

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

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת תצוה – פרשת זכור

Shabbos Parshas Tetzaveh - Parshas Zachor

י"ג אדר תשס"ז - March 3, 2007

הדלקת נרות שבת – 5:30	(Monsey, NY)	מנחה גדולה / שבת – 12:38
זמן קריאת שמע/מ"א – 8:42	~~~~~	שקיעה של יום השבת – 5:49
זמן קריאת שמע/ הגר"א – 9:18	~~~~~	צאת הכוכבים / מעריב – 6:39
סוף זמן התפילה / להגר"א – 10:15	~~~~	צאה"כ / לשיטת רבינו תם – 7:01

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

זכור את אשר עשה לך עמלק לא תשכח וגו' (דברים כה-יז, יט)

פירוד הלבבות שהיה בישראל, וכקטרוגו: "ישנו עם אחד מפוזר ומפרד בין העמים" (ג', ח). ומבארים, "מפוזר" - בין הגויים, "ומפוזר" - בינם לבין עצמם. והשפת אמת, (פורים, תרמ"ט) ממשיך בדרך זו לבאר את כוונת אסתר בציוויה למרדכי: "לך כנוס את כל היהודים" (ד', ט"ז), כדי לסלק את הפירוד שהיה בהם. ומוסיף, שאכן מכח זה ביטלו כוחו של עמלק, וכמ"ש "נקהלו היהודים בעריהם" (ט' ב'), שביטלו את פירוד הלבבות, ועי"ז שהיו "כאיש אחד בלב אחד" ביטלו כוחו של עמלק.

ולפי"ז מובן השייכות בין מצוות אלו לחג הפורים. שנאמר "והימים האלה נזכרים ונעשים בכל דור ודור" (ט' כ"ח), ובאר השפ"א (פורים תרנ"ז) שבזה שמזכירים הנס - "נזכרים", מתחדש הכח לבטל כוחו של עמלק - "ונעשים". וכיון שביטולו של עמלק הוא רק על ידי האחדות, תיקנו בפורים מצוות אלו לאחד לבבות ישראל, ולבטל כוחו של עמלק בזה.

ומה נאה הדבר, שבפרשתנו - פרשה הקודמת לפורים, מצינו ענין של איחוד לבבות, דכתיב "ונתת אל חשן המשפט את האורים ואת התומים והיו על לב אהרן" (שמות כ"ח ל'), ואיתא במדרש (שה"ש פ"א פ"ב) "תני רבי שמעון בן יוחאי, לב ששמח בגדולת משה אחיו, ילבש אורים ותומים", דע"י שביטל אנוכיותו ושמח בגדולת אחיו הקטן, זכה לאורים ותומים.

כתיב בקרא "ויבא עמלק וילחם עם ישראל בריפדים" (שמות י"ז, ח). וכתב הכלי יקר בדרך רמז, ש"רפדים" אותיות "פרידים" - לשון פירוד, ומלמד שכל כוחו של עמלק להילחם עם ישראל בא מחמת פירוד הלבבות שהיה בהם. ואם כן, כאשר ישראל באחדות מבטלים הם את כוחו של עמלק.

ובזה מתבאר כפילות הלשון, שבא ללמד שיש שתי זכירות: האחת מעשה עמלק. השניה, הסיבה שנתנה לעמלק את הכח להילחם בישראל. "זכור" - מעשה עמלק, "לא תשכח" - ה"פירוד" המביא לעמלק את הכח להילחם בישראל. לכן כדי לבטל את עמלק וכוחו, על ישראל להתאחד ולאחוב זה את זה (ועל דרך זה מפרש הכתב סופר). ועפ"י מבאר הרה"ק מו"ה שמחה בונם מפשיסחא זי"ע, בס' קול מבשר, מה דאיתא בסנהדרין (כ): שכל החיוב על עם ישראל למחות את עמלק הוא רק לאחר שיעמידו עליהם מלך. משום שתפקיד המלך לאחד את העם, וכלשון המהר"ל: "כי המלך מאחד הכלל עד שהם אחד" (נצח ישראל פ"ה), ומחמת כן יתבטל כוחו של עמלק.

והנה, חכמים תיקנו בפורים מצוות משלוח מנות ומתנות לאביונים, להרבות רעות ולאחד הלבבות. ושואלים העולם מה ענין זה לנס פורים שנתבטלה גזירת המן?

אלא דבאמת גם גזירת המן - שהיה מזרע עמלק, היה רק מכח

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

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

Costumes and Skits on Purim.

There is a longtime custom, with profound depth, to wear costumes or masks on Purim. The miracle(s) in the days of Mordechai and Esther were not open, undeniable miracle(s) like those that we celebrate on Pesach. Rather, they were hidden "behind-the-scenes" miracles which require effort and emunah to grasp. The events took place over a nine year period (or more, considering some of the preparatory steps bringing Achashverosh to Shushan - see Gra at beginning of the Megillah). Connecting all these so-called "random" happenings into one story is the purpose of celebrating the "masked and costumed" hashgacha and watchful care of Hashem. His holy Name is not even mentioned in the Megillah openly but is "masked" by various hints to His Name throughout the story. To bring out this major secret of our existence in exile, the custom became that many people wear costumes and masks. One should not treat the custom of costumes scornfully (the custom of plays is a debated one), yet one must at the same time be careful that it should be done within the framework of Halacha.

No costumes may be worn by young or old without ensuring that they do not contain shatnez. The Rema (1) does offer a leniency to wear Rabbinic Shaatnez on Purim but since there are means to avoid needing this leniency through proper planning, one should not rely on it.

(1) אור"ח תרצ"ז (2) משנה ברוח צאיב (3) דברים כבה (4) משנה ברוח תרצול

הוא היה אומר ...

A Great Rabbi would say:

"The Torah says, 'Do not bear a grudge or take revenge.' On Purim, we don't celebrate festively because this is our revenge against Haman. No! We celebrate as a demonstrative warning to all present-day Hamans, that their fate will be no different then his was if they attempt to harm the Jews!"

A Wise Man would say:

"Patience is usually a virtue. But not in every case. Sometimes, the things that come to those who wait will be the things left by those who got there first!"

An Impoverished Wise Man would say:

"A fine is a tax for doing wrong. A tax is a fine for doing well!"

An Experienced Wise Man would say:

"Before marriage, a man yearns for the wife of his dreams. After marriage, the 'Y' becomes silent!"

A Confused Wise Man (at the Purim Seudah) would say:

"If you drink, don't park. Accidents cause people!"

A FREILICHEN PURIM TO ALL OF KLAL YISROEL - MR & MRS EFRAIM SITTNER

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

an evil and haughty dictator, Koppel’s play-acting as a mean-spirited official was right on the mark.

Late in the day on *Purim*, the whole motley crew of gaudily masqueraded lawmen, danced and tottered their way into the household of Koppel’s uncle, the holy ***tzaddik* R’ Tzvi Hirsch Eichenstein ZT”L of Zidichov**. Of course, in that whole itinerant legislature there was not one sober individual, although to his credit and fully engulfed in the festive spirit of Purim, R’ Tzvi dutifully played along. The *tzaddik* treated his nephew like a king, and encouraged all those present to do the same. Koppel was seated in the most prominent seat of honor and continued to dictate his whims and wishes to his fawning “subjects.”

In the midst of all the fun, R’ Tzvi suddenly asked to speak to the governor on an important matter. The house went quiet as the great *tzaddik* began to respectfully entreat his honor to issue a decree repealing the legislation which earlier that same year, had in fact imposed the infamous candle tax and meat tax on the Jews of the province. In the exact mannerisms that the real provincial governor would act, the Purim potentate pompously waved his hands in the air as if to whisk away the terrible edict. Smiles and laughter erupted all around, followed by another round of drinks.

But R’ Tzvi wasn’t finished. With obvious trepidation, the *tzaddik* proceeded to ask his nephew to abolish the ordinance conscripting Jews to the army, a regulation that had wreaked havoc on so many Jewish communities and the poor unfortunate souls who were forced to serve in the Czar’s armies. This time, however, the tipsy young Koppel flatly refused. The *tzaddik* tried again with increasing urgency in his voice, imploring the mighty governor to rescind the evil decree. Once again, the young man shook his head and refused to budge. R’ Tzvi tried scolding, followed by entreating in every which way, but to no avail. His *chassidim* also tried to help out - some with overt and implied threats - but the young man’s mind was not to be changed. One minute laughing, the next ranting irreverently, Koppel absolutely would not give in and the *tzaddik* quickly left the room in irritation. For the rest of the day, he would not look his nephew in the face.

The next day, when the effects of the wine had evaporated, the young man was asked by his fellow *chassidim*, “What on earth came over you yesterday, that you defied the *Rebbe*’s wish?”

Hung over, but now fully lucid and clear of mind, Koppel looked at the questioners with a look of innocence. “I have no idea what wish you are referring to.” When the people told him how he had refused to budge to the *tzaddik*’s urgent appeal, the poor fellow could hardly believe the whole story. He declared to any and all who would listen: “I haven’t the foggiest recollection of what went on yesterday.”

That year, in an amazing turn of events, the provincial authorities repealed the legislation which had imposed the anti-Semitic tax on candles and meat. However, the cruel conscription order remained in force to the chagrin of the Jewish petitioners. The *chassidim* now realized that that year, on Purim, they had witnessed something beyond their comprehension. Their *Rebbe* had truly not been playing games.

משל למח הדבר רומח

אשר קרד בדרך ויזנג בד כל הנחשלים אחריך ואתה עיף ויגע וכי' (שייך לפרשת זכור – דברים כה-יח)

משל: On one of his frequent trips abroad, the famed *Maggid* of *Yerushalayim*, **R’ Sholom Schwadron ZT”L**, once found himself lodging at the home of a benefactor in the dead of winter. Walking outside one chilly morning, he noticed a tall individual dressed in a threadbare coat and hat, standing strikingly still in his place. Always friendly and warm, R’ Sholom called out a hearty “Good Morning” greeting to the poor, lonely fellow, as he approached from behind. There was no response.

Thinking that the unfortunate man did not hear him, or was ashamed of his appearance, he again called out a warm greeting, this time in a voice a bit

louder than the first. However, the fellow did not so much as turn around. Finally, taking pity on the poor soul, R’ Sholom walked right up to him and looked directly into the face of a snowman!

במשל: *Amalek*’s attack on *Bnei Yisroel* in the desert had the effect of “cooling” off (קור) the inflamed feelings of fear, awe and respect that the other nations of the world had for the Jewish People and their G-d, after the myriad miracles in Egypt and the *Yam Suf*.

Said R’ Sholom, “One can talk to a snowman all day but he won’t listen because he’s as cold as snow! We must ensure that we do not allow ourselves to ‘cool off’ - to slacken in our own *mitzvah* observance.”

ועשית בנגד קדש לאורח אחך
לכבוד ולתפארת וגו' (כז-ג)

“Why do the *Chassidishe Rebbes* lead royal lives, replete with regal garments, imposing retinues and stately courts, whereas so many *Rosh Yeshivos* are downright poor?” a *Misnaged* once complained to the **Netziv, R’ Naftoli Tzvi Yehudah Berlin ZT”L**.

“Why, this is nothing new,” answered the *Netziv*. “*Aharon Hakohen* whose life was devoted to עבודה and serving *Hashem*, wore clothes described as “*לכבוד*” “*For honor and for splendor*.” *Moshe Rabbeinu*, however, who taught *Bnei Yisroel* the *Torah*, all it mentions about him was his מטח - *stick*!”

והשקת בכלל זהב וכלים מכלים שונים וכי' (אסתר א-ו)

The first *Bais Hamikdosh* was destroyed on account of the three cardinal sins: Idol-worship, Immorality, and Murder. The second *Bais Hamikdosh* was destroyed for a different reason: Baseless Hatred.

This, says **R’ Noson Meir Wachtfogel ZT”L**, was because the sins of the first Temple were repaired and forgiven through three major accomplishments; When Chananya, Mishael and Azarya refused to bow down to idols and were thrown into the fiery furnace, they amended the sin of *Avodah Zara*. When the *Chashmonaim* went out to war to defend the honor of the Jewish maidens who were taken to the palace of the General before their weddings, they corrected the sin of immorality. And finally, when the Jews of Shushan fought with a renewed faith in *Hashem*, and wiped out the forces of Haman who threatened their very existence, this countered the sin of murder. The *Mesiras Nefesh* of Mordechai and Esther to save their people from extinction, was the impetus for the salvation of *Klal Yisroel* and the *tikkun* they needed.

מעשה אבות ... סימן לבנים

יכתב להשיב את הספרים מחשבת המן בן המדתא האגני אשר כתב לאבד את היהודים וכי' (אסתר ח-ה)

In many towns and villages back in the old country, it used to be the custom before the merry holiday of Purim, for each community to celebrate with some good old-fashioned Purim fun. Members would get together and appoint a host of “officials” who would lead the community for one day. With mock solemnity, they would appoint some local wit as their leader, whose tenure would last for the duration of Purim; and likewise any number of judges, or policemen, and whatever other functionaries they fancied.

One year, the townsfolk of Zidichov chose a young, lively fellow by the name of Koppel, to be the provincial governor, a position whose incumbent in real life was empowered to enact and repeal statutes. The newly “elected” governor, in turn, chose a retinue of advisers from amongst his usual sage and sober colleagues, and they all showed him the respect that is due a pompous overlord. As the actual governor was

TORAH GEMS

ובכן אבא אל המלך אשר לא סת
וכאשר אבדתי אבדתי וגו' (אסתר ד-טז)

A frightful incident occurred not long ago, when an Israeli soldier was shot ר”ל by an Arab terrorist. The bullet lodged directly above the soldier’s spine, dangerously near his brain stem. The doctors sent an urgent message to **R’ Yitzchok Zilberstein Shlit’a** with the following query: Should we operate right away with the on-call military surgeon, who is more than capable, albeit not the best in his field? With him, the soldier faces a 90% chance of survival. Or, should we wait a number of hours, at the very real risk of infection or worse to the patient, until we can transport a top-level surgeon, whose rate of success in this situation is 100% (medically speaking)? We need an immediate answer!

R’ Zilberstein received the message and felt that for such a life-and-death situation, he needed to base his response on more than just a hunch. And then he recalled the debate between the two נביאים - *prophets*, that took place in the *Megillah*. When the terrible decree of Haman became known, Mordechai sent an urgent message to Esther, urging her to go before the king and prevail upon him to annul the edict. Esther countered by saying that I cannot just go into his inner chamber any time I want, for I would be killed. Rather, if I wait, surely the king will call me in within the next thirty days and then I can plead our case. But Mordechai was adamant and in the end we see whose opinion was followed. After a three-day fast, Esther took her life in her hands and went before the king, who graciously received her and acceded to her bidding.

Hurriedly, R’ Zilberstein sent off his response: “This is a life-and-death situation. It is better to do it now and be 90% sure, then wait until who knows!”