

## 1 – Topic – A Thought on the Shekalim that comes from the Beginning of the Parsha.

As we prepare for Shabbos Parshas Ki Sisa and Parshas Parah. I would like to share with you of course a thought on Parshas Ki Sisa regarding the Shekalim in the beginning of the Parsha and then talk a little about Inyanei D'yoma, about the weeks of preparation for Chag Hamatzos.

Today I would like to share with you a Shmuz that Rav Pam was Margila B'pumei, that he would very often say when it came to the discussion of the Shekalim in Parshas Ki Sisa. He would learn with us a Mishnah. I have to be Makdim that there were of course numerous Shekalim, three types of Shekalim as Rashi says at the beginning of the Parsha that were given.

The yearly Shekalim which were given every year during the month of Adar were Shekalim that were brought to the Beis Hamikdash. There was a Lishcha in which all the Shekalim were dumped and on three specific times of year a Kohen would go in and he would do what is called Terumas Halishcha which is he would take three boxes and fill them up with coins and take them out. Imagine that he would walk into a room that is knee high with coins and he would take out three boxes of coins and those coins would be used to purchase the Korbanos Tzibbur of the coming months.

Rav Pam would learn with us Mishnayos Shekalim 3:2 where it says (אין התורם נכנס לא בפרגוד הפות). When the Torim, the Kohen who would go in to take out the Machatzis Hashekel he was not allowed to wear clothing that had a hem on the clothing. Why? Because you can hide coins and put it in the hem. (ולא בלוא בתפלין, ולא בקמיע). Not even a shoe because he might put coins in his shoes. (במנעל, ולא בסנדל). Imagine, he can open up his Tefillin and stick a coin in there. Why can't he go in like that, we are really afraid that he is going to steal?

The Mishnah says no, we are not afraid that the Kohen will steal. We are afraid (שמא יעני) that maybe he will become poor during the coming year (ויאמר) and people will say (מעון הלשכה העני) you know why he became poor? Because he must have stolen money from the Lishcha. Or (או שמא יעשיר) maybe he will get wealthy (ויאמר) and people will say (מתרומת הלשכה העשיר) that he must have stolen coins. This is a lesson in the mentality of the masses. The masses when they want to accuse somebody will say that if he becomes poor this is because he took a coin from the Shekalim, so he stole something and Min Hashamayim his punishment is becoming poor. If he becomes rich they will say this is why he became wealthy.

The Mishna says and this is the point that Rav Pam wanted to make, (לפי שאדם צריך לצאת ידי הבריות כדרך). A person has to be careful even if unreasonable people are going to accuse him, he has to be clean as it says Bamidbar 32:22 (והייתם נקיים מירור ומישראל) a Posuk in Matos. (והייתם נקיים). You have to be clean, (מירור ומישראל). You have to keep the Mitzvos, you have to be careful not to do Aveiros plus (ומישראל). It is not enough from the Ribbono Shel Olam you need also to be a Naki Klapei Klal Yisrael. This idea that a person always has to be careful is something that Rav Pam would often stress.

He quoted a Teshuvos Chasam Sofer Siman Nun Tes an incredible Teshuva in Cheilek Vav of Teshuvos Chasam Sofer. The Chasam Sofer is writing to a Talmid and he writes to the Talmid that I can see from your letter that you are not being careful in (והייתם נקיים). He writes and I quote (כל ימי הייתי מצטער על המקרא). The Chasam Sofer writes that my whole life I had Tzar and I was worried that I should be able to keep this Posuk. (ויותר אפשר לצאת ידי שמים הרבה ויותר מלצאת ידי הבריות) Yoser Efsher Latzeis Yi'dai Shamayim Harbei Yoser Mai'Latzeis Yi'dai B'riyos. It is much easier to do what G-d

wants than to stay clean in the eyes of people. (ועונשו יותר קשה מאד). V'onshei Yoser Kasha Me'od. And in heaven it is a much stricter thing.

Then he says something incredible. He says (ואינני כדי להזכיר אבותינו הקדושים) Aini K'dai L'hazkir Avonoseinu HaKedoshim. I am not K'dai to say the following but he says it anyways. (מכל מקום תורה) (היא). The Bnei Gad and Bnei Reuven who got a part of Eretz Yisrael Eiver Hayardein. Even though what they did and they had a proper reason to do it and at the end they led Klal Yisrael in battle. But they were not Mekayeim (והייתם נקיים). When they asked for a Cheilek of Eretz Yisrael Eiver Hayardein there were people that were Choshed that they are lazy and they don't want to do battle in Eretz Yisrael. Therefore, says the Chasam Sofer they were the first Shevatim to go to Galus because they were not Mekayeim (והייתם נקיים).

Rav Pam would tell us that Yeshiva'leit especially have to be careful about (והייתם נקיים). Even in front of unreasonable people you got to be careful as they are quick to start up and say that is what Yeshiva'leit do. He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from (והייתם נקיים). His son said Aber Tatte Ich Bin Nisht a Talmid Chochom, me I am not a Talmid Chochom. His father told him for a Chillul Hashem it is Genukt a Talmid Chochom. He told him for this that people will accuse you of things, you are enough a Talmid Chochom. People are quick to condemn Bnei Torah. People themselves don't learn so they feel inferior, so what do they do they get up and find fault in those who sit and learn. (והייתם נקיים מירור ומישראל).

Rav Pam mentioned a Maisch of a person who had a Din Torah that he swore and then paid. People said what? If he is going to pay anyway then why should he swear? He explained, he said look if I am just going to pay people are going to say he is a thief who is afraid of a Shevua so he paid. Therefore, he said let me better swear and then pay so that no one should accuse me of really being a thief and backing out only over the Shevua.

At any rate this is a lesson of (והייתם נקיים). It is very hard especially in this day and age where people are quick and everyone is smarter. Everyone has the internet so they know everything about what is going on in the world and they know better. The Bnei Torah have to be very careful from (והייתם נקיים).

## 2 – A Pre-Pesach Thought

I want to talk Davka about Pre-Pesach. Pesach we will get to another week but what about Pre-Pesach. I would like to quote to you from the Kav Hayashar in Perek Tzaddik. (יש קבלה בידי: כל טרח שאדם מטריח את) (עצמו לכבוד יום טוב של פסח). All the effort, the Tircha, the bother that a person puts into preparing for Pesach (והוא עיף ויגע בהטרח) and he is exhausted ("נגעי בני אדם"). When a person works hard for Pesach and he is exhausted, that exhaustion kills the Mazikim, the negative influences in his life, in his home. (והעוסק בטרדת המצוה של ימי הפסח). Someone who is stressed (הוא מתקן) (התקון) he repairs his home. It is an incredible thing. He says the Hatzlacha of Tircha, of sweat, of exhaustion in preparing, that exhaustion, that preparation is a Segula for Hatzlacha in a person's house.

It is fascinating that in the Shulchan Aruch in Siman Taf Samech S'if Beis brings (הרא"ש היה משתדל במצת) (מצוה). It is rare that they quote someone by name in the Shulchan Aruch, however, it says the Rosh went personally and was involved in baking the Matzos. (ועומד על עשייתן). He was there when they made it and (ומזרו העוסקים ומסייע בהן בעריכתן וכן ראוי לכל אדם לעשות להטפל הוא בעצמו במצות). It seems that the Tircha, the doing for the Mitzvah especially on Pesach is very special. The Taz in S'if Kotton Beis brings from the Arizal (עד כי יתחמם ויזיע) (ובזה ישבר). When you prepare for Pesach and the Matzos sweat yourself up, (הקליפות שגולדו). He will have the ability to destroy the Klipos, the negative influences in his own life. There is a special Segula, there is a special Zechus in the idea that a person prepares for Pesach, whether

it is the Matzos or the preparation or the cleaning, whatever it was. There is a special Zechus in that, a Zechus of protection that a person has. As a matter of fact people are more Matriach for Pesach then for any other Mitzvah. If you think about it the Tircha, the effort, the difficulty, the challenge whatever takes place for Pesach takes much more effort than anything else.

The Radvaz was asked in Teshuva in Cheilek Gimmel Teshuva Tuf Kuf Mem Vav why is it this way that the preparation for Pesach is so much more than for all year round and the Torah obligates us to go after every little bit of Chometz.

He answers Ki Chometz B'pesach Remez L'yetzer Hora Hu Sar She'b'isa. That to rid oneself from the Yetzer Hora that is preparing for Pesach. It comes through the Tircha, that will be a Zechus for a person in the coming year that he is Matriach, that he bothers, that he sweats, that he is stressed, all of that is a Zechus.

The Radvaz that is a Sefardik Gadol who says it. The Arizal, the Shulchan Aruch, the Kav Hayashar. The Netziv (a Litvishe) in Hameik Davar in Pirush on Chumash in Parshas Bo 12:17 explains the Posuk B'ofen Nifla. Listen to what he says. (ושמרתם את המצות). A Mitzvah that has a tremendous amount of Tircha, a Tircha Meruba needs a lot of Shemira. It doesn't say U'shmartem Es Halulav. You have to be careful that the Lulav stays Kosher too. (ושמרתם את המצות). Why?

The Posuk tells you. (כי בעצם היום הזה, הוצאתי את-צבאותיכם מארץ מצרים; ושמרתם את-היום הזה, לדלתיכם--נקת). (עולם). Just like Klal Yisrael was Zoche on Pesach to Yetzias Mitzrayim to a tremendous amount of Mesiras Nefesh, of effort, of Tircha to bring a Korban Pesach in middle of Mitzrayim in front of the Mitzrim. To prepare for that they had to learn all of the Halachos of the Korban Pesach in a couple of days. With all of that, they had a Geulah. (ושמרתם את המצות). You in your time be careful with Pesach. (כי בעצם היום הזה, הוצאתי את-צבאותיכם מארץ מצרים). (בעצם היום הזה, הוצאתי את-צבאותיכם מארץ מצרים). Because that is the way I took Klal Yisrael out of Mitzrayim. With being Matriach, with working hard, with making things happen. Therefore, the preparation for Pesach is very important.

I should add that the Rokeach a Talmid of Rav Yehuda Hachasid brings from a Yerushalmi that it is Assur to complain about the Tirchos of Pesach. Listen to this. (רשע מה הוא אומר? מה העבודה הזאת לכם). What is the Rasha complaining about? The Yerushalmi explains what the Rasha is saying. Why are you working so hard for Pesach? That is what the Rasha is complaining about. Imagine!

Assur L'hislonein Al Tirchas HaPesach says the Rokeach. You are not allowed to complain about preparation. The Chok Yaakov in Siman Taf Tzaddik Tes writes Lo Ra'isi Nohagin L'hizaheir Bazeh. People do complain. What I am telling you is the Tircha, the preparation, the effort has its own special Chashivus, has its own special place. It is meaningful to be Matriach in preparation for Pesach.

Those of you who are going to hotels, you don't have to be Matriach. You will lock up your house. Some of you go to hotels that are paid for hotels. Some of you go to hotels that are called Daddy or Mommy or in-laws. Don't lose the opportunity. Go to someone who needs help and help them clean the house. Help them clean the car. He doesn't want you cleaning his house and poking your nose in everything. Tell him I am not cleaning for Pesach and I want to do some cleaning. Let me take your car and clean out your car for you. Let me take your garage and clean out your garage for you. It is a Bain Adam L'chaveiro Mitzvah and it is a Zechus. A tremendous Zechus (ישבר הקליפות). To destroy Mazikim in a person's life. You want Segulos, this is a Segulah. It is a Shemirah against Chometz and Matzah. The Tircha, the stress. Do it and make it happen. A wonderful Hachana for Pesach and a Gutten Shabbos to one and all!