע"י "היא", שהוא עסק התורה שנקראת היא - נקבה, שנאמר (משלי ג'): "נץ חיים היא למחזיקים בה", "על מוקדה" - על האש, כאמרו (ישעיה י'): "קד יקד כיקוד אש", היינו כשהיא נלמדת באש של מלחמתה של תורה, מלחמה ע"מ לברר האמת, שע"י מזדכך ומתרומם שכלו, "על המזבח", היינו שגם זובח

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.

Chatzos Layla: Midnight. Last week, we began to discuss the many laws associated with "Halachic Midnight," which is twelve clock hours after "Halachic MIDDAY." (There are a number of opinions on how to calculate midnight, in all or some areas of *halachah*, but we do as stated above.)

Megillah on Purim. Some *poskim* (1) hold that a person is obligated to hear the nighttime reading of the *Megillah* before halachic midnight. If midnight passed without one having heard the *Megillah*, he must hear or read for himself, from a kosher *Megillah* before the night is over. Other *poskim* (2) are more lenient and permit one to wait until after midnight. It is preferable to follow the first opinion. There is another practical reason why one should hear the *Megillah* in the first half of the night. Since it is highly preferable to hear the *Megillah* with at least a *minyan*, and especially with a larger amount of people (ברוב עם), it is more likely that this can be accomplished during the earlier part of the night, as opposed to the hours after midnight (3).

Hearing the Megillah with a Large Minyan. The above-mentioned *halachah* about hearing the *Megillah* with a large group of people, applies to one who does not daven in a specific *minyan*. One who normally davens with a regular *minyan*, should not leave it to go to a bigger *shul*. In some *shuls*, they are all together for the night reading, and splinter into a number of different *minyanim* for the daytime reading.

(1) אליהו רבה תרפח"ט (2) מגן אברהם תרפ"א (3) אורח תרפ"ב
(4) ע' תרצ"ח (5) משנה ברורה א"ח (6) ביצה טו' (7) משנה ברורה ש"ב

ליהודים היתה אורה ושמחה...

R' Yisroel Ephraim Kotler Shlit'a (Abitah Niflaos) would say:

"The *Yalkut Shimoni* writes that 18,500 Jews participated in the banquet of Achashverosh, which was the idea of Haman in order to cause the Jews to sin. This is alluded to in spectacular fashion by adding up the *gematria* of the first four *posukim* of the *Megillah*, which discuss the feast of Achashverosh. This totals 18,741. By adding the amount of Jews plus the *gematria* of 'Amalek' who caused the Jews to sin, it equals 18,741."

A Thankful Baal Koreh would say:

"The *Shulchan Aruch* requires that the names of the ten children of Haman who were executed be read in one breath. The *gemara* states that Haman boasted about his great wealth and his many children and concludes that Haman had many more than ten children. Just think if they had executed all of Haman's children, and I had to read all their names in one breath, I would surely have died of asphyxiation!"

A Not So Wise Man once said:

"After careful research I have determined that if your parents never had children, chances are you won't either. But on the other hand - you have different fingers!"

נתגבר להצלחה בכל הענינים - עביר צני בן אסתר, וברוך יצחק בן שושנה

LUHS ROUY ROF LIAM YB EVIECER, EUSSI NA ETACIDED/ROSNOPS OT !EGRAHC FO EERF ELBALIAYA SI NILVAT HAROT
MOC.OOHAY@NILVAT HAROT:OT LIAM-E NA DNES RO 0026-128-548 LLACESAELP.YLT CERIDUOY OT DELIAM-E TLEVAHRO

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

Although this cannot be fully avoided as some people need to hear the *Megillah* earlier than others in order to go to work, etc., it is important for the others to make an effort to organize a bigger *minyan* in their *shul* (4).

Opportune Time to Pray for Redemption. The *Poskim* (5) based on the *Zohar*, tell us that "Halachic Midnight" is a special and opportune time to mourn the destruction of the *Bais Hamikdosh*. Prayers recited at this time for our redemption and the rebuilding of the *Bais Hamikdosh* are well received. There are people who say the nightly prayer known as "*Tikkun Chatzos*" which was prepared by the Sages of *Kabbalah*. It has been suggested that a person can somewhat fulfill this concept by just sitting on the floor for a few moments and asking *Hashem* in one's own words to end the exile and rebuild the *Bais Hamikdosh*. This can be done anytime after midnight on weeknights, but not necessarily must it be done every single night of the week.

After Shabbos: Melava Malkah. A person is given a special gift every *Shabbos* (6). This is an extra soul, known as "נשמה יתירה". This gives a person an intensified yearning to be close to *Hashem* and an elevated level of serving Him with joy. When *Shabbos* ends, this gift is taken away. This takes place in stages and isn't complete until *Chatzos*. Therefore, one should eat *Melava Malka* before *Chatzos* (7).

WEEKLY CHIZUK # 73

One should prepare and daven for himself and others by name on *Taanis Esther* and *Purim*, after reciting *Tehillim* פרק כ"ב. After all of one's requests, he should end by asking *Hashem* to answer him in the *zechus* of Mordechai and Esther.

day, Karim Khan, the Vizier of the Shah of Persia, arrived in Basra with a great army and besieged the city. Suleiman Pasha fought against Karim Khan, but could not prevail over him and the city fell into the hands of the invaders. The conquering soldiers robbed and pillaged the city, and many Jews perished while attempting to evade the clutches of the barbarous hordes.

The Persians established their ruling authority over Basra. Karim Khan imposed heavy fines on the people, particularly on the Jewish community, taking their leaders as hostages. The rabbi, his wife and children, were sent as prisoners to the Shah in Shiraz, along with Suleiman and his family. Just as Haman and Achashverosh did after sealing the fate of the Jews under their autonomy so many years earlier, Karim Khan and his men sat down to drink and revel in their victory, while the city of Basra wept in despair. The Jews of Basra gathered in their *Batei Midrashim*, proclaiming a fast of repentance, and crying and weeping to *Hashem* to save them from the hands of the wicked Karim Khan and his men. And *Hashem* heard their cries.

Over the next few months, Karim Khan became bored with simply occupying the city of Basra and set out to conquer other cities, to seek more conquests and glory against the neighboring Arab tribesmen. This time, however, his luck had soured and his army suffered a great defeat, retreating to Basra with huge losses. Karim Kahn gathered a new army and went out to fight again. But the Arabs ambushed them along the banks of the river and slaughtered them in great numbers. Karim Khan barely escaped with his life and returned to Basra with the beaten remnants of his army. The Persian Vizier lost no time in trying to gather a new army to fight against the Arabs. But his battle-weary soldiers had no heart to fight anymore and they plotted to kill Karim Khan. During the Jewish month of *Adar*, the army refused to go out into battle and on the 27th day of *Adar*, thirteen days after the holiday commemorating the original Purim, the wicked Persian Vizier was found dead, poisoned by the hand of his own servants.

News of the death of his Vizier and of the defeat of his armies reached the Shah. He ordered the remnants of his army to leave Basra under the cover of darkness and return to Persia in secret.

On the second day of *Nisan*, in the year 5535 (1775), the citizens of Basra awoke in the morning and discovered that not one of Karim Khan's men remained in the city. Great was the rejoicing in the streets, especially that of the Jews at this miraculous deliverance from the hands of so wicked an enemy. They gathered in their synagogues to offer thanks to *Hashem* for the miracle, and resolved to observe that day, year after year, as the day of the miracle. **Chacham Yacov Elyashar ZT"l** composed a special scroll for the Jews of Basra, to be read by them in the synagogues on this "Day of the Miracle," followed by a special feast, with gifts to the poor, as on the day of Purim. The Jews of Basra willingly accepted all of his suggestions and incorporated them into the by-laws of the community. From that day forward until the mass exodus of the Jews of Iraq, they observed the 2nd day of *Nisan* as a special holiday, the "Purim of Basra."

משל למח הדבר רומה

אש תמיד תוקד על המזבח לא תכבה וגו' (ו-ו)

משל All his life, the great *mashgiach* **R' Elya Lopian ZT"l** would always rise very early in the morning to learn for a few hours before davening. Even when he was quite old and weak, he never failed to alter his routine or change his custom.

A former student once asked him, "*Rebbi*, why must you wake so early each morning? Its not even healthy and you are not young anymore. Why not sleep a little longer and rest your weary body?"

R' Elya shook his head. "Its specifically for this reason that I continue to wake up early. You see, I am an old man and soon it will come my turn to stand before the Heavenly Tribunal and they will ask

me if I was careful to keep all the *halachos* of the *Shulchan Aruch*. If I say yes, they will pull out a *Shulchan Aruch* and open it to the first page where it states: 'תגבר כארי לעמוד בבוקר לעבודת בורא' - *'He should strengthen himself to wake up (early) in the morning to serve his Creator.'* What? I should ruin my eternal judgment on the first page?"

גמשל The *Torah* is compared to an "אש תמיד" - "*Eternal flame.*" Just as the fire on the Altar in the *Mishkan* was never extinguished, so too, a person's fire and zeal to study *Torah* and immerse himself in it, should never burn out. No matter how old or young one is, he should always keep his flame burning bright.

והוציא את הדשן אל מחוץ למחנה אל מקום טהור וגו' (ו-ד)

Parshas Tzav discusses many details of the various *korbonos*, including the *Olah*, *Mincha*, *Chatos*, *Asham*, and *Shlomim*. Part of the ritual is to remove the ashes that remain on the *Mizbeach* - Altar, each night. The *Kohen* takes these ashes outside the camp and places them in a pure, uncontaminated place.

R' Moshe Sternbuch Shlit'a learns a tremendous lesson from this. When *Hashem* blesses a family with children, each one of these beautiful gifts is a priceless gem. Some children, however, are not blessed with the same capabilities as others and that child might be unable to join a mainstream school environment. On occasion, parents feel compelled to send this child to a secular institution devoid of a religious atmosphere since it may contain a better suited "program" for the child's needs. This is not the opinion of the *Torah*. Each child, whether he or she is physically or mentally disadvantaged, deserves a Jewish religious experience in school. These children are holy and their religious needs have to be nurtured. If a religious institution is available, that child should be able to attend that institution. If an institution of a certain type does not exist, then the community must rise to this challenge and build one. It has been shown that a disadvantaged child, given the proper education and encouragement, can blossom into a fully productive and happy individual. That individual deserves and needs a *Torah* environment.

The *posuk* tells us that even ashes that came from the *Mizbeach* must be put in a pure place; since it came from the Altar it is holy. How much more so do our children, born from our holy families, need to be placed in a pure and holy atmosphere.

מעשה אבות ... סימן לבנים

והימים האלה נזכרים וגעשים בכל דור ודור... וימי הפורים האלה לא יעברו מתוך היהודים וכו' (מגילת אסתר ט-כח)

In the year 3404 (356 BCE), the incredible story of Purim took place in the city of Shushan, then the capital of Persia and the seat of power for King Achashverosh. Today, Shushan may be found on a map in Iraq, and although it is far from the seat of governmental power, its historical tapestry is quite rich

Basra is the second largest city in Iraq (next to Baghdad). Its Jewish settlement dates back over a thousand years. Nearly two hundred and forty years ago, 2,130 years after the original miracle of Purim, another miraculous salvation came to the Jews of that city, which led to the establishment of a special holiday to commemorate the event. This miracle happened in the days of Suleiman Pasha, who governed Basra with justice and righteousness and treated the Jews kindly. Under the guidance of their leader, **Chacham Yacov ben Aaron ZT"l**, the Jewish community flourished. That is, until one day in the spring of 5534 (1774). On that

TORAH GEMS

וימי משתה ושמחה ומשלוח מנות איש לרעהו ומתנות לאביונים (מגילת אסתר ט-כב)

The *mitzvah* of *Mishloach Manos* requires a Jew to send gifts (usually two food items) to his fellow Jew on the festive holiday of Purim. Through our *Gedolim*, we perceive deeper facets to this important *mitzvah*.

For many years, the holy **Steipler, R' Yaakov Yisroel Kanievski ZT"l**, wore an old, torn and faded jacket which he refused to relinquish. Many people who came to visit the Steipler offered to buy him a new jacket, but he absolutely refused to accept their gifts. Until one man came up with an ingenious idea. On the day of Purim, he took a piece of cake and a bottle of wine and wrapped it in a brand new jacket that he purchased special for the Steipler. He gave the package to his young son and told him to bring it to the *Gaon's* home. The boy did so and quickly left. The gift was given but would the *Gaon* actually accept it?

The answer came exactly one month later. On the night of *Pesach*, the Steipler walked into the Lederman Shul regally adorned in his new jacket. Apparently, a "mitzvah" gift still retains the *kedushah* of a *mitzvah*.

A second story. During WWII, **R' Michoel Ber Weissmandel ZT"l**, was hiding from the Nazis ימ"ש in a tiny bunker, together with a few other people, including a group of teenaged girls. It was hot and there was nothing to do in the bunker. R' Michoel Ber noticed that a few of the girls had some inappropriate reading material which they were looking at. When the *Yom Tov* of *Purim* came, R' Michoel Ber said to the girls, "Let us fulfill the *mitzvah* of *Mishloach Manos*. Since we have no food to give each other, let's offer a gift to *Hashem*. Let us get rid of these books and papers and this will be our present to *Hashem* on Purim." The girls agreed and the books were tossed.