



## Rabbi Reisman – Parshas Tetzaveh – Parshas Zachor 5786

### 1 – Topic – A Thought on the Biyur Hara

As we prepare for Shabbos Parshas Tetzaveh and at the very same time we prepare for Parshas Zachor which we are laining this Shabbos, and of course the Yom Tov of Purim which can't be far behind. Of course the ikkur of the Yom Tov of Purim and Parshas Zachor is mechiyas Amalek, is the mitzvah to get rid of not only the individuals named Amalek and that's certainly the tzurah of the mitzvah, but also the Ra'ah, the Ra'ah that's within Klal Yisroel, within us, to try to improve the things that we do. So let me share with you a thought on the biyur hara and then a thought on the Megilla.

We know that at the end of the Megilla in 10:3 it says Mordechai HaYehudi was (וְרָצוּי לְרֵב אֶקִּי). The Gemara in Maseches Megillah 16b (8 lines from the bottom) darshans (לְרֹב אַחֲיוֹ וְלֹא לְכָל אַחֲיוֹ). That after all was said and done and the Megilla story came to an end, Mordechai remained in the palace of the king and there were those who had complaints against him. Who had complaints? (שְׁפִירוּ מִמֶּנּוּ מִקְצַת סְנֵהֲדָרִין). There were some leaders of Klal Yisroel that were poireish. And they said (גְּדוּל תְּלִמּוּד תּוֹרָה מֵהַצְלַת נַפְשׁוֹת). When he learned it's more than when he's involved in saving lives.

The Chasam Sofer in his drashos on page kuf tzadik aleph of the standard print or (In the Parshas Zachor Drashos (page Taf Tzaddik Hei in the Drashos Chasam Sofer Hashalem – Nussenzweig edition (Drush Gimmel)) asks two very strong questions. He says first of all what hatzala are we talking about? Haman and his cronies were already gone. Esther was the queen and she was known as a Jewish woman. What hatzala is there after the miracle of Purim has already taken place? Why does he have to continue there? Why doesn't he go and switch to go back to sitting and learning? He should have retired from the prime minister office and gone back to learn.

Second question: (שְׁפִירוּ מִמֶּנּוּ מִקְצַת סְנֵהֲדָרִין). Seems there's some machlokes of Gedolim here. What was the machlokes? The Chasam Sofer says a fascinating thing. The Chasam Sofer says that after the miracle of Purim, all those that were frum, that were adukim, that were connected to Torah, that were connected to Mordechai, the followers of Mordechai in Klal Yisroel, they were all saved. There was no problem. However there were other Jews as is always the case, there were those who were not the followers of Gedolei Yisroel. There were those who felt that something else should be done, that they have to go their own way, they didn't consider themselves to be those who are included in the kvutza of Mordechai. And those Jews were still in sakana. The Goyim in the world were against Klal Yisroel, so those who they saw as the followers of Mordechai they left alone, but those that were less frum, they were still in danger and they needed the protection of Mordechai.

Incredible thing the Chasam Sofer says. He says the following. He says (שפירשו ממנו מקצת סנהדרין). Why? They said why are you so involved in the malchus just to help the people that don't follow you, the people that don't follow Torah? These are people that were poreish from Torah. So that's not a good enough reason. Hakadosh Baruch Hu is cleaning out Klal Yisroel so to speak. An expression of the Gemara in Bava Metzia 83b (18 lines from the bottom) (קוצים אני מכלה מן הכרם). Sometimes Hakadosh Baruch Hu cleans out the thorns. You don't have to be busy leaving the Sanhedrin and being a prime minister just to save those types of Jews. So (שפירשו ממנו מקצת סנהדרין). Apparently there were chilukei deios on this. But some of the Sanhedrin held that Mordechai was doing the wrong thing.

The Chasam Sofer writes that first of all that was Amalek's style all the time. Even in the Midbar Amalek was not able to enter into within the Ananei HaKavod, and as we layin that they only were able to attack hanecheshalim acharecha only those that were chutz the Ananei Hakavod anyway. They were only able to attack those. So Mordechai taught Klal Yisroel a rule. He said that when the nations of the world stand up against us, it doesn't matter if a Jew is religious or not religious, if he's a learner or not a learner, if he follows the Gadol HaDor, or he doesn't follow the Gadol HaDor. When a non-Jew stands up against Klal Yisroel, we have to stand up for him.

This is the language that the Chasam Sofer (In the Parshas Zachor Drashos (page Taf Pei Daled in the Drashos Chasam Sofer Hashalem – Nussenzweig edition (This is in middle of Drush Beis))) writes: (וכן שמעתי מרבים בני עמנו). And this I've heard from many Jews, (היו אומרים על אחינו אנשי), who said about those Jews of his generation who were in the government's army: (הקוצים), (מתבערים מן הכרם). Hashem is driving out the thorns from the vineyard and they are marchik, they distance, they don't try to do things for these Jews. Zagt the Chasam Sofer: (ושרו להם מרייהו). Hashem should forgive them. (כי לו נניח דיתבי), we don't let something stay, something like that, (בתוונא דליבא), such a thought in a person's heart. (וטוב שיתבערו), if it's G-d's will to get rid of them, (אבל לא על ידי אנשים אשר לא מבני ישראל המה). But not that we should stand by when the nations of the world stand up against Jews anyway. And this he says is the pshat in (כי מרדכי היהודי, משנה למלך), (אחשורוש, וגדול היהודים). Gadol, we know in Nach, and I mentioned in the past, is always a language of doing chessed, of doing kindness. (וגדול היהודים), he did tremendous chessed to Jews, to many Jews. (ודבר שלום לכל-ורעו). Why? Because he held of shalom to all Jews, no matter who they were. Mimaila it became controversial that he should leave the Sanhedrin and he should be oseik in something when all of the frum community was safe, that surprised them. From that, the Chasam Sofer takes to learn from the Megillah an important lesson of Klal Yisroel, the togetherness of Klal Yisroel, the oneness of Klal Yisroel, and that it has to be preserved.

## 2 – Topic – A Thought on the Megillah

Let me move on to a technical point about the Megillah. I've mentioned probably here in previous years that in 9:6 (ויבשושן הבירה, הרגו היהודים ואבד--המש מאות איש). In Shushan they only killed five hundred people. Now that's not a lot. The first day thousands, tens of thousands of enemies of Klal Yisroel, and in Shushan they killed only five hundred people. And then they ask for a second day in Shushan. A second day? Why a second day in Shushan? Shushan is very shvach in their killing of their enemies. What's going on?

So I'd like to share with you a yesod. The yesod is that when you read the Megillah you have to know Shushan is the name of a city. Shushan Habira is not a city. Shushan Habira is the palace,

the palace complex of the king. And when it says (בשושן הבירה הרגו חמש מאות איש), it doesn't mean the city of Shushan, it means within the king's palace they killed five hundred people.

In other words it was something that was worthy of mention not because of the number of people but because even within the king's palace some were killed. Now once you know this idea you'll see it in the Megillah right away in Pasuk Heh, in the beginning of the Megillah, (ובמלואת הימים), (האילה), after the Melech Achashveirosh finished his hundred eighty day seuda, his party, (עשה המלך), (לכל-העם הנמצאים בשושן הבירה). He made a separate party, a separate mishte for those that were where? Doesn't say in Shushan, it says beshushan habira, (למגדול ועד-קטן), from baby to elder, (משבתה--שבעת ימים), seven more days, (בבית המלך), in the courtyard of the palace of the king. I don't understand. If you think it means the whole city of Shushan, (למגדול ועד-קטן), from young to old, you think they all fit in the courtyard of the king? Shushan was a gigantic city. Could it be? Ah, but now we know the secret.

It says (עשה המלך לכל-העם הנמצאים בשושן הבירה), he made a separate party for those that were in his palace. The Gemara says he did so because in case others would rebel he wanted the ones closest to him to be loyal to him. And there, they all found space to fit in the palace of the melech.

The same thing later we read in 2:5 (איש יהודי, הנה בשושן הבירה; ושמו מרדכי). What's the gadlus? If it means that ish Yehudi was in the city of Shushan, why do you have to mention (איש יהודי, הנה בשושן)? The Torah doesn't do that. The Torah doesn't tell us Yaakov was in this city or Yitzchak was in that city or any such thing. It's not telling you the city that they were in. It's telling you (איש יהודי, הנה בשושן הבירה), the king's palace. In his inner circle, there was a Jew. Oh, that's a chiddush. The Jew was in Shushan habirah. Shushan habirah is the king's palace.

The same thing in 3:15 (והדת נתנה, בשושן הבירה; והמלך והמון ישובו לשתות, והעיר שושן נבוכה). (והדת נתנה), the rule went out in Shushan habirah, (והעיר שושן נבוכה). In the same pasuk clearly the two things. There's ir Shushan and there's Shushan habirah. Ruling came out from Shushan habirah. The ruling came out from the palace. (והעיר שושן נבוכה), and everybody all around was sad.

Memaila with this we understand 500 (בשושן הבירה הרגו היהודים ואבד חמש מאות איש). Only 500 in a capital city? That's it? No, 500 in Shushan habirah, 500 in the palace. So we learned a taitsch word. We learned Shushan habirah, birah is a big building.

Actually, you know that. The Gemara in Bava Kamma 22a (15 lines from the bottom) talks about a camel that's loaded with flax, (גמל טעון פשתן), and the flax caught fire, (והדליק את הבירה), and it burnt down a big building. A camel is walking and caught fire from someone else's fire and it burnt down a building.

So the question is, who pays? The owner of the fire? The owner of the donkey? But (והדליק את), (הבירה), what does it mean it burnt the birah? Birah means a large building, a large area, that was destroyed. And so we have learned a taitsch word. We have learned a meaning. Shushan is one thing, Shushan habirah is something else.

When you listen to the Megilla, you'll take note. It is that way. Fascinating is that before Paras u-Madai was Bavel. In Bavel there was a similar idea. Bavel was the name of the country and Bavel was the name of the city. When you learn, you have to understand that there's one Bavel and there's another Bavel. The Gemara says that at one point they changed the name of Bavel to Borsif. We

don't find anywhere the country is called Borsif, it's always called Bavel. The Teretz is the city of Bavel at some point was changed. I guess it was confusing to have a city and a country with the same name. But for most of the time, there was Bavel the city and Bavel the country, sort of like New York, New York. Same thing with Shushan, there was Shushan the country and Shushan habirah which is the palace of Shushan.

And with that, I want to wish everybody not only a wonderful Shabbos, but a meaningful Purim. One and all are invited to my home, Leil Purim, that's Monday night. Please join us for Simchas Purim in the proper spirit of Purim. Purim day I plan to be home. I usually learn bli neder for an hour after the vasikin minyan and then I head home. So I guess from 11 and on, I hope to be home. I hope to greet one and all of you on the upcoming Purim in the right spirit of growth in avodas Hashem.

## **Rabbi Reisman – Parshas Tetzaveh 5785**

### **1 – Topic – Inyanei D'yoma**

As we prepare for Shabbos Parshas Tetzaveh, which is also Parshas Zachor, which of course is also the Shabbos before Purim, the Shabbos of Marbim B'Simcha. This week's Parsha begins by telling us that when the Kohein is Mesader the Neiros, the Torah in 27:21 refers to this as (יְעָרֶה אֶתֹּו אֶהָרֶן וּבְנָיו). Ya'aroch, Yud Ayin Reish Endachaf. Targum Onkelos says Yesader Oso Aharon U'vanav, which is understandable, you have to set up the Neiros, Ya'aroch Oso Yesader Oso. In Shul we're currently Learning Maseches Arachin, and I realized the word Erech doesn't mean Mesader. Erech is a set value. The Parsha of Arachin is that if a person says Erki Alai, I'll give my value L'hekdesch, so the Erech is set by the Torah, set in a certain number of Shekalim per person, per age, per gender, and it has nothing to do with setting up candles or setting up anything. So it needs some kind of Hesber. The word Erech, we have an old rule that there's really one word for anything in Lashon Kodesh. So what does being Mesader the Menorah have to do with a person who says Erki Alai? Tzarich Bi'ur.

In the Sefer, HaKsav V'HaKabbalah, he says, ah, that's why Rashi says something different than the Targum. The Targum says, Ya'aroch Oso Yesader. Rashi says, (תָּן לָהּ מִדְּתָהּ שְׂתֵהָא דוֹלְקָת מֵעֶרְבַּ (וְעַד בֹּקֶר). Ya'aroch Oso means give it a set amount of oil so that it should burn from evening to morning. Of course, there were different amounts in the winter months when the nights are longer and in the summer months when the nights are shorter. So Ya'aroch is taka, a set amount. The reference, (יְעָרֶה אֶתֹּו אֶהָרֶן וּבְנָיו), means give it a set amount, give it an appropriate amount. And Ya'aroch taka means giving it a set amount. So that, maybe even Targum meant Yesader Oso, set it up, set it up with the right Erech, with the right amount that it has.

Really, we have a new understanding in the word Erech as it's used to set things up. For example, the word Shulchan Aruch. One of the Simanim of the Pesach Seder is that we have a meal. And we say that we have Motzi Matzah, Korech, Shulchan Aruch. Shulchan Aruch, we understand, means a set-up table, a Mesudar table. However, now we understand that it doesn't really mean Lesader, to set it up. It means more than that, to set it up, but everything with a Cheshbon. The word Erech really means a set value or a set amount. So we call Shulchan Aruch a set table. It tells us about a table that's set with a Dikduk, with a certain precision for whatever it is that's required.

Certainly, the Pesach Seder of any meal at all, is a Seder of Shulchan Aruch, which is this table that is set up. Everything with a Cheshbon.

Mimeila, we understand that when we call the book of Halacha of Klal Yisrael the Shulchan Aruch. Shulchan Aruch, of course, it's a borrowed language from a set table. Rashi in Mishpatim says that Hashem told Moshe Rabbeinu, teach them the Halachos of Shulchan Aruch, like a set table. It doesn't mean like a set table, a fun table to eat and enjoy yourself. No. It means like something that's set up with a precision. And the Shulchan Aruch that guides us is Shulchan Aruch. The life of a Yid, generally, is B'erech, is done with a set amount. Things are done with precision in a way that a person's supposed to do it. So it gives us a new insight. (יְעָרְךָ אֶתוֹ אֶהְרֵךְ וּבְנִיּוֹ). A set amount and set it up. That's all one level of Havana. And so this is our thought for the Pesach Seder. Shulchan Aruch, a table that's set up with, in a certain amount of precision, the way the Ribbono Shel Olam wants us to set it up.

I would think that the Pesach table, which is very formal, we're dressed in a formal way. We do things in a formal manner. I would think it's very, very far from Purim. Purim is informal. Purim is done in a very relaxed way, in a fun way. But it's part of the Shulchan Aruch. It's part of the Seder of a Yid. Even a non-Mesudar Seder also has to have a Seder. In other words, as a Mashal, there are many business offices, where they have formal dress. Friday, they have a rule, informal Friday. Friday, they don't have to dress formally.

I once heard from someone that informal Friday requires the most preparation. Formal days, you put on a suit, a shirt, and a tie, and you go in. Informal really means you relax, you do whatever you want. It's just the opposite. Informal Friday, you want to make an impression in your office. Even the informal takes more preparation than the formal. Mashal L'ma Hadavar Domeh. Pesach Seder is formal, it's scripted. They tell you exactly what you need for every part of the Seder. We do it. Klal Yisrael does it with a joy and a devotion. Purim is informal serving HaKadosh Baruch Hu. You dress Purimdik. You come to Rebbeim, you go in a place. But that also has to be Mesudar.

As a Mesudar, what's important to you in a Purim? What's important to you? What's a Simcha in a Purim? Is it a Simcha Hatorah, a Simcha in rejoicing with your chavrusas, with your Rebbeim, with the people with whom you connect to the Ribbono Shel Olam? You're tired, you're going to sleep early, you're going to have Koach for tomorrow. People who go to sleep early to have Koach for tomorrow don't have Koach for tomorrow. When it comes to Purim, a person's got to pull out all the stops. You have to do, you have to connect, you have to plan even better for something that's informal. And that's the Shulchan Aruch of a Heilige Yom Tov of Purim.

Mishenichnas Adar Marbim b'Simcha. I know this all my life. Mishenichnas Adar Marbim b'Simcha, especially Purim. Purim, you're Marbim b'Simcha. The whole Adar is Marbim b'Simcha. I saw a Chidush, maybe it's not a Chidush. It opened my eyes.

The Nesivas Sholom in a Ma'amar entitled Mishenichnas Adar Marbim b'Simcha, K'darko, he says many, many things. However, there's one Nekudah that made an impression on me. It doesn't say Mishenichnas Purim Marbim b'Simcha. It says Mishenichnas Adar. What's the beginning of Adar? It's before the Yeshua came. It's when Klal Yisrael was still worried about what's going to happen in this coming Purim. And they fasted for a reason. They were going to Milchama. It happened to be true. Esther had revealed herself and all this had happened already the previous Nissan. But the beginning of Adar, they still had to go to battle. They still fasted. That is why we have Taanis

Esther the day they went to Milchama. And therefore, the beginning of Adar was a time of a certain amount of nervousness. What's going to happen, especially with this unpredictable king? Mishenichnas Adar Marbim b'Simcha. The Simcha doesn't start when the Yeshua comes. The Simcha starts when the Yeshua is on the horizon. When a person comes in, Batuach, he sees the Ribbono Shel Olam, he sees the Hakadosh Baruch Hu, helping him, and he seizes on it. And therefore, Mishenichnas Adar Marbim b'Simcha.

The Avodah of Simcha is before Purim. Of course, it's on Purim. Purim is Mimeila Up'geredt. The Avodah is the Simcha of Hashem from Rosh Chodesh Adar, Mishenichnas Adar Davka, it has to start already the Inyan of Simcha. We know Purim is compared to Yom HaKippurim, to Yom Kippur. Yom Kippur has Aseres Yemai Teshuva, it has a preparation, days when we get ready to be able to do the right thing on Yom Kippur. Hu Hadin before Purim? Mishenichnas Adar, these are days that we prepare for it.

Mordechai riding on the Sus of the king, is Kodem the Yeshua. It's before the Yeshua came. After Mordechai was sitting on the horse, he went back, El Sako V'el Tanisoi, the Yeshua had not happened. And he went riding on the horse, and HaKadosh Baruch Hu said, look Klal Yisrael, look at Mordechai and the horse, the Yeshua has not come. Be Sameach, in the Bitachon of HaKadosh Baruch Hu, whatever is happening is happening with a Cheshbon. Have a Simcha in the Yad HaKadosh Baruch Hu, which is watching over each and every Yid.

And therefore, Mishenichnas Adar Marbim b'Simcha, the Simcha starts from the very beginning, from the beginning of Adar. It is an Avodah to be B'simcha. There are things in people's lives that pull them down. And to be M'sameach, to remind yourself that Shlach Al Hashem Yehavcha, V'hu Yechalkelecha, you throw your bundle on HaKadosh Baruch Hu, and he looks after you. Ah, that's the Yeshua.

And so, we prepare for Purim, Parshas Zachor is beforehand. We have a mitzvah to remember the Milchemes Amalek. But it's also a Hakdama of Simcha. It's a Hakdama of Simcha, the Yeshua has not come the complete Yeshua. We remember the Haschalas Hayeshua, the Milchama we had with Amalek, years gone by, it reminds us of what's yet to come, B'karov Be'ezras Hashem.

And so, we prepare by being Marbe b'Simcha. What type of Simcha? Holelus Simcha? Joking Simcha? No! The Simcha in Betachon of HaKadosh Baruch Hu, and the fact that HaKadosh Baruch Hu does look after us, will look after us, will continue to look after us. L'orech Yamim V'shanim.

And so, we prepare. Next week is Purim, one and all are invited to my home, Leil Purim. Thursday night, where we once again will have a Simchas Purim, a Simcha Ba'Hashem in Purim. And of course, Purim by day, Be'ezras Hashem, whatever time works out for you, always happy to have you. Be'ezras Hashem, looking forward to a meaningful Chag Simchaseinu D'Rabbanan. Chag Simchaseinu D'oraissa is to go to the Beis Hamikdash. Chag Simchaseinu D'Rabbanan is to be Mesameach? Where? In the Galus. Mesameach in the Galus, Im Yirtzeh Hashem, the upcoming Purim, an absolutely wonderful Shabbas, Parashas Zachor, Purim, everything coming up, Gevaldig!

## Rabbi Reisman – Parshas Tetzaveh 5784

*The Shiur was being transcribed L'iluy Nishmas ר' אליהו בן ישעיהו מרזל*

### 1 – Topic – Bigdei Kehuna

As we prepare for Shabbos Parshas Tetzaveh with Purim Kotton and Shushan Purim Kotton in between IY”H it should be an absolutely wonderful Shabbos and we should be Zoche to ( לְיָהוּדִים, ) (הַיְתֵה אוֹרֶה וְשִׁמְרָה, וְשִׁשְׁוֹן, וְיִקָּר

Let me share with you a Machshava Klali regarding the Bigdei Kehuna which is of course the subject of Parshas Tetzaveh. The Gemara says in Maseches Tamid 25b that at night the Kohanim took off their Bigdei Kehuna (ולא היו ישנים בבגדי קודש; אלא פושטין ומקפלין ומניחין אותן תחת ראשיהם). They would be very careful to watch it. What they would do with the Bigdei Kehuna when they took it off at night when they went to sleep is they put it under their heads. I guess it was safe as it was used as a pillow.

The question that is asked by the Be'er Sheva on Maseches Horayos Daf Yud Gimmel Amud Beis, that the Gemara in Horayos says that putting your clothing under your head when you go to sleep, even not Bigdei Kehuna just any Begadim is Kosha L'shicha. It is not something a person should do. So how could it be that they did it in the Beis Hamikdash itself? It is a Davar Pele.

There are two possible answers. One is a technical answer and the other is a Machshava. The technical answer comes from the Mishna Brura in Siman Gimmel, S'if Kotton Beis who says in the name of the Magen Giborim that although you are not supposed to put your clothing under your head as a pillow, if you put a Davar Mafsik Bei'neihem, you take a sheet or a pillow case and you put it between your clothing and your head, then it is Muttar. In other words, the Koshar L'shicha is only if the head touches the clothing directly. If that is the case, then it could be that is what the Kohanim did. They put something to be Mafsik in between, and that as I say is a correct technical answer if that is what the Kohanim did it is a correct technical answer.

In the Doveiv Mai'sharim the Tchebiner Rav says a Yesod to answer the Kasha and this is in the first Cheilek of Begeid Mai'sharim, Siman Ayin Tes. He says a Klal Gadol. When things are prohibited because of Tamim Seguli'im, not for a physical reason is it Kosha L'shicha to put clothing under your head. It is a Taam Seguli. Anything that is Assur because of a Taam Seguli, or because of a Ruach Ra, in any such case by a Davar Shebik'dusha it does not apply. By Devarim Shebik'dusha the danger of Devarim Seguli'im does not apply.

He is talking about sleeping in a Sukkah Yechidi at night. We know that a person ideally is not supposed to sleep Yechidi, not supposed to sleep by himself unless there is a Ner Daluk, unless there is a candle on or a light on. But to sleep alone in the dark at night is considered something which a person should not do.

The Gemara in Shabbos Daf 151b (18 lines from the bottom) says (אסור לישן בבית יחידי). Someone who is a guest somewhere should not be sleeping in a place alone, however, if you light a Ner that is a Shemira. What happens if in this Sukkah the Ner is a danger? Are you allowed to sleep alone in a Sukkah or not? He says as it says in Koheles 8:5 (שומר מצנה, לא ידע דבר רע). Meaning when a person is doing a Mitzvah, so something which is Assur Mi'tam Seguli does not apply. If you are doing it for a Ruchniyis'dika reason that overrides the Ruchniyis'dika danger.

He brings from the Sefer Maiseh Rav that they asked the Gaon are you allowed to sleep in a Sukkah Yechidi and he answered (שומר מצנה, לא ידע דבר רע). This might be a Mekor for the Mishna Brura, Shaar Hatzion, Reish Lamed Tes, S'if Kotton Yud Zayin says if somebody is sleeping B'bayis Yechidi and his only option is to open the door, but if he opens the door he creates a Yichud problem, he is allowed to close and lock the door to avoid the Yichud problem, but that is perfectly okay because (שומר מצנה, לא ידע דבר רע). So have here a Mekor in the GR"A in Maiseh Rav for the Psak of the Shaar Hatzion.

This is Noge'a to a Chosson during the seven days of Sheva Berachos. As you know, a Chosson is not supposed to leave his house to go out to Rishus Harabbim Yechidi. He is always supposed to be accompanied by someone. There are two reasons. One because he is Dom'e L'melech, for his honor, and the other reason is because it is considered to be a Sakana for a Chosson or a Melech to go out Yechidi B'layla.

When I was a Chosson, Rav Pam told me that if you are going out for Minyan you should try to get a Shomer to go to Minyan during the week of Sheva Berachos, but if there is no Shomer available, or he doesn't show up, you can go yourself to Minyan because (שומר מצנה, לא ידע דבר רע).

When he told me that it was a Chiddush to me. Because the Drisha in Even Ezer Siman Samech Daled, S'if Kotton Beis seems to say Farkert. Not to go out Yechidi even if it is L'tzorech Minyan. However, later I saw that Rav Pam's Psak is the Psak of all the Gedolei Yisroel of the generation. It is fascinating that from the generation of the 20th century numerous Poskim say the same Psak that a Chosson should better go to Minyan during the Sheva Berachos week rather than miss Minyan even if it means he has to go out alone.

In the Sefer Maiseh Ish Cheilek Beis, Siman Kuf Lamed Vav, it says that this was the Psak of the Chazon Ish to many people. In the Sefer Yismach Leiv, Cheilek Beis, page Taf Pei Daled, that Rav Shlomo Zalman Auerbach told Chassanim better go out alone during the Sheva Berachos week rather than miss Minyan. So that is in the Torah world.

In the Chassidische world, in the Sefer Vayevareich Dovid which was written by one of the Satmar Chassidim, and he has a volume on Inyanei marriage, on Nissuin, he brings from the Satmar Rebbe Rav Yoel that he told people better go out alone to Minyan rather than miss Minyan even during Sheva Berachos week.

So we have from the Yeshivish world, the Chassidische world and Rav Yitzchok Yosef says the same thing in the name of his father Rav Ovadya that as a general rule Sefardim Meikilim to go to Minyan even during the Sheva Berachos week even if they go out at night. An interesting Lashon that Sefardim Meikilim, he should have said Sefardim Machmirim that they are Makpid on Minyan. Al Kol Panim, it is the same idea. (שומר מצנה, לא ידע דבר רע).

I would add in this particular Shaila, that if a Chosson there is always a Tziruf. We know in the name of the Gaon that the Kochos of Ruach Ra are Nis'mayeit in the Meshech Hagalus. That the Kochos of Ruach Ra go down as Klal Yisrael is Moser Nefesh in Galus. I believe that in the Mayan Beis Hashoeva, Parshas Beshalach Rav Schwab brings this Gaon and it is brought in numerous places.

So L'mayseh, we have our big Yesod. That (שומר מצוה, לא ידע דבר רע) makes that when you are doing a Mitzvah you don't have to worry about Inyanim of Ruach Ra and Mimeila that answers the Kohanim putting the Bigdei Kehuna (תחת ראשיהם).

Of course it is a little hard to understand if you have an Eitza to put a Davar Mafsik, something in between like the Mishna Brura brings from the Magein Giborim, so how is that (שומר מצוה, לא ידע) (דבר רע). True it is in a Makom Kadosh, there is no Ruach Ra, but if it is not necessary it is hard to understand why not already put the Davar Mafsik Bei'neihem. This is a thought that stems from the Bigdei Kehuna and of course branches out to many other topics.

## 2 – Topic – Purim Kotton

Let me share a thought regarding Purim Kotton which is almost here upon us. It is very confusing the status of Purim Kotton. The Mishna in Megillah 1:4 says clearly ( אין בין אדר הראשון לאדר השני, ) (אלא מקרא מגילה ומתנות לאביונים). The Gemara adds, the Arba Parshios. That in Adar Rishon we don't do the Mitzvos of Megillah, Matanos L'evyonim and the Arba Parshios. The Rishonim argue.

Tosafos (Megillah 6b) says that there is a Yeish Nohagim who holds that the Mishna is only talking about Mikra Megillah, however, Matanos L'evyonim and Mishta to be Marbeh B'seuda, he says some are Noheig this way, but Tosafos himself rejects it. He says ( וכן הלכה שאין צריך להחמיר לעשות ) (משתה ושמהה באדר הראשון). The Rama says the same thing. (הלכה שאין צריך להחמיר) that you don't have to eat a Seuda. Ai the Mishna only says Chutz from (מקרא מגילה ומתנות לאביונים)? The answer is that the Gemara says on that (הא לענין הספד ותענית זה וזה שוין). To not fast and not say a Hespel applies on Adar Rishon. So just like it says only two things are not by Adar Rishon namely (מקרא מגילה ומתנות לאביונים), so too two things are by Adar Rishon and that is Hespel and Taanis. So we understand that to mean that all the positive commandments don't apply in Adar Rishon and the negative ones do.

The Baal Plugta of that is the Ran. The Ran there in Megillah Daf Vav says no. When it says Chutz M'hespel V'Taanis where do we learn the Issur of Hespel V'Tannis? From Mishteh V'simcha. Mishteh V'lo Taanis, Simcha V'lo Hespel. So therefore, he holds that it is included and that a person should have a special Seuda on Purim Kotton. So what do you do? It is a very difficult thing. The Rama and Tosafos tell us ( שאין צריך להחמיר ), but on the other hand we want to denote the day. What are we going to do just miss Tachanun and not get something? Therefore, of course the best Eitza is that since Purim Kotton comes out on Friday, would be to come to Mishmar and you allow yourself a little bit of the cake or whatever else they will bring. Maybe they will bring something even more special tonight. That is of course the best way to observe Purim Kotton B'ezras Hashem.

At any rate, it is a Machlokes Rishonim. It is hard to understand what the Machlokes is. Either it is Purim or it is not Purim. Either Adar Rishon is or it is not. What does it mean that for somethings yes and for somethings not. However, my time is up for this call and we will have to leave that for a different year.

Right now, I would like to wish everybody an absolutely wonderful Shabbos, a meaningful Purim Kotton and IY"H we should be Zoche to celebrate Purim with a great Simcha. The Milchama in Eretz Yisrael should find a happy ending IY"H as much as is possible. Certainly in time if not for

Purim Kotton in time for the Simcha of Purim where we should be Zoche to a Simcha with a full heart. Wishing everyone an absolutely wonderful Shabbos!

## **Rabbi Reisman – Parshas Tetzaveh – Purim 5783**

### **1 – Topic – A Thought on the Parsha**

As we prepare for Purim and of course Shabbos Parshas Tetzaveh, Parshas Zachor. What a beautiful wonderful Shabbos and days that follow we have coming up. First I would like to make a comment and an observation about the beginning of Parshas Tetzaveh. I have heard it said that the Mitzvah of lighting the Menorah is mentioned in Parshas Tetzaveh and repeated in Parshas Behaloscha. I would like to tell you that that is absolutely incorrect. It is not really true. It is not at all true that the Mitzvah is mentioned in both places. If you look at the words carefully, the Mitzvah of lighting the Neiros Hamenorah is only in Parshas Behaloscha. In Parshas Tetzaveh it only mentions the Mitzvah of lighting the Ner Tamid. The single Ner which burned all the time. All it says here is that you should take the Shemen Zayis, 27:20 (לְהַעֲלֹת נֵר, תָּמִיד). It mentions one Ner. 27:21 (בְּאֵהָל מוֹעֵד מְחֻזָּן לְפָרֹכֶת אֲשֶׁר עַל-הַעֲדָת, יַעֲרֹף אֹתוֹ אֶהְרֹן וּבָנָיו מֵעֶרֶב עַד-בֹּקֶר--לִפְנֵי יְרוּרָה) (מֵעֶרֶב עַד-בֹּקֶר), it should be Tamid. So actually this Parsha, at least in the simple reading of the Parsha, mentions the single Ner, the Ner Tamid that is there all of the time.

Of course we all know, Torah She’Baal Peh is that we have many Neiros, that we light all the Neiros every single night. Nevertheless, the Parsha that says here is the Parsha of the single Ner, the Ner Tamid and it is an illusion of course to everything else. Why is this significant?

Let me tell you a Vort from Rav Moshe and we will come back. Rav Moshe asked why in Parshas Tetzaveh which is the Parsha of Bigdei Kehuna do we have the Mizbai’ach Haketores. At the end of the Parsha we have the Mizbai’ach Haketores which belongs in Parshas Terumah, what does it have to do with Bigdei Kehunah?

Rav Moshe answered that the Mizbai’ach Haketores is a Remez to the Levush of a Kohen Gadol. Why so? Because the Levush of a Kohen Gadol the dress, I don’t mean the physical dress but the Holeich Yeilech, the way an Adam Gadol should behave, is to be like the Mizbai’ach Haketores. The Mizbai’ach Haketores gave a beautiful Rai’ach to a great distance. All the way to Yericho they benefited from the smell of the Ketores. The Mizbai’ach Haketores wasn’t like most Keilim, you go to the outdoor Mizbaiach you go there and you do what you have to do. You walk over to the Shulchan and you do whatever Mitzvah you have to do there. You go over to the Kiyor and you do whatever Mitzvah you have to do there. These are normal Keilim. The Ketores was very unique. The Ketores gave benefit and pleasure everywhere, that is Zagt Rav Moshe the Levush of an Adam Gadol.

What Rav Moshe said about the end of the Parsha is true about the beginning of the Parsha as well. The Ner Tamid is also a Semel or a lesson for an Adam Gadol. An Adam Gadol has to be able to be consistent. To always be there, to always be available. You know something? Light also gives benefit outwards. Maybe not as far as the Ketores but the light of the Menorah also gave a tremendous amount of light outside to Yerushalayim. Therefore, it is Dafka the Ner Tamid in this week’s Parsha. The rest of the Menorah is mentioned in Behaloscha where it belongs. Over here, is the Mitzvah of the Ner Tamid, we are going in to talk about a Kohen Gadol, they have to be a

Ner Tamid. They have to be a Koach Temidi. Always, consistent the way an Adam Gadol is supposed to be. And so, that is a lesson in the beginning of Parshas Tetzaveh.

## 2 – Topic – A Short Purim Thought

I want to tell you something, an absolutely beautiful lesson regarding Purim. I heard this yesterday from a Yid who was with me in a vehicle as we traveled and he told me the following beautiful Vort. When Esther went in to Achashveirosh she said a Kappital Tehillim as we know and she said as is found in 22:2 (קלי קלי, למה עזבתני; רחוק מישועתי, דברי שאגתי) Hashem why have you abandoned me, (רחוק מישועתי) far from my Yeshua, from my salvation. (דברי שאגתי) are the words of my roar, of my imploring you HKB”H to help us. (ישועתי) my salvation is Gematria 796. (שאגתי) my Tefillah is Gematria 714. The difference that you need to bridge (שאגתי) my Bakasha to (ישועתי) to my help is 82.

Zagt Esther, (קלי קלי) the Aleph, Lamed and Yud is 41. Twice (קלי) is 82. To get from (שאגתי) from your request, from imploring to (ישועתי) to salvation, to be saved, you need (קלי קלי). You need to honestly really call out to the Ribbono Shel Olam. To implore the Ribbono Shel Olam with (קלי קלי). Recognize Him as my Keil. Keil means the one who is in control of everything that I do. Keil is a Lashon of strength. (קלי קלי) fills in the gap that you need to get from (שאגתי) from your Davening, to (ישועתי) to the Yeshua that comes your way.

## 3 – Topic – Why do Sefardim Observe Purim?

I would like to share with you a thought from the Chida. It is amazing, I have seen this in 6 or 7 Seforim of the Chida. The Chida as you all know, or you certainly should know was one of the Gedolei Sfarad, one of the great people of Sfarad, one of the greatest of the Talmidai Chachachim of a century that saw many great Talmidai Chachachim and the Chida writes in a number of places that the miracle of Purim took place in countries outside of Sfarad. Sfaradim lived in Spain from the time of the Churban Bayis Rishon. The Posuk at the end of Ovadiah that the Anshei Yerushalayim were exiled to Sfarad, to Spain. That is why Sfaradim have a disproportionate number of Kohanim. This is because the Anshei Yerushalayim specifically which was disproportionately Kohanim was exiled to Sfarad, to Spain.

During the time of the miracle of Purim, the Sfaradim were not (מהדור ועד-כוש), they were not in the countries from India until Kush. Exactly where Kush is, it is basically Asia. The Sfaradim were outside of this challenge. This is what the Chidah writes in a number of places.

One of the places, I originally saw it in Leiv Dovid, in Perek Chaf Tes of his Sefer of Drashos. But he also says it in his Sefer on Shas in Sefer Maaris Ayin on Avoda Zorah Daf Yud. In the Nachal Eshkol in the Sefer on the Megillah. In the Batei Nefesh, one of his Hagados on Tam Mah Hu Omeir. He also says this in his Simchas Hachag, page Pei Hei. In Yosef Tehillos, his Sefer on Tehillim. He says in all these Sefarim the same Nekuda. He writes that the Sfaradim were really not subject to the Gezaira of Achashveirosh. They were not (מהדור ועד-כוש). The question then becomes so why are they part of the observation of Purim, if it is an Ashkenaz miracle the Sfaradim have to be included?

I should mention incidentally that the Ben Yehoyada, better known to many of us as the Ben Ish Chai in his Sefer Ben Yehoyada on Shas, Masechtas Megillah Daf Yud Aleph where it says

Achashveirosh Malach B'kipa, it sounds like Achashveirosh rules the whole world. He says it doesn't mean the whole world it means Asia. It doesn't mean Europe, it doesn't mean Africa, it means where most of the people in the civilized world lived at that time. He mentions this as well, probably because it originates from the Chida.

Back to the question of why are the Sfardim observing the Yom Tov of Purim? You can say that they are doing it for other Jews. The answer is says the Chida something else. This is really the message of the Chida. He says that the Yom Tov of Purim is not just to commemorate what once happened. The Yom Tov of Purim is because the Ohr of Purim, the light of Purim, the influence of Purim, the impact of Purim, the spirituality of Purim is something that was put there by Mordechai and Esther in Shushan Habirah and it remains that way from year to year. Every year that Gilui Ohr is Nisgaleh again and again. The Yom Tov of Purim is not to remember what happened. It is to tap into the tremendous Kimu V'kiblu, the tremendous energy that was put into this day.

The Chida is referring to an Arizal. The Ramchal in Derech Hashem says this as well. As a matter of fact, in the 4<sup>th</sup> Cheilek of Derech Hashem, in Perek Zayin, the Chidah writes generally about all times that we observe things, and says (שבשוב תקופת הזמן ההוא) whenever a certain time period returns on the calendar, (יאיר עלינו אור מעין האור שהאיר אז ותחודש בנו תולדת אותו התיקון). It shines on us the light which is similar to the first light. That is in Perek Zayin. In Perek Ches he says specifically about Purim and Chanukah. The Yomim Tovim D'rabbanan. We observe them because there is a certain light, a certain energy, a certain power that a person can tap into on Purim.

We say (בזמן הזה). The Nissim were done a long time ago but (בזמן הזה). The Zman is still here, it is still that Zman, it is still that magical time of Purim where a person can tap into it and that ability to tap in is something that you shouldn't let slip away. Don't sleep away the Purim. Don't be tense with the Mishloach Manos the whole Purim. Go to a place where you will have a Ruchniosdika feeling, you will have a spiritual elevation from the fact that it is Purim. That sense of the Kedusha of Purim, that is a sense that a person has to be able to pick up on.

Says the Chida, that is why it says the following year they were Kovei'a Purim. The original year they were not Kovei'a Purim. The next year came around 9:29 (לקיים, את אגרת הפרים הזאת--השנית). They came a year later and Chazal understood that the Ohr is incorporated into the day, it is in the Guf Hazman, and they were Kovei'a it forever.

The Gemara says in Megillah Daf Zayin, Amud Aleph (8 lines from the top) (בתחילה קבעוה בשושן) (ולבסוף בכל העולם כולו). Originally they were Kovei'a it in Shushan as a commemoration like Benching Gomel for something, She'asa Neis Bamakom or Biz'man Hazeh. Then (ולבסוף) when they saw that it is a new influence of this time, (בכל העולם כולו). That is what we say (תשועתם הייתה) (לנצח. ותקנתם בכל דור ודור). What is the Tikva B'chol Dor V'dor? It helped them but that was a long time ago. (ותקנתם) the hope that comes with Purim (בכל דור ודור). It is something that repeats itself on a constant basis. It is that influence of Purim, that is what we got to tap into.

I just told you something you might not have known. You may not have known this. I have a secret for you. You may not have known it but the Yeitzer Hora knows it. The Yeitzer Hora Shtels, Yeshiva'leit when they are in Yeshiva they are swept up in the Avir, in the Ruach of Purim. You know something? It develops a Keshet, it develops a Keshet with Rabbeim, it develops a Keshet

with people who can have good influence on a person. It does develop something very positive. But later when you are not swept into that influence of Purim sort of automatically, when that doesn't happen, then the Yeitzer Hora Shtels. The Yeitzer Hora says you are tired, go to sleep and tomorrow is another day. What do you mean tomorrow is another day? The night of Purim is a time to go to your Rabbeim, to go to your Shul, to go to your Rav, to go and be influenced and try to feel. Don't be like on a Mishmar night and say I am tired tonight. Mishmar night you shouldn't be tired, but besides for that the idea that this is a time to take it easy? What? Really? Wow!

With that, I want to wish everyone an absolutely wonderful meaningful Purim. Tap into Purim. Those for whom it is not tense, please come to my home the night of Purim after 9:30 or 10 pm well into the evening. We try to connect to the Borei Olam. Join me in my home. I'll be home the day of Purim as well and I hope to be able to feel a Hiskarvus all of us one to each other and to the Ribbono Shel Olam. Wishing everyone a wonderful Shabbos, a meaningful Parshas Zachor and a great influence (Hashpah) of Purim that is coming upon us.

## **Rabbi Reisman – Parshas Tetzaveh 5782**

### **1 – Topic – Why Shlomo Hamelech didn't have a Yid build the Beis Hamikdash.**

As we prepare for Shabbos Parshas Tetzaveh the continuing story of the building of the Mishkan and the Bigdei Kehuna in the time of the Midbar. Let me begin with a continuation from last week. Last week I mentioned that Yaakov Avinu planted the Atzei Arazim for the use in the Mishkan and I quoted the idea of the GR" A that when things are made from the very beginning Bokedusha Uvi'tahara they are a greater receptacle for Kedusha. Therefore, Yaakov from the very planting was involved in what would be the walls of the Mishkan.

Many have asked, if so, why did Shlomo Hamelech use Chirom Melech Tzur for the building of the Beis Hamikdash? Why did he use Chiram to cut down the cedars of Lebanon to build the Beis Hamikdash. Forget about planting because Shlomo Hamelech wasn't going to wait that many years for it to grow, but at least to cut it down and prepare it this is something that he should have done? It is a very strong Kasha which needs a good answer.

Let me at least give two attempts. Attempt # 1- today here in YTV we are learning Maseches Bava Basra and we learned on 4a where the Gemara has an interlude with a bit of Haggadata, and the Gemara says that Bava Ben Buta gave King Heord the idea to rebuild the Bais Hamikdash. The Beis Hamikdash had fallen into disrepair, there were cracks in it and he told him to build it.

The Gemara asks why did he have such a terrible person like Hurdos build it as he could have done it through Ehrliche Yidden, why did he give Hurdos an Eitza that was good for Hurdos? The Gemara answers (דאי לא מלכות לא מתבני) that it wouldn't have happened any other way. He needed a king in order for it to happen especially because they were under the influence of the Romans at the time.

Maybe in the time of Shlomo Hamelech it was a practical thing as it would not have been built quickly had he not used people who were already trained in preparing the wood, the same with the stones. Perhaps that is the reason. A very practical reason.

The second possible Teretz. We learn in Melachim I 7:51 (וַתִּשְׁלֶם, כָּל-הַמְּלָאכָה). Shlomo Hamelech finished building the Bais Hamikdash. Then it says (וַיָּבֵא שְׁלֹמֹה אֶת-קֹדְשֵׁי דָוִד אָבִיו, אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב (וְאֶת-הַכֵּלִים--נְתֹן, בְּאֶצְרוֹת בַּיִת יְרֹךְ). His father Dovid had prepared gold, silver and utensils for the Beis Hamikdash and he put them into the treasure house. All the Meforshim on the page ask, what did he do with all the gold and silver and other items that his father prepared. Chazal say in Divrei Hayomim that Dovid Hamelech prepared everything that was needed for the Beis Hamikdash. Why didn't Shlomo Hamelech use the wood and the gold and silver that his father prepared? A Peledika Kasha.

All the Meforshim on the page ask the question. Rashi in one of his Tirutzim brings the following. (כך אמר שלמה. רעב היה בימי אבא שלש שנים, והיה לו לבזבז ההקדשות הללו להחיות בהן עניי ישראל) Shlomo Hamelech said that in Dovid's lifetime there was a three year hunger and Dovid Hamelech should have used the money to support the poor people that were starving and since the money was not used for what it should have been used, so therefore, Shlomo Hamelech felt it was tainted money and should not be used. That is what Rashi says.

Based on this, perhaps Shlomo Hamelech who knew that Klal Yisrael knew that his father had the money prepared as his father made a very public appeal to Klal Yisrael for the money and here Shlomo Hamelech was going and preparing it anew on his own without using his father's. He would have to explain. It is embarrassing for his father to have to explain. So it may be that this is why he wanted to keep it as quiet as possible and maybe perhaps it could be that that is why he did it quietly and sent the work out of town so to speak to be done in Lebanon and it won't be as obvious to the people that he is not using what his father prepared. These are two possible Teirutzim to what I said at the outset is a very strong Kasha.

## **2 – Topic – Why Moshe Rabbeinu's does not appear in the Parsha**

As you know, in Parshas Tetzaveh Moshe Rabbeinu's name does not appear. In the Shach Al Hatorah found also in the Nachal Kedumim which is the Chida on the Parsha, they write the lesson from the fact that Moshe Rabbeinu's name does not appear in the Parsha is (שלא יקקלו עצמן). A person has to be careful what he says about himself. Don't say negative things about yourself. Moshe Rabbeinu shouldn't have said it and because he said it it came true and he ended up having a Parsha without his name in it.

(שלא יקקלו עצמן) It is a common theme that we know that Al Tiftach Peh L'satan. Don't say things that are not proper. Moshe Rabbeinu said as is found in 32:32 (מְחִי נָא, מִסֵּפֶרְךָ), erase me from Your Sefer. He shouldn't have said that, and therefore, that is a lesson. It is a lesson that we know. We try not to say negative things.

Let me share with you a question that I have. Rav Chaim Kanievsky has a Sefer on things that are Segulos for remembering. As you know, Rav Chaim has an incredible memory and he has knowledge of Kol Hatorah Kulo which is really incredible. He writes in one of his Kuntersin things that are helpful to a person that a person should be able to remember. One of the things is that a person should say I have a terrible memory and I always forget everything. A person should say that. Can you imagine that a person should say that I have a terrible memory and I always forget everything. That is my best recollection of what he said.

My question is a person should say that I always forget everything? Isn't that terrible? It is one of the biggest Tzar that a Yid has the pain of learning and forgetting. It is very painful when we learn and we forget. We know it is that way and it is part of the Tzar of Limud Hatorah the fact that we tend to forget things.

So why is it that when it comes to such a thing Rav Chaim says that it is a good thing to say it, that a person should say it. Why isn't that Al Tiftach Peh L'satan? I don't know. But right now I will do anything to be able to remember things a little bit better and certainly if Rav Chaim says it is a good thing then I am going to say it. That I should have Siyata Dish'maya that I should remember things B'ezras Hashem. At least I will remember to say this particular thing.

### 3 – Topic – A Vort directly on a Posuk in the Parsha

Let us start with the first word 27:20 (וְאָמַרְתָּ). The Parsha begins with (וְאָמַרְתָּ תְּצַוְנָה) and you should command and as you know it is very unusual. Besides that it doesn't say Moshe Rabbeinu's name but okay there is a reason for that. Besides that it doesn't say Moshe Rabbeinu's name why (וְאָמַרְתָּ תְּצַוְנָה), it should say Tzav Es Bnei Yisroel. What is the (וְאָמַרְתָּ)?

There is a Klei Yakar in Parshas Ki Sisa 30:23 which also has the word (וְאָמַרְתָּ) and the Klei Yakar refers back to our Posuk in Parshas Tetzaveh that Moshe Rabbeinu is the source of miracles. Moshe Rabbeinu is the source of things that have Nitzchios. What Moshe Rabbeinu did had permanence. (וְאָמַרְתָּ תְּצַוְנָה) when it says (וְאָמַרְתָּ) it means it should come from you, it should be something that comes from you. From you meaning from your Kochos Hanefesh. Moshe Rabbeinu did the Nitzchios.

(וְאָמַרְתָּ תְּצַוְנָה) says the Klein Yakar the Parsha of the Menorah is in Parshas Emor it is not in this week's Parsha to light the Menorah. What is in this week's Parsha the Ner Hamaravi ( לְהַעֲלֹת נֵר , תְּמִיד ). It says one Ner. Over there it says Neiros and here it says Ner. Here it is the Ner Hamaravi. (וְאָמַרְתָּ תְּצַוְנָה) Moshe Rabbeinu with your Kochos Hanefesh you command that it be lit. it should come from you the lighting of the Ner Hamaravi. When it says (וְאָמַרְתָּ) it shows something of a permanence.

What is Gevaldig is that in next week's Parsha Parshas Ki Sisa when it talks about the Shemen it says 30:23 (וְאָמַרְתָּ קֹהֶל-לְךָ, בְּשָׁמִים רָאשׁ). What does the (וְאָמַרְתָּ) have to do? Regarding the Shemen Hamishcha, the Gemara in Horayos which we are learning in the Mishmar on Daf 11 says that the Shemen Hamishcha lasted forever. They used it for Keilim, they used it for people, they used for everything and it stayed the complete jug of Shemen Hamishcha and it lasted forever. (וְאָמַרְתָּ) shows permanence.

I happen to have seen the Abarbanel says it there as well and he says that just like the Man that was put away by Moshe Rabbeinu had permanence, had Nitzchios forever, this was also forever. Ad Kan this is what the Klei Yakar says and he brings a few more times when it says (וְאָמַרְתָּ).

According to this now I understand. We have the Mesorah which I don't know if it comes from a Gemara or from a Medrash but there are a number of Achronim among them the Ohr Hachaim Hakadoesh who say that Moshe Rabbeinu didn't go into Eretz Yisrael because if he had built the Beis Hamikdash it would never have been Chorev. The Ribbono Shel Olam wanted that when there would be a time of punishment the punishment should fall on Eitzim and Avanim, stones and

wood and not on people, and therefore, Moshe Rabbeinu didn't go in because if he would have gone in and built the Beis Hamikdash it would have been permanent.

How do you think that if Moshe Rabbeinu built it would have been permanent? That is the idea of the Klei Yakar. Whatever Moshe Rabbeinu does has Nitzchios. Moshe Rabbeinu's Torah is Nitzchi. Whatever Moshe Rabbeinu brought to Klal Yisrael personally is Nitzchi and that is the idea of (אֶתְּהָ). It is a code word, it should come from you. Tzav Es Bnei Yisrael is to Klal Yisrael and you are a member of Klal Yisrael. (אֶתְּהָ) when it personally comes from you that is something else.

#### 4 – The question of the week

Speaking of Korbanos, the last Posuk in the Parsha it talks about building the Mizbaiach Haketores, the Mizbaiach Hazav. What is it used for? Ketores. The last Posuk in the Parsha 30:10 says that it has one other use. Once a year blood is sprayed on the Mizbaiach Haketores.

What is the once a year (אֶתְּהָ בַּשָּׁנָה)? Rashi says (ביום הכפורים). We all know this because we say in the morning (איזה הוא מקומן של זבחים: קודשי קודשים שחיטתן בצפון, פר ושעיר של יום הכיפורים שחיטתן בצפון; ועל מזבח הזהב (וקיבול דמן בכלי שרת בצפון. ודמן טעון הזיה על בין הבדים, ועל הפרוכת, ועל מזבח הזהב ועל מזבח הזהב). We say every morning that the Par and the Sa'ir of Yom Kippur was Shpritzed on the Mizbaiach Hazav. How do you like that? The Korbanos that we say in the morning fits with this week's Parsha. That (אֶתְּהָ בַּשָּׁנָה) it Shpritzed. It is wonderful!

But wait, we don't end the Ketores there. Then we say (פרים הנשרפים ושעירים הנשרפים שחיטתן בצפון, ) which is the Par Helem Daver Shel Tzibbur and the S'ir Shel Kohen Gadol these Korbanos are also sprayed on the Mizbaiach HaKetores. Why does it say that this Mizbaiach is used for the Ketores and it is used for (אֶתְּהָ בַּשָּׁנָה). It is one more use that is missing in the Parsha? Tzorech Iyun Gadol. There are possible Teirutzim but I would rather let you figure it out. With that I want to wish one and all an absolutely wonderful Shabbos Parshas Tetzaveh IY"YH.

#### Rabbi Reisman - Parshas Tetzaveh - Purim 5780

1 - Topic - A thought from Rav Isaac Sher.

As we prepare for Shabbos Parshas Tetzaveh - Parshas Zachor and of course as we prepare for the Yemai HaPurim Ha'aileh which are about to come upon us with great joy. Let me begin with a thought on the Parsha and move on to Purim. In this week's Parsha we of course have once again a continuation of individual Peratim, individual Halachos regarding the building of the Mishkan, and particularly the Bigdei Kehuna. We read in the Parsha in 29:45 and 46 and once again the Ribbono Shel Olam says (וְשָׁכַנְתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל). I will reside among the Jewish people and it says (וְיָדַעַתְּ, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְשִׁכְנֵי בְּתוֹכְכֶם). You will know that I am the G-d that took you out of Egypt to dwell among you.

In Leket Sichos Mussar on page 221 in the first volume, Rav Isaac Sher the Slabodka Mashgiach asks what is going on here? Moshe Rabbeinu says we are building a Mishkan so that you should know that I G-d took you out of Egypt. What is going on? We are talking about the generation that worked in Mitzrayim. They were redeemed, they saw the Makkos, they saw and experienced

Kriyas Yam Suf. They need to know that Hashem took them out of Mitzrayim? (כי אני ירור) (אֲלֵרִירָם, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם, לְשִׁכְנֵי בְּתוֹכָם)?

Even if it would be possible that they would forget or they wouldn't identify G-d with Yetzias Mitzrayim, they stood at Har Sinai and again HKB"H said as is found in Shemos 20:2 (אֲנֹכִי יְרֹר) (אֲלֵרִידָה, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם). So again, they had a Gilui Shechina and they saw G-d say I took you out of Egypt. So what is going on here again, you should know that I took you out of Mitzrayim. Pele!

Zagt Rav Isaac Sher, from here we see that Ain G'vul L'yidia, there is no end, there is no limit to how much a person can focus on knowing something, on appreciating something, of feeling something. Wherever you are and whatever it is that you know, to focus on it, to live it, Ain G'vul L'yidia. There is no limit to how much a person can take something that already inspires him, that already gives him a strong feeling of connection to Hashem, and by focusing and refocusing and refocusing he can become a greater Eved Hashem. It is true for all of us.

We have kindness that Hashem has done for us that we take for granted, and we move on. Ain G'vul L'yidia, you have to remind yourself every day. When you say Modim, thank HKB"H for the things that you have. (וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוּמָם וְיִתְנַשָּׂא) after you thank Hashem for everything, repeat it for all of them. I will appreciate the greatness of HKB"H (וְיִתְנַשָּׂא שְׂמֵךְ מִלְּכַנּוֹ תְּמִיד). Ain G'vul L'yidia. What a wonderful message. With that we move on to Purim.

2 - Topic - Purim - the Yedi'os that we should have.

Rav Tzaddok in Tzidkos Hatzaddik 255 (on page 136 - 137) says an absolutely incredible Teretz to an often asked Kasha. We know that Mordechai discovered that Bigson V'seresh were plotting to kill Achashveirosh. He revealed that that was taking place, and Bigson V'seresh were killed. Chazal say G-d created the Refuah before the Makkah. That this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

Asks Rav Tzaddok, Esther was at that point already in Achashveirosh's palace and she was forced to live with him as a wife. Mordechai could not be happy about this as she was his wife. Had Bigson and Seresh succeeded in killing Achashveirosh, Mordechai would have had a Yeshua, because his wife would come back to him and all would be good. Not only that, but Achashveirosh is Chayuv Misah because a Ben Noach who lives with a married woman even B'shogeig is Chayuv Misah. He asks, why did Mordechai interfere with Bigson V'seresh's plan to kill Achashveirosh, he should have been happy about it.

Answers Rav Tzaddok a Teretz that only Rav Tzaddok would have the courage to say. He said that Achashveirosh understood that in his generation the need to serve HKB"H was through a Middah of kindness, of generosity, of positivity. That was the problem with his generation. They all felt very pessimistic, very negative. 70 years had passed according to their calculation, and the Geulah had not come, and they were pessimistic. That is why they went to Achashveirosh's Seuda. They felt downtrodden and beat up.

Mordechai said no, you have to be optimistic and positive. Then there came an opportunity to do a kindness to Achashveirosh. Achashveirosh who he was angry at for taking his wife. Mordechai understood that to do a positive, generous, kind action to someone to whom he felt no need to be

kind, was the important tool the Jews needed to serve HKB"H for that generation. He saved Achashveirosh's life out of kindness to Achashveirosh, not because Achashveirosh deserved it but because it was a Midah that he very much wanted to have.

That is what it means that Hashem created the Refuah before the Makka. Because the Makka of what Haman and Achashveirosh planned to kill Klal Yisrael had a Refuah. The Refuah was having this type of wonderful Midda of kindness and generosity. That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what the day of Purim is about, isn't that what Matanos L'evyonim, Mishloach Manos and the Simcha of Purim is all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That is the Refuah.

The message of Rav Tzaddok is that is Purim. Purim is a time to be positive. To be positive about Yiddishkeit. Mordechai didn't bow to Haman and he said why are you acting like downtrodden Jews and bowing to this man. On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive.

Positive about Yiddishkeit that is what it is about. Like Rav Isaac Sher says you can know things but Ain G'vul L'yidia, you have to remember it and you have to practice it again and again. That is what this Yom Tov is about. Being kind, positive, generous, happy. Be optimistic about Yiddishkeit.

### 3 - Topic - A Yahadus Machshava

A third Machshava, a Yahadus Machshava. Simcha, joy. Chag Simchaseinu is Sukkos. Isn't it strange, we end Sukkos with Hoshana Rabbah and what do we do on Hoshana Rabba? We were a Kittel and we blow a Shofar, we tremble. What? I thought that it is Chag Simchaseinu, that is how we end Chag Simchaseinu?

Hallel. What is Hallel? Hallel is a day to say praise to HKB"H. How do we end it? Ana Hashem Hoshi'a Na. Please Hashem help us. Ana Hashem Hoshi'a Na? We are saying praise. That is how you end praise? You say Ana Hashem Hoshi'a Na?

In Shemoneh Esrei, the last three Berachos of Shemoneh Esrei are Hoda'a, thanks to Hashem. How do we end it? (שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים הֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ אֲבִינּוּ כְּלָנוּ כְּאֶחָד). It is the biggest Bakasha of the whole Shemoneh Esrei. That is how we end it. That is how we end Hoda'a (praise) by asking for stuff? You get the idea? Throughout many of the moments where we are supposed to be expressing joy and praise, instead we are pleading and are asking for things. What is going on? It needs an explanation.

There is a beautiful explanation in the Pachad Yitzchok on Chanukah, Maimar Beis Os Beis. The Yesod that he says is that B'techunas Nafsho Shel Adam, in the nature of a person, Temuna, is hidden, She'ifa Liyos Mucha Al Shulchas Atzmo. The desire to be able to control your destiny. The desire to be able to help yourself totally. The independence, the autonomy which is human nature.

When a person says Hoda'a to the Ribbono Shel Olam, he recognizes that his life depends on HKB"H. That everything he does depends on G-d. Hoda'a is to praise and Mod'e is to admit. The

Avoda of a Yid in praising Hashem, is to recognize that everything comes from the Ribbono Shel Olam. That is why every time we praise G-d we end with a Bakasha. We praise G-d and we say Sim Shaolm after Modim. We praise G-d and then we have a Bakasha. We say Nod'e Lecha in Bentching and then we say Rachem Na, we have a Bakasha. We say Hallel then we say Ana Hashem Hoshi'a Na. We are Mesameiach on Sukkos and then we end Hosha Na.

Part of our joy is the recognition that our lives are dependent on a Borei Olam. That we are not totally in control of our destiny. We are in control of our behavior. But what happens? There is someone in control, there is a pilot. We find Simcha in that. The Simcha of Purim is just that. The Simcha of Purim is the recognition that even in our Galus the Ribbono Shel Olam is there. Even when we don't see it, even when we are in pain, the Ribbono Shel Olam is there. With that we are Mesameiach. Kimu V'kiblu Hayehudim, we reaccept the Torah. On Purim the positivity, the feeling of optimism about being a Yid. How come Mordechai saved Achashveirosh's life? Because he was optimistic that a Yeshua would come soon, as it did.

And so, as we head to Purim, the job is to be positive, is to be optimistic, is to be encouraging. To be Mesameiach, is to really be joyful as we go to Purim. Too many people go to sleep early on Purim night and are very busy with things that stress them out on Purim day. Be Mesameiach, be joyful, be happy. Some people are busy learning Purim night. Learn on the Taanis in the afternoon. Why are there Yeshiva Bachurim when the whole afternoon of Taanis Esther the Bais Medrash is empty and at night when people should be Mesameiach they are busy learning. I don't get it. The afternoon is longer than the night! Why don't they give the boys money to learn in the afternoon and then go be Mesameiach at night as is fit for Purim?

There is a letter in Rav Wolbe's Igros where someone asked him should I learn on Purim or should I go around collecting? Rav Wolbe writes, it is already part of the Mitzvah of the day to go out as Bachurim do and increase in kindness and generosity to others (by collecting). He says divide the day. Learn some and go out and be Mesameiach and collect Tzedaka. It is an amusing letter because in the last line Rav Wolbe writes and besides I know you and someday you will be a Rosh Yeshiva and if you go around collecting, you will know how to do it. Purim is coming. Be in the spirit of Purim. Be Mesameiach on Purim.

I will be overjoyed if many of you can join me the (first) night of Purim (the night we Lain the Megillah) in my home 1460 East 19th Street. Music, excellent food to be Mesameiach the soul and be Mesameiach the body, and rejoice in our Avodas Hashem. Make it a meaningful Purim. A Gutten Shabbos and a Freilichin Purim to one and all!

## **Rabbi Reisman - Parshas Tetzaveh 5779**

1 - Topic - Similarities between the Mishkan and a Shul.

As we prepare for Shabbos Parshas Tetzaveh. Terumah and Tetzaveh are the two Parshios that go together, one talking about the Mishkan and one talking about the Bigdei Kehunah until Revii and after Revii the Korbanos with which the Kohanim entered into their state of Kohanim who are Meshameish in the Mishkan.

I have mentioned in years past that our Shuls are modeled after the important parts of the Mishkan. So that in our Shuls we call the place that the Sefer Torah is called the Aron, similar to the Aron and we usually have Luchos as a symbol of the Aron. We have the Bimah which is called the Shulchan and many Shuls have a Ner Tamid and a Menorah, and different aspects of the Shul which are similar to the Mishkan. In front of the Aron there is a Paroches which we call a Paroches.

What I would like to point out this week is just like the Shul mirrors the Mishkan, those who Daven in Shul are supposed to mirror the Avodah of the Kohanim. The Kohanim did Avodah in the Mishkan. For that reason Halacha requires that somebody wash his hands before Davening. Even if he did not touch his shoes or did anything that requires him in washing, there is a straight obligation to wash, just like there was an obligation to wash ones hands in the Kiyor before doing the Avodah in the Bais Hamikdash. The same thing here, because again our Avodah in Shul in the Mikdash M'at mirrors the Avodah in the Mikdash there and that is why one is required to have some sort of a belt, not that it needs to be a special Gartel for Davening, however, at least a belt to be Mafsik Bein Libo L'ervah.

Similar to the Kohanim whose head had to be covered. Just like in the Bais Hamikdash the Kohanim wore a hat, because it mirrors what is done there. Somehow the obligation to wash ones hands outside of Shacharis is not well known. There are those who say that the Minhag HaGRA is to say a Beracha Al Netillas Yadayim on washing before Mincha and Maariv although we are not Noheig that way it points out the importance of one always washing before a person goes to Daven even B'yichidus and certainly with Minyan.

## 2 - Topic - A thought from Rav Schwab on Kedushas Haguf

Let me move on to a technicality that gives us an additional Havana. The Bigdei Kehuna are made L'cha'ano Li. Many Meforshim point out and the Netziv I noticed in the Hameik Davar that it is a Geder of Lishmah. The Bigdei Kehuna have to be made L'sheim the Kehunah. For the thing that they are going to be used for and the important point to understand is that the Begadim which adorn the Guf of the Kohen is meant to make the impression that there is a Kedushas Haguf, that the Guf has a Chashivus as a tool in serving Hashem.

The Meshech Chochmo says that a Kohen is a Meshamshei Kedusha, his Guf has a Kedusha as someone who is Meshameish in the Bais Hamikdash and that is why one is Mechabeid a Kohen.

I would like to speak about this topic, the idea of Kedushas Haguf. Rav Schwab in his Sefer Iyun Hatefilla page Lamed Gimmel on the Siddur writes that a Ger once asked him about the obligation of burial. As you know, we are extremely concerned with Kavod Hameis, with giving great respect to a body which had once served HKB"H and now has its Neshama having left it, remains not as a piece of meat as some philosophers would see it, but as a tool of Kedusha created with a Tzelem Elokim. The Ger Tzedek asked what about a Guf the body of a non-Jew, does it have the same rules as the Guf of a Jew in that we require a great level of respect and immediate burial.

Rav Schwab explains the idea of Kedushas Haguf. He says Asher Kidishanu B'mitzvosav V'tzivanu is an expression that HKB"H Kidishanu, gave Kedusha to the Jew's body by the Guf of a Yid being a Meshameish of Mitzvos, being a tool with which one does Mitzvos with, whatever Mitzvos he might do. With this explanation, he answers a Kasha of the GRA on the Shulchan Aruch.

The Shulchan Aruch says, that you only say Birchas Hatorah if you're learning includes either speaking or writing the learning but not just thinking in learning. The GRA expresses dismay and says what do you mean? Thinking in learning is also Talmud Torah? Why do you only make a Beracha if you speak in Torah?

Rav Schwab answers that of course the Shulchan Aruch is Mod'e to the GRA that the Mitzvah of Talmud Torah is accomplished even in Machshava, with thought alone but the Beracha of Birchas HaMitzvos is Asher Kidishanu B'mitzvosav V'tzivanu.

Asher Kidishanu, the one who gave Kedusha to our physical bodies, B'mitzvosav with the Mitzvos. Therefore, we only make the Beracha on Mitzvos that we do physically with our Guf and not Mitzvos which we do with Machshava alone. We don't make a Beracha on the Mitzvos that have to do with Emunah, or Mitzvos Timidios because Asher Kidishanu means Kedushas Haguf.

Rav Schwab says that is also the language we use when we wash our hands for Netilas Yadaim. Netila is a language of lifting up. As it says in Yeshayahu 63:9 (וַיִּנְתָּלֵם וַיְנַשְּׂאֵם, כָּל-יְמֵי עוֹלָם). Zagt Rav Schwab, Netilas Yadaim, we do a Mitzvah and we elevate the Guf, we lift up the Guf. Therefore, there needs to be an appreciation that our physical bodies are tools in serving Hashem.

The very first Schmooze that I heard from Rav Pam, many years ago when I was in my second year Bais Medrash, it was a Friday when Rav Chazzan wasn't there, I went instead to Rav Pam's Schmooze. My very first Schmooze that I heard from him was around Shavuos time and he spoke out in the name of the Bais Halevi that just like the parchment of a Sefer Torah has Kedusha because it is the place that Torah She'bichsav sits, so too the Guf of a Yid is the Klaf of the Torah She'bal Peh.

A Jew's body is the Klaf, is sort of the parchment where the Torah She'bal Peh resides, and the point that Rav Pam was making was that there is a Halacha that Hazmana Milsa Hi. If you prepare Klaf to be used for a Sefer Torah, Hazmana the preparing, Milsa Hi - gives it Kedusha. That is not true about everything.

If you prepare a bag to be used for your Tefillin and you never actually put your Tefillin in, Hazmana Lav Milsa Hi. The preparing doesn't give it Kedusha. Only by the Guf Hakedusha. The thing that is a receptacle for the Kedusha itself not the place that it is stored. It is the Guf Hakedusha, it is the parchment of the Sefer Torah, there we say Hazmana Milsa Hi.

The same thing with the Guf of a Yid. When a Yid does Hazmana, prepares his Guf to be a receptacle for Torah She'bal Peh, the preparation alone gives it a great level of Kedusha. Hazmana Milsa Hi.

This Halachik concept that the Guf of a Yid is a Davar Shebekidusha, a tool for serving Hashem and in that way is a Davar Shebekidusha, is mirrored in many aspects of Divrei Chazal, many aspects in Halacha where we find that there is a specific level of Kedusha, holiness which we ascribe to a Guf.

A Guf after it passes away from the world is treated properly. We say about a person who forgot his learning that he is like Luchos V'shivrei Luchos, that he himself also has a level of Kedusha,

because his Guf is a level of Kedusha. At any rate, the point that I am making is the point that treating your body as a Klaf of a Sefer Torah.

Someone once asked me is there anything wrong with wearing a Mickey Mouse T-shirt. There is no Halachik thing wrong with it, but is there anything wrong with making a Mantel for the Sefer Torah with a Mickey Mouse figure on it? One would say what? It is inappropriate. Well if you look at yourself as the Klaf of a Sefer Torah, you look at yourself as a receptacle of Torah She'bal Peh, you will behave differently. You will treat your Chashivus differently. You will recognize your self-importance as the Klaf of a Sefer Torah and then you will be able to elevate your actions by appreciating the potential that you have. Kedushas Haguf is something that the Torah teaches us that the Kohanim who are Meshamshim Kedusha and by extension to every Yid, Asher Kidishanu B'mitzvosav.

### 3 - Topic - Are Leviim getting short changed?

I would like to move on to another topic. I have mentioned numerous times regarding different issues, that I am a Levi and it seems very often that Leviim get short changed for being Leviim as compared to the Kohanim.

My point for the day is this. The Kohanim as you know, entered into the ability to do Avodah of the Kehunah at a relatively young age. The Leviim on the other hand, had to wait until age 30 as it says in Parshas Bamidbar 4:3 (מִבֶּן שְׁלֹשִׁים שָׁנָה וְעַד בֶּן-חֲמִשִּׁים שָׁנָה). A Levi has to be 30 years old. Why?

I would think because there is a lot of Schlep to do. They had to Schlep the Kerashim. There was a lot of hard work. That is why the Leviim are at the age of 30. However, it is not so. Not only in the Mishkan is it age 30 but even in the Bais Hamikdash where the Leviim have the relatively easy job of singing or guarding the doors, it is only the Ben Shloshim.

Rabbeinu Bachya in Parshas Bamidbar says that the reason why a Levi starts at the age of 30 is because Ben Shloshim L'koach. A 30 year old has more strength.

The question is what does it have to do with strength? Bish'lomo in the Midbar it has to do with strength, but what about in the Bais Hamikdash, they didn't Schlep? Why age 30?

Says Rabbeinu Bachye, the main strength a person has is his voice in his singing is from age 30 to age 50. Fine. The problem is that we don't see it that way. We don't see that a 30 year old's voice is more pleasant than a 20 year old's voice or even a 10 year old's voice. It needs to be explained.

The Maharal in Derech Hachaim on the Mishnah of Ben Shloshim L'koach says something and that is the point that I want to share with you. He explains Ben Shloshim L'koach that it is not talking about physical strength.

The spiritual energy is complete. A person is in turmoil from the adolescent years through his 20's finding himself as a Ben Torah, Talmid Chochom or Chalila not seeing himself that way. The Kochos Hanefesh are Bishlaimus at 30. Ben Shloshim L'koach says the Maharal is Kochos Hanefesh. The Tzama Lecha Nafshi, the Nefesh, the desire for HKB"H, the energy to follow through, is the Tokef at age 30.

The point that I want to make has to do with singing, with Zemer. It is true that sometimes a child sings more beautifully than someone older. But the Ikkur of Nigun is the Koach Hanefesh. The soul that a person puts into it. The feeling that a person puts into it.

So a Levi is Ben Shloshim L'koach, he is not short-changed. It shows the Chashivus of his work. Even more than the Kohanim who do the Avodah in the Bais Hamikdash certainly needs Kochos Hanefesh. But singing is all about Kochos Hanefesh. Therefore, a Levi has to be 30 years old. Gevaldig!

30 to 50 which means that I am no longer eligible to sing in the Bais Hamikdash, however, I have to tell you that the language of the Rambam makes it seem that 30 to 50 you are required to come and that over age 50 you are permitted to come. So there is still some hope.

At any rate, the Nekudos that are mentioned here today is the Chashivus Haguf. For a person before he goes to Daven to appreciate what it means not only to be dressed properly but to wash one's hands properly before Davening as a Hachana.

To understand the Chashivus Haguf as a receptacle of Torah, Avodah, and Yir'as Shamayim. The Klaf of Torah She'bal Peh and even when one sings to see in it the necessity to feel the Kochos Hanefesh, a spiritual Hergish in the feeling and energy of a Davening. I wish one and all an absolutely wonderful Shabbos Kodesh Tetzaveh!

## **Rabbi Reisman – Parshas Tetzaveh 5778**

### **1 – Topic – A thought from Rav Chaim Kanievsky from a new Sefer**

As we prepare for Shabbos Parshas Tetzaveh also Shabbos Parshas Zachor and of course the Shabbos in which we prepare for the extraordinary Chag which we call Purim. Let me start with a thought on Parshas Tetzaveh. This week someone gave me a Sefer named Derech Hamikraos written by Rav Chaim Tzvi Lerrerfeld in Eretz Yisrael in which he has certain questions which he asked Rav Chaim and there is a fascinating question in this week's Parsha.

The question he deals with is whether it is permissible to ask a Shaila to the Urim V'tumim on Shabbos. As you know, the Urim V'tumim created a message. It is a Machlokes in the Gemara as to exactly what happened, but somehow letters came together to create the message. The question is whether that is an Inyan of Kesiva, of writing or not. So the question was whether that was Muttar on Shabbos. The Gemara in Maseches Menachos 95b says that Dovid Hamelech when he was running away from Shaul came to Achimelech the Kohen Gadol on Shabbos and he did ask the Urim V'tumim which would imply that it is Muttar. The question asked of Rav Chaim is why it is Muttar.

Rav Chaim K'darko Bakodesh wrote Ayin Mishna Brura Shin Chaf Ches: Kuf Mem Gimmel. Naturally we look it up and there the Mishnah Brura writes regarding people who had the power to be Locheish Al Hanichashim V'akrabim Shelo Yaziku. There are those who are able through the power of speech or maybe the power of magic to lull snakes and dangerous creatures to come together and they would freeze. The Shulchan Aruch says that you are allowed to do this on

Shabbos and even though you are in effect capturing these snakes, the Mishna Brura says that it is Muttar. Why? We know that the snake charmers are able through a Lachash, through saying words certain ways to freeze these snakes. It is Muttar because it is not a natural type of Tzaida.

Rav Chaim meant to say that Kol She'kain when you ask the Urim V'tumim there is nothing natural about the Urim V'tumim spelling words, as it is something that HKB"Y told us is going to happen, but it is not something that is in the natural Olam Hab'riya, and therefore, Rav Chaim is saying that that is permitted. Wonderful! A nice comparison from the Mishna Brura to the Shaila that was asked.

What makes this especially interesting to me is that there is a Steipler, Rav Chaim certainly knew that his father the Kehillas Yaakov has a piece in the Kehilas Yaakov on Maseches Bava Kamma in which he talks about whether a Mazik, someone who does damage through a Segula is Chayuv or not. There the Steipler has one of the most set of interesting pieces in the Kehilas Yaakov. He compares it to the discussion regarding a Rosh in Arvei Pesachim.

The Rosh in Arvei Pesachim asks a contradiction. The Gemara says that Moshe Rabbeinu died on Shabbos and that is why we say Tzidkascha Tzedek at Bein Hash'mashos (Shabbos Mincha). It is Zayin Adar today. This is an appropriate Vort for today. Moshe Rabbeinu died on Zayin Adar which was Shabbos at Bein Hash'mashos. The question is that the Gemara also says that Moshe Rabbeinu wrote Sifrei Torah on the day that he passed away. If it was Shabbos how could he write Sifrei Torah? A Gevaldige Kasha.

The Shla Hakadosh quoted by the Steipler says that Moshe Rabbeinu wrote these Sifrei Torah through Hashba'as Kulmasin, a Kabbalistic idea of making the pens write on their own. Mimeila, he wasn't Chayuv for Melacha on Shabbos because if someone does it in an Ofen that is not a natural way but in a Kabbalistic way, then you are not Chayuv. So this Steipler is really the same as his son Yebadeil Maichaim Rav Chaim, who says that doing it in such a way is Muttar based on the Mishnah Brura and it is very Geshmak.

The only question the Steipler has on this is if so the Sefer Torah should be Posul as it is not written the regular way. Could it be that the Sifrei Torah that Moshe wrote on the last day of his life are not Kosher Sifrei Torah?

This is the Steipler's Kasha. If you want you can look up the Steipler and you will have a Geshmak, you will have a Shtick Gan Eden and you can take it to the table on Shabbos. It is a very Geshmake Steipler.

He also questions whether someone who is Mazik another person through a Segula, I don't mean a Narishie Segula that are in the newspapers. I mean a Segule that it says in the Gemara. Somebody puts cut finger nails near an Isha Mi'uberes which causes damage, the question is whether he is Chayuv and this is all Talui in the very same question. When you do something in an Ofen Seguli, an Ofen that is not natural, whether it has the Halachos of the Torah when the Torah is talking about doing it in a natural way. So it is a Gevaldige discussion which is appropriate for Parshas Tetzaveh, appropriate for the 7<sup>th</sup> day of Adar.

## **2 – Topic – A Nekuda of appreciation of visiting Eretz Yisrael and the Kosel.**

I would like to move on to another Nekuda. This Nekuda has to do with the uniqueness of the Mishkan, the Beis Hamikdash and the Kosel which I discussed last week and I would like to add another Nekuda of Machshava into the uniqueness of the Mishkan in the Midbar. The Yesod really has nothing to do with the Mishkan, the Yesod is a basic Yesod in life in Olam Hazeih, and a Yedia of where it comes from.

In Olam Hazeih, this world, most things that happen, happen gradually. It is a world of gradual change. If a person wants to lose weight it is gradual. A child grows up it is gradual. A person wants to succeed and make money, it is gradual. The nature of Olam Hazeih is that everything is gradual. As a matter of fact, one of the famous paradoxes of the Greek philosophers was the paradox of incremental change.

The concept of incremental change which you will see in a moment is basic to understanding Divrei Torah, is the Sorites paradox of a pile, a heap. If you have a pile of stones, how many stones is called a pile?

You add a pebble, can a pebble break a table? Of course not. You put one pebble on the table. Two, three, four, five, six, seven, eight, nine, ten. Eventually the table will break. There will be a pebble, which will be the sort of straw that broke the camel's back, that will break it. But logically it doesn't make sense that adding one pebble could break a table.

Olam Hazeih is a world of gradual change. It is a world in which where everything that happens, happens in a gradual way and it is difficult. Words that are used to describe, let's say the word loud, or the word tall, or the word big, they are all paradoxical in the sense that what is something loud? You add one decibel, one decibel, the change is gradual. There is no moment in which you can say that it became loud. It became tall. Why is this important?

Chazal say that Kach Um'naso Shel Yei'tzer Hora. Hayom Omrim Lo Asei Kach Umacha Omrim Lo Asei Kach. This concept, the Sorites paradox is the difference between Gan Eden and Olam Hazeih. In Gan Eden, Ra and Tov, good and evil are clear because you choose one or the other. In Olam Hazeih it is gradual, the Yei'tzer Hora pulls a person away a little bit at a time. People who are not careful with their health, gradually they cheat on the things that they are allowed to eat and not allowed to eat. Everything is gradual. It is an Umnos of the Yei'tzer Hora.

The Maharsha brings regarding this Umnos of the Yei'tzer Hora (הוי משכי הָעוֹן, בְּחִבְלֵי הַשָּׂא; וְכַעֲבוֹת (הַעֲגָלָה, הַטָּאָה). He brings a Posuk from Yeshaya 5:18 that the Yei'tzer Hora Moshchei Avon Bechavlei Shav. Pulls you to sin with ropes that are lies, that are false. There is no quick change. Things don't happen quickly. Things happen gradually and you have to be careful. Because suddenly a person finds himself in a place where he did not want to be. It is one click, another click, going from being Tahor to Tamei. Nobody goes straight to Shmutz. People go gradually to things they shouldn't see, to entertainment, and eventually make the way into the worst things that can be.

The Gemara in Maseches Shabbos 105b (first wide line) says (שכך אומנתו של יצה"ר היום אומר לו) (עשה כך ולמחר אומר לו עשה כך עד שאומר לו עבוד ע"ז והולך ועובד). The Beis Hamikdash is a place of clarity. A place where Tov and Ra are very clear. Kohanim did not wear shoes in the Beis Hamikdash, it was like Adam Kodem Hacheit. Before there was a Klala on the earth man's foot stood on the ground. The Nisyonos Hachaim, are Nisyonos of gradual change. It is very very

difficult to make a radical change. The only place in this world where we see people make sudden changes is people who go to the Kosel, people who go to the Beis Hamikdash, people who are sensitive enough to know that where this is real Kedusha, it is real. Someone who goes to Eretz Yisrael and understands how significant it is, how significant the opportunity is. This is my Nekuda for this week's Parsha. The Nekuda of appreciation.

### **3 – Topic – A Dvar Halacha on the Megillah.**

Before I end let me end with a Dvar Halacha. Last year I gave a Navi Shiur in which I went through words in the Megillah where a change in pronunciation changes the meaning. Now this is not the setting to go through all of them, but I would like to mention to you at least my first one.

Esther 1:1 (הַמֶּלֶךְ מְהַדְרֵי וְעַד-כְּבוֹדָא). Moleich is the name of an Avoda Zora in Chumash which is pronounced with the accent on the Moi. If you look at the Megillah it is HamoLEICH Maihodu V'ad Kush. The accent is on the Lamed Ende Chaf, we call that Mil'ra with the accent at the end of the word. Why is it important?

Because it changes the meaning. Most words if you use Mil'ail or Mil'ra, mispronouncing the word does not change the meaning. But here you have it, a word which appears in Tanach which sometimes is Mil'ail and sometimes is Mil'ra and Lemaysa it does change the meaning because it means something else. So one Dvar Halacha. Maybe next year we will go to another word. HamoLEICH Mai'hodu V'ad Kush. If your Baal Korei doesn't know what you are talking about, so you should say it. You can listen to Kriyas Hamegillah and say one or two words yourself.

This is my offering for Purim. I want to invite everybody, all my Thursday phone Chavrusas to join me this coming Thursday on Purim for a Simchas Purim. Wednesday night in my house and Thursday night in my house. Basically 30 hours straight except when we are in Shul, to be Mesameiach a Simcha Gedola. I would love to see you and be Misameiach with you with a Simcha of Simchas Purim a Simchas Yeshuas Yisroel. A Freilichin Purim to one and all!

### **Rabbi Reisman - Parshas Tetzaveh 5776**

1. The Parsha of the Bigdei Kehunah. For this week I would like to share with you a couple of stories. The story itself may be well-known but I would like to tell you the rest of the story. Let me begin with story # 1. The story of Dama Ben Nesina is well-known. Dama Ben Nesina is the example of Kibbud Av V'aim. Chazal came to him and wanted to purchase a valuable stone for the Ephod, the keys to the lockbox were under his father's pillow. He refused to awaken him and later was rewarded with a Parah Adumah. Very often this is discussed on Shabbos Parshas Chukas when you talk about the Parah Adumah. Very often it is discussed on a Shabbos that talks about Kibbud Av V'aim. Today I would like to discuss it from a new angle.

The Chachamim came to Dama Ben Nesina to purchase a stone for the Ephod. Why were they buying this stone for the Ephod? Moshe Rabbeinu made an Ephod and that remained. He made Bigdei Kohen Gadol and that remained. Why in the world would they be looking to buy a single stone for the Ephod? How did it get lost? It is possible to lose anything but a stone from the Ephod, maybe it fell off and it fell off and it was lost. Halo Davar Hu! Isn't that strange?

You need to know the rest of the story. To get to that let me tell you a Shver Rambam. The Rambam in Hilchos Klei Hamikdash 9:7 says ( ומפתח על האבנים שמות השבטים כתולדותם ונמצא כותב על האודם ) ראוּבֵן וְעַל יִשְׁפָּה בְּנֵימִין. וְכֹתֵב בְּתַחֲלָה לְמַעַל מֵרְאוּבֵן אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב וְכֹתֵב לְמַטֵּה מְבִנְיָמִין שְׁבֻטֵי קָה כְּדִי שִׁיְהִיו כָּל הָאוֹתִיּוֹת מִצְוִיּוֹת שֶׁם that on the stones of the Ephod the 12 stones each had engraved the names of the 12 Shevatim, Reuvain through Binyamin. On Binyamin's stone, the last stone, it was engraved additionally the two words Shivtei Ka, the Shevatim of G-d. All of the Meforshai Harambam struggle with this. This is because the Gemara in Maseches Yoma says no, it says the words Shivtei Yeshurun. Why does the Rambam write something that is not what it says in the Gemara?

Recently the Chiddushei Chasam Sofer on Maseches Yoma was printed and in the back they have the Chasam Sofer's notes on Yerushalmi of Yoma and there the Chasam Sofer writes something absolutely extraordinary. Mitzva L'farseim.

He writes first of all that the name Yeshurun which is the name for the Jewish people is a very special name. The name for Klal Yisrael changes based on what Madreiga, what level Klal Yisrael is on. We don't find the name Yeshurun until Parshas Ha'azinu once and V'zos Habracha twice. The name Yeshurun is not even applicable to the Dor Hamidbar as the Dor Hamidbar sinned. But only to those born in the Dor Hamidbar who entered Eretz Yisrael are on a higher level. Says the Chasam Sofer, the name for Klal Yisrael changes according to their level. So first, with this he answers the Rambam. He says just as the name Yeshurun came to the second generation of Jews, so too, it did not stay forever. It may be true that originally the name Shivtei Yeshurun was engraved on the stone, but with the Yeridos Hadoros (with the generations going down) it was changed. Klal Yisrael didn't deserve Shivtei Yeshurun. The name became Shivtei Ka. When did this change take place? How did this change take place? What exactly happened?

Well I told you that the Chasam Sofer is going on a Yerushalmi. Yes the Yerushalmi says that the stone that was lost in the time of Dama Ben Nesina was the Yoshfei stone? Yoshfei is the 12<sup>th</sup> stone. Probably what was called in English the Jasper stone. The Yashfei stone was the stone of Binyamin. On it, it said Shivtei Yeshurun. The Chasam Sofer said that that stone was lost Min Hashamayim because in the Bayis Sheini there was Sinas Chinom. The Ramban says that the name Bnei Yeshurun is connected to the Posuk in Devarim 12:28 (כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר, בְּעֵינֵי יְקֹנֵק אֱלֹקֶיךָ).

In the Bayis Sheini it was Min Hashamayim that the Yashfei stone was lost and when the new one was found and purchased, Chazal (the Anshei K'neses Hagedolah) understood with their Ruach Hakodesh to put on Shiftei Kah. There is the rest of the story of Dama Ben Nesina. The lost stone and the special uniqueness to the name Yeshurun.

Of course there is a Gevaldige Mussar here as well. On the Yomim Noraim we say Ki Ata Salchan L'yisrael U'machalan L'shiftei Yeshurun. Hashem forgives Klal Yisrael when they are the Shiftei Yeshurun, when they deal B'yashar one with the other. When there is no Sin'as Chinom. Sin'as Chinom is not just an Aveira it changes the name, the essence of Klal Yisrael. What a beautiful message, what an incredible thought. A stone of the Ephod was lost.

I would add that this answers another Kasha. Many Meforshim wonder, the Gemara says in Maseches Kiddushin 31a (18 lines from the bottom) (עַד הֵיכָן כִּיבוֹד אֵב וְאָם) Ad Heichan Kibbud Av V'aim? We learn the degree of Kibbud Av V'aim from Dama Ben Nesina a non-Jew. Is there no Jewish example for Kibbud Av V'aim?

The answer is the whole story of Dama Ben Nesina and the lost stone is a story of losing the Madreiga, the Darga, the greatness of Shiftei Yeshurun. When the Yashar was lost that is exactly when the lessons, the Mussar of Bein Adam L'chaveiro had to be given over to another people, to learn it from someone who is not even Jewish. And so, we have a lesson within a lesson and a completion of a story. That is a story that has to do with the Choshen, the Avnei Ha'eiphod.

2. A second story and the rest of the story. The second story is not as well-known. Dama Ben Nesina's story is in Gemara so it is known. This story is in Kesuvim so it is not well-known. So let me tell you the story and the rest of the story. In Daniel, we read that Nevuchadnetzar built an extraordinary statue. It is a Machlokes if it was an Avodah Zorah Mamash or if it was an image of him. It is a Machlokes Baalei Tosafos in Pesachim on 53b (Dibbur Hamaschil מהראו חנניה מישאל ועזריה). He decreed that everyone is to bow down to it. Many Jews did. Chanania Misha'el and Azarya refused and we have the story that they were thrown into the Kivshan Ha'aish. The only reason that is known is because it is in Selichos. But at any rate, this is the story of this great image which many Jews bowed down to. It is hard to understand that in such a generation only three people would be Moser Nefesh.

The rest of the story. Chazal tell us that Nevuchadnetzar who had the Keilim of the Bais Hamikdash took the Heilige Tzitz and put it in the mouth of this Avodah Zorah. Miraculously through Kochos Hatumah, the Tzitz caused the image to say Anochi Hashem Elokeichem Asher Hotzaisi Eschem Mai'ereitz Mitzrayim. This image spoke the words of Hashem at Har Sinai. Because of that, many Jews were susceptible to the influence to bow down to it. The Gemara says that Daniel came and Daniel was not persecuted even though he refused to bow down. So Chazal say, Daniel Heichan Hoisa. The Gemara tells us that Daniel was not prosecuted because he had found favor in the eyes of Nevuchadnetzar earlier. Anyone who learned the first and second Perek of Daniel would know that. At any rate, Daniel came and he went over to this image and said to the people there that I want to kiss the image. They allowed him to. He didn't kiss it. He put his mouth to the mouth and sucked out the Tzitz. Then the Tzelem no longer spoke. That is the rest of the story of the Tzitz. There is a message here too.

The Bigdei Kehunah were not just Begadim, not just clothing. Not just things that clothed. They were Kodesh. They had a tremendous holiness. The Kochos Hatumah could have them say Anochi Hashem Elokecha, what a Davar Pele. It had tremendous level of Kedusha. I don't know if when it says Kodesh Lashem on the Tzitz, did it mean the Tzitz said Kodesh Lashem on it or did it mean that the Kohen Gadol who wore it was Kodesh Lashem. I don't know Pshat. I don't know Teitch. Be that as it may, one way or the other it is a lesson into the Kochos of the Bigdei Kehunah.

3. One last story. After the Holocaust, my father came to this country with three siblings and three first cousins. They together built a family, were part of building Klal Yisrael in our family here. Today, my uncle, the last of the seven passed away. Today I am going to a Levaya at 2:30. That is the rest of the story. Many of you may be wondering why my words today to you are not as clear as usual. That is because I am sitting in a car outside a place where the Levaya will take place. I am Malei Hakaros Hatov to my father, to my uncle, to a generation that built that which we have here.

With that thought worthy of discussion at the Shabbos table as much as any Dvar Torah, I leave you to give a Kavod Acharon and I hope that this generation leaves as HKB"H takes them, we

should get the lesson from what they built and look to become builders ourselves. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Tetzaveh 5775**

1. I would like to share with you today the Chakira, the insight of Rav Yosef Engel (1859 - 1910) both in his Sefer Asfan D'oraissa in Siman 19 and his Sefer Bais Ha'otzer where he has a Chakira, he has a question regarding the Bigdei Kehunah, the clothing that the Kohen wore at the time that he did Avodah. His Chakira is whether Bigdei Kehuna is a Halacha in the Kohanim (a Halacha in the people) or is it a Halacha in the Avoda that has to be done. I will explain.

The first Tzad that it is a Din in the Kohanim is based on a Gemara in Maseches Zevachim 17b (7 lines from the bottom) where the Gemara uses the expression (בזמן שבגדיהם עליהם כהונתם עליהם) when they are wearing the Bigdei Kehuna than they are considered Kohanim. Later on Daf 24b (9 lines from the bottom) the Gemara uses the expression (בכיהונו) and Rashi uses the expression (בבגדי כהונה) a Kohen when he is a Kohen means he is wearing the Bigdei Kehuna. In other words, a Kohen who is not wearing Bigdei Kehuna does not have the status of a Kohen that can do the Avoda in the Bais Hamikdash. Part of the definition of a Kohen is that he is dressed as a Kohen. That is one way to understand it.

The second way to understand is that it is a Din in the Avoda. That every bit of Avoda in the Bais Hamikdash whether it is the burning of the Korbanos or the burning of the Ketores whatever it is, the Avoda requires a person to be wearing the Bigdei Kehuna. The Raya to this is on Daf 88b (21 lines from the top) in Zevachim where it says that (בגדי כהונה מכפרין) the Bigdei Kehuna as is well known brings Kaparah. That is a Din in the Avoda. Avoda is something that is Mechapeir. A Raya to this is that a Kohen who is doing other Kohen jobs not related to Avoda, like for example being a Kohen for a Pidyon Haben, Duchaning, eating Teruma, or accepting Terumah, none of these things requires wearing Bigdei Kehuna. So you can't say that it is a Din in the Kohen so it must be a Din in the Avoda of the Bais Hamikdash, the Avoda requires Bigdei Kehuna.

Nafka Mina. What is the difference if the Begadim are a Din in the person (a Din in the Gavra) or a Din in the Avoda? The Nafka Mina is if a Kohen Hedyot did the Avoda on Yom Kippur wearing the four Begadim he normally wears. If the Kohen Hedyot did the Avoda on Yom Hakkipurim certainly that is a violation of Halacha, which violation is it? If you learn that Bigdei Kehuna is a Din in the Kohen so the Kohen Hedyot was wearing the right Begadim but doing the wrong Avoda because it says Aharon Hakohen and we Darshun that not a Kohen Hedyot, so then he is Over a Mitzvas Asei. Then the Kohen Hedyot who does the Avoda of Yom Kippur is Over a Mitzvas Asei of Aharon Hakohen and not a Kohen Hedyot. However, if you learn that Bigdei Kehuna is a Din in the Avoda, that would mean that Avoda of Yom Kippurim needs 8 Begadim, it is a Din in the Avoda that you need a Kohen who wear 8 Begadim. If a Kohen Hedyot does the Avoda on Yom Hakkipurim then he would be violating the Issur of Mechusar Begadim as he is doing an Avoda which requires 8 Begadim and he is wearing four which is much more serious. Doing Avoda while a Michusar Begadim is Chayuv Misah Bidai Shamayim. So this is the Kler of Rav Yosef Engel, are the Bigdei Kehuna a Din in the person or is it a Din in the Avoda itself.

Rav Pam in mentioning this Chakira would point to the Ohr Hachaim Hakadosh in this week's Parsha 28:2. The Ohr Hachaim Hakadosh Teitches the Posuk. (וְעִשִׂיתָ בְּגָדֵי-קֹדֶשׁ, לְאַהֲרֹן )

(לְכָבוֹד, וּלְתַפְאֵרֶת). The Bigdei Kohen the Torah says are made (לְכָבוֹד, וּלְתַפְאֵרֶת). According to the Ohr Hachaim Hakadosh "Lo Tach'shov Ki Habigadim L'tzorchei Avodah L'vad." Don't think that it is a Din in the Avoda. He says "Lo Chain, Hu Ainam Ela L'kovaod." Certainly it is a Din in the person. Does he mean that it is a Din of both? The Nafka Mina is when Moshe Rabbeinu did the Avoda in the Shivas Yimai Hamiluim if it is a Din in the Avoda then he had to have Bigdei Kehuna and if it is a Din in the Kohen then it is a Shaila if Moshe had a Din of a Kohen on those days.

And so, in a short synopsis of what really is a long topic, there are two possibilities in the defining job or defining identity of the Mitzvah of Bigdei Kehuna. Either it is the image of a Kohen, if the Kohen is wearing Bigdei Kehuna, or the Kohen Gadol wearing Bigdei Kohen Gadol, or it is defined by the Avoda and the Avoda in the Bais Hamikdash has many rules and one of the rules is that it needs Bigdei Kehuna.

This is a Lomdishe Kler, however, there is a lesson as always in every single Chakira. Here the lesson is a very important one. When we put on clothing there are two things that we take into consideration when choosing clothing to wear. One of course is the Avoda, what is it we are going to do? If we are going to a wedding we wear certain clothing, if we are going to build a Sukkah we wear other clothing, if we are going to sleep we wear other clothing. Certainly we choose clothing based on the work that is being done. We also choose clothing based on the Gavra, based on the person. There is a certain identifying characteristic in a person wearing certain clothing it projects a certain image of himself. So that when someone wears clothing it is a defining characteristic of a person the way he chooses to project himself and it is an aspect of what is being done.

When Bnei Torah are in Yeshiva, Bnei Torah dress a certain way. It is hard to know, is it the costume for this particular work, a Ben Torah that requires a certain dress code or is it the Gavra, is it the person who is a Ben Torah who is the person and the clothing he wears defines the person or both. Well then he goes to work. I Imagine when you go to work you dress based on the dress code of where you go to work. The question is when a person goes to work are the clothing he wears changing because suddenly he has a different job and therefore, a different uniform is needed. Or, is the person himself changing. Is he changing now to a non-Ben Torah, someone who is a working person. What we see from here is that the Begadim are something that defines the person. It may not define the person to other people but it certainly defines him in the eyes of the person himself. It is an important thing to recognize when a person dresses a certain way because he has a job, that is for the job, the person is a person. A policeman, a fireman, a sanitation worker doesn't wear his work clothes when he is in his private life, the same thing should be true of a Ben Torah.

2. Let's move on from a Parshas Tetzaveh Vort to a Purim Vort. I would like to share with you a thought on Purim that I think is maybe, perhaps at least a defining moment in the Megillah that we might sometimes miss. As you all know, Megillas Esther is a story of a number of incidents that took place each of which is natural but taken together cause an incredible event to take place and that is what we call the miracle of Purim within nature. Every piece of the Megillah is part of the puzzle. The question is the incident where Haman leads Mordechai through the streets of Shushan on the King's horse and in the King's robes and Haman is announcing as it says in 6:11 (כָּכָה יַעֲשֶׂה) (לְאִישׁ אֲשֶׁר הִמְלִיךְ חֲפִצְ בִּיקָרוֹ). How does that fit in to the puzzle of the Yeshua of Klal Yisrael? It would seem from the Megillah that that contributes nothing. After all, as soon as Haman finished leading

Mordechai through the streets, Mordechai goes back to wearing sackcloth and fasting as the decree against the Jewish people is still in effect. The fasting that is taking place in Shushan is still taking place and the Mishteh Hayayin, that moment where the Ribbono Shel Olam saves Klal Yisrael has yet to occur. How does that fit into the story?

I recently saw a beautiful thought in the name of the Alter of Kelm one of the great Talmidim of Rav Yisrael Salanter and he explained beautifully as follows. He says think about the story of the Megillah. A decree was issued against the Jewish people. There is no doubt that Jews everywhere were in a uproar, they were tumuling. What is going on? They had questions for Hashem and they had questions for each other. The Gemara says that they criticized Mordechai and they said Mordechai did this. After all, didn't Mordechai do it? The rest of Klal Yisrael bowed to Haman and it wasn't just the Amei Ha'aretz (ignoramuses) who bowed to Haman. There were Jews who Paskened, Talmidai Chachamim that Paskened, that from Halacha it is permitted. Tosafos says that they bowed to Haman because Haman is a person and he was not an Avoda Zorah, he was a leader. He demanded that they bow before him. And so, they held that it was Muttar. One man didn't bow and that was Mordechai. Mordechai not only didn't bow but he didn't stand up when Haman passed. He wouldn't show him any type of notice. Klal Yisrael had big complaints against Mordechai. Mordechai was a Daas Yachid, an individual opinion L'halacha, and he is wrong. Klal Yisrael is following the other Poskim and they were very critical of Mordechai. They said Mordechai did this to us. Then they are fasting for three days. One morning they wake up in the morning and there is an uproar in the streets of Shushan. This was not something that they had anticipated. After all, there were no newspapers and no radio broadcasts, everything happened after midnight. After midnight when Achashveirosh could not sleep as it says in 6:1 (בַּלַּיְלָהּ מֵהָרָקָה אָתָּה -) do it quickly. There was no time to make announcements. There they are in the morning and there is an uproar in the street. What is going on? They look and they see, could it be, Haman is leading Mordechai on a horse dressed in the kings robes on the kings horse and he is announcing before him (כִּכְרָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הִמְלִיךְ הַמֶּלֶךְ בְּיָקָרוֹ). The Jews looked at it and they were astounded. They didn't know what to make of it. The decree against the Jews were still in effect. The Yeshua was still to happen. That was the Yeshua in the world. The Yeshua that is revealed in the revealed world. In the hearts of the Jewish people they understood, and they said to themselves we don't get this we don't understand. The one thing we see is that Mordechai knows what he is doing. I don't know how this happened but something that Mordechai is doing is right if this could happen. And suddenly their objections to Mordechai, the blogging, the Lashon Hora, the complaints to Mordechai came to an end. The talk of politics came to an end. The people lined up behind Mordechai. Now the Jewish people were worthy of the Yeshua that was still to take place that evening. Something big happened, something tremendous happened and we end the Megilla with the words as the description of Mordechai Hayehudi as being 10:3 (וַיְגִדּוּ לְיְהוּדִים, וַיְרֻצּוּ) (לְרֵב אֶחָיו). That is also a part of V'nahavoch Hu, it is also a change. It is a change that we don't always notice because we know Mordechai as the hero of the Megillah. We don't realize that until that point Mordechai was not a hero to most of the Jewish people. As a matter of fact, they had complaints to him. And so, that is an extraordinary moment a moment from which there is much to learn.

3. Let me end by giving you a great idea. This week we learn about the Bigdei Kehuna. I took out the Rambam in Cheilek Avoda, Hilchos Klei Hamikdash. There the Rambam describes the Bigdei Kehuna. In Perek Ches, Tes, and Yud he describes it and you get a different picture of the Bigdei Kehuna when you read these Perakim and you read about the size of the Avneit, you read about

the way the Bigdei Kehuna were made. Incredible! As a matter of fact there is one unusual aspect I am learning as I learn the Rambam in Hilchos Klei Hamikdash and that based on a Gemara in Maseches Zevachim 19 is that the Bigdei Kehuna had to fit the Kohen perfectly. If they were too long or too short they were not used. Incredibly the Rambam writes in Perek Ches that if a Begeg Kehuna became dirty it wasn't washed it was replaced. The Bigdei Kehuna was truly L'kavod UL'sifares. What surprised me is that the Rambam writes in Perek 10:7 ( צריך להזהר בשעה שלובש ) שלא יהיה אבק בין בגדו לבשרו ולא כינה אע"פ שהיא בחיים. ושלא תכנס הרוח בשעת העבודה בין בשרו לבגדו עד שיתרחק הבגד מעליו. ולא יכניס ידו תחת חלוקו לחיק. ולא יצא שערו מן הבגד. ולא יהיה בבגד נימא מדולדלת. ואם היה (שם אחד מכל אלו עבודתו כשירה) that the Bigdei Kehuna had to fit the person perfectly not just in length or width but there is a Din of Chatzitzah an interruption between his body and the Begeg. So that the Rambam said there can be no dirt or even dust between his Begeg and the skin of the Kohen. (ושלא תכנס הרוח בשעת העבודה) there should be no airspace between the Bigdei Kehuna and the Kohen. Interesting, the Kesef Mishna brings from Rashi ( ובשרו ) (בשעת עבודה). If air came between his clothing and his body it would be Posul. It would seem from here a big Chiddush that the Bigdei Kehuna was very snugly fit to the Kohen. It is interesting to us because we don't consider that a fine way of dressing. The fine way of dressing is that the clothing be a little loose on the person. The style of ultra-tight clothing seems to be inappropriate. I don't say that this was ultra-tight, but certainly they fit the Kohen exactly. An interesting look to the Kohanim in the Bais Hamikdash and I would encourage you to learn through these three Perakim which describe the Bigdei Kehunah.

### **Rabbi Reisman - Parshas Tetzaveh 5774**

1. When my children were young we had a game we used to play occasionally around the Shabbos table. The game involved trying to think of names of different Parshios that had the same Shoresh in their name. In other words, to find for example Parshas Vayishlach, Parshas Shelach, and Parshas Beshalach those are three Parshios that have the same Shoresh in the name of the Parsha. There is one other which is three and maybe you can figure it out. There are numerous that are just two. It was sort of a challenge at the Shabbos table. You can't play it every week but every year or so we would try to come up with names of Parshios.

This week is Parshas Tetzaveh and naturally it would come up at the Shabbos table that Parshas Tetzaveh and Parshas Tzav come from the same Shoresh (root word) and then we would go on. The question that we will deal with today is what is that connection between Parshas Tetzaveh and Parshas Tzav? Or better yet, let me start from another direction.

We find very many times that Moshe Rabbeinu is told (דַּבֵּר, אֶל-בְּנֵי יִשְׂרָאֵל) speak to the Jewish people. Or Emor Lahem, say to the Jewish people. What is the difference between Dabeir and Emor? So we have a concept that one is speaking in a soft tone and one is speaking in a tough tone. Dabeir and Emor each have their own meaning. On rare occasions we find Tzavei or Tzav, command the people. Very often we have (כַּאֲשֶׁר צִוְּיָהּ) Ka'asher Tzivcha Oscha Elokim in the past tense but that Moshe Rabbeinu is told to go to the Jewish people and Tetzave or Tzav that is rare indeed.

We find it here in the beginning of this week's Parsha. The commandment of Tetzave in regards to the lighting of the Menorah as is found in 27:20 (וַאֲתָהּ תִּצְוֶה אֶת-בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ) (כְּתִיב--לְמַאֲוֵר: לְהַעֲלֹת נֵר, תְּמִיד צֹוֹ אֶת-). Interestingly enough we find it again in Parshas Emor in 24:2. (בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב--לְמַאֲוֵר: לְהַעֲלֹת נֵר, תְּמִיד). So we have a second time that regarding

the Menorah specifically we find the command of Tzav. Of course we find it as well in the beginning of Parshas Tzav where the Parsha discusses the bringing of the Olah at night. What I mean to say is that there was not a lot of Avodah done in the Bais Hamikdash at night, but the burning of the parts of the Korbanos which had not been completely burned by day or if there was not enough time to burn it at all there is a (צו אֶת-אֶהְרֹן וְאֶת-בְּנָיו לְאֹמֵר) that says (זאת תורת העֹלָה: הוּא) (הָעֹלָה עַל מוֹקְדָה עַל-הַמִּזְבֵּחַ כָּל-הַלַּיְלָה, עַד-הַבֶּקֶר, וְאֵשׁ הַמִּזְבֵּחַ, תוֹקֵד בּוֹ) as is brought down in Vayikra 6:2. That there is a Mitzvah to burn the Eimurin overnight. There too, we have this expression of Lashon Tzav.

Halo Davar Hu! What is the similarity between the two? Rashi in Parshas Tzav says (אין צו אלא (לשון זרוז מיד ולדורות). Tzav is a language of Ziruz, being Mizareiz someone. Telling someone to get it done. Inspiring someone to do it. So that when Tzav is used it is a Lashon that requires an extra amount of Zerizus in the performance of the Mitzva. What is similar about the lighting of the Menorah and the burning of the leftover Eimurin overnight that would say that that similarity requires a Lashon Ziruz? There is something unique about these two. Because you see the Bais Hamikdash was a daytime enterprise. It has Mitzvos which are to be performed all day, even the lighting of the Menorah is done by day. What we find unique about these two Mitzvos is that they go through the night. (הוא העֹלָה עַל מוֹקְדָה עַל-הַמִּזְבֵּחַ כָּל-הַלַּיְלָה, עַד-הַבֶּקֶר). In the case of the Neiros as it says in this week's Parsha by 27:21 and Vayikra 24:3 (יַעֲרֹךְ אֹתוֹ אֶהְרֹן מֵעֶרֶב עַד-בֶּקֶר). We find the commandment that these two Mitzvos are just about unique in the Bais Hamikdash since they are Mitzvos which have to be done in the overnight period. If the Menorah would go out at night it would have to be relit. Although there was a time during the day for the lighting but it was an overnight Mitzvah. Something which required a Ziruz overnight.

It is human nature that when night comes we sort of turn off. When night comes we feel that it is a time for relaxation, it is a time to take it easy. Chazal interestingly have two contradictory expressions. It says in Maseches Eiruvim 65a (21 lines from the bottom) (א"ר שמעון בן לקיש לא איברי) (סיהרא אלא לגירסא), night was created only for Torah study and it says (a line above that) (אמר רב) (יהודה לא איברי ליליא אלא לשינתא) that night was created for sleeping. Indeed it depends on the person. Somebody who is capable of Learning learns, of course sleeping time is also at night. That struggle is a constant struggle. A Mitzvah which is an overnight Mitzvah, a Mitzvah which takes place after the sun has set at a time when a person can tell himself I need to go to sleep, I need to rest, I need to relax. That Mitzvah needs a special Ziruz.

We find a third Mitzvah in the Bais Hamikdash and that is not mentioned in a Posuk but is mentioned in a Mishna in Maseches Tamid. The Leviim had a Mitzvah of Mishmar, guarding the Bais Hamikdash at night. That guarding was Lav Dafka to guard from thieves but the honor of the Bais Hamikdash is that there is a guard there all the time. The Mishna says that the Kohanim would go around and check to see if the Leviim were where they were supposed to be and if they were awake. If they were asleep the Mishna says that the Kohen had permission to light the clothing of the sleeping Levi which would certainly awaken him and make sure that he doesn't do it again. Again, we find this idea of Ziruz Dafka for something which is at night. The truth is we find a third Mitzvah where we have a Lashon of Tzav and we say it every day in Korbanos from Parshas Pinchas. (צו אֶת בְּנֵי יִשְׂרָאֵל וְאֶמְרַתְּ אֲלֵהֶם. אֵת קַרְבְּנֵי לַחֲמֵי לְאִשֵּׁי רִיחַ נִיחַחֵי. תִּשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֵדוֹ). That is the Mitzvah of the Korban Tamid. You see the Korban Tamid is at the edge of the night. It is the very first morning Mitzvah. It would be performed at the first light on the horizon, the Korban Tamid would be brought. Here again, it is easy for a person to say I am tired and I need to stay in bed. Ziruz is an awakening. The Menorah represents Torah study. Night time is a time for Torah

study. People are strange. People tell themselves that they are tired and that they have to go to sleep, they can't be in the Bais Medrash, Mishmar is too hard and they Dreil around their house doing all sorts of silly things anyway and don't go to sleep.

Sleep is a funny Yeitzer Hora. Eating is something which gives a person pleasure. While going to sleep is pleasurable to many people, actual sleep is an unconscious thing and it really gives people no pleasure at all. A very strange Yeitzer Hora. Ziruz is a requirement of the Torah to be Mizareiz when it comes to the night. Nothing will happen to you if you get an hour less sleep tonight. Nothing will happen. You won't get sick from it G-d forbid, you certainly will not have any fatal reaction to it. You will be fine. Shabbos will come and you will catch up a bit. Nothing will happen if you are in the Bais Medrash a little longer. No negative thing will happen. It is the Yeitzer Hora that pulls us out. So many people have told me that Mishmar is such a beautiful thing. If it is such a beautiful thing then why aren't you there, where are you? Ziruz Mai'erev Ad Boker, from evening until morning. The light of the Menorah is the light of Torah.

2. Let's move on to a second part of the Parsha. We find in the Parsha a commandment as it says in 28:28 (ולא יזח החֹשֶׁן, מעַל הָאֶפֶוד) that the Choshen may not move from upon the Eiphod. They are two separate Bigdei Kehuna one is on top of the other. The Gemara in Maseches Yoma 72a (12 lines from the bottom) says (ואמר ר' אלעזר המזיח חושן מעל האפוד והמסיר בדי ארון לוקה) someone who moves the Choshen from the Eiphod gets Malkus. What is the idea, the purpose behind it?

Rav Yaakov writes in the Emes L'yaakov (page # 332) that the idea is actually the following. Every Begeid of Kehuna represented a Kappara for something. A Kappara for one Aveira or another Aveira. As the Gemara explains in Maseches Zevachim 88b (אפוד מכפר על עבודת כוכבים) the Eiphod for Avoda Zorah. (חושן מכפר על הדינין) The Choshen for judgments should be done honestly and truthfully. Rav Yaakov says (ולא יזח החֹשֶׁן, מעַל הָאֶפֶוד) is a command that the Choshen and the Eiphod are related. When there is no proper Din then there is a Yeitzer Hora for Avoda Zorah. Avoda Zorah is what pulls a person away from Din.

Reading this it reminds me of what we learned in Navi. Yoshiyahu Hamelech becomes king at a time of terrible Avoda Zorah in Klal Yisrael. What does he do for the first ten years? The first ten years of his kingdom he sets up Batei Dinim. Yoshiyahu Hamelech is still a Koton and he sat in judgment. In the Shulchan Aruch Choshen Mishpat when it brings that a Koton is allowed to be a judge (if both sides agree), it says K'mo Yoshiyahu Hamelech. One minute! People are being Oved Avoda Zorah, what is going on with you. You are worried about the Batei Dinim? No. If there is no Din in Klal Yisrael there is no judgment in Klal Yisrael, people are free to do whatever they want when it comes to Mamanus then there will be Avoda Zorah. (ולא יזח החֹשֶׁן, מעַל הָאֶפֶוד). There has to be honesty and integrity when it comes to financial dealings.

Rav Pam used to say that Chazal teach that Aimas Hadin is a threat to Maaseh Beraishis. He says a Dayan who judges properly is a Shutuf with HKB"H to Maaseh Beraishis. Rav Pam asked a question. What does honest judgment have to do with Maaseh Beraishis any more than any other Mitzvah in the Torah? He answered as follows. The Ramchal writes in Derech Hashem that Hashem created the world for the purpose of L'haitiv L'briyosov (kindness to his creatures - the human beings). When a human being is a recipient of G-d's kindness and he has some assets, money, something which gives him comfort, that is part of the Tachlis of Maaseh Beraishis. When a person steals it from him he is threatening that Tachlis of Maaseh Beraishis. He is starting up

with the purpose of creation. That is why when a Dayan sets up a restraint is Naaseh Shutuf with HKB"H in Maaseh Beraishis. If so, (ולא-יזה החשן, מעל האפוד).

3. Let me end with the question of the week. It has to do with Rashi ( אבל מזבח העולה לא היה לו גג, (אלא ממלאים חללו אדמה בכל חנייתו) at the end of the Parsha in Posuk 3. Rashi teaches us that the great Mizbaiach which stood in the Chatzeir was not made of any specific material. The form was made but wherever they went Klal Yisrael took earth and filled the inside of this great Mizbaiach giving it its form. So that wherever they travelled they would empty the earth from the Mizbaiach travel with the outside structure and when they arrived at their destination they would fill it with earth again. This is Rashi's description of the Mizbaiach.

The question is the following. In Hilchos Shabbos we have a concept of Melacha She'ain Tzricha L'gufa. A person is only Chayuv for a Melacha he does on Shabbos if he does it for the same purpose as it was done in the Mishkan. The Gemara in Maseches Shabbos 73b (17 lines from the bottom) says (החופר גומא בשבת ואינו צריך אלא לעפרה פטור עליה) if one digs a hole on Shabbos, he digs a pit and he doesn't need the pit all he needs is the earth, that is a Melacha She'ain Tzricha L'gufa and he is Patur. Why? Because it is not for the purpose of the hole. The Gemara seems to be saying that the digging was done to plant seeds, to make a hole with which to plant seeds or with which to replant a tree and that tree would give the wood for the Mishkan or some dye for the Mishkan, whatever it was. The Kasha is how can you say that, how can you say that by digging you don't need the earth and it is Melacha She'ain Tzricha L'gufa. They did need to dig for the earth. When they arrived at any destination to set up the Mishkan they had to dig for the purpose of the earth. The earth would fill the Mizbaiach. It seems to be a great Kasha and I don't have a Teretz for you now which is all just as well since my time is up for today's Shiur.

Wishing everybody an absolutely wonderful Shabbos and looking forward to seeing you tonight at Mishmar!

### **Rabbi Reisman - Parshas Tetzaveh 5772**

I would like to start with a Dvar Halacha. As you know, the main part of this week's Parsha are the Bigdei Kehuna. The four Begadim that the Kohen Hedyot wore and the eight worn by the Kohen Gadol. It is not well known, however, there is a Siman in Shulchan Aruch in Hilchos Tefilla Siman 91 that talks about what a person has to wear at the time that he Davens. All of the four Bigdei Kehunah the pants, shirt, belt, and hat are mentioned there in the Shulchan Aruch. There are some things that might be a surprise to you as a matter of fact and as a matter of Halacha. The fact that a person has to be wearing pants when he is Davening because one cannot be undressed from the waist down is obvious to all.

What about someone who is wearing pants but is bare-chested? It could happen. Someone could go swimming in camp and get locked into the swimming pool by accident and he is left in a bathing suit and it is time to Daven Mincha, is one allowed to Daven without a shirt. The Biur Halacha in Siman 91 says a Chiddush, he says even though if one would Daven without a shirt B'dieved he would be Yotzeh but if someone is stuck without a shirt, without a Kesones, it would be better for him not to Daven and he should Daven Tashlumin in the next Shemone Esrei because just as one has to wear pants during Davening one has to wear a shirt.

The Shulchan Aruch in Siman 91 also says that one has to wear a belt. Not as most people think to make a separation between the Leiv and Ervah (because there has to be a separation between the heart and lower part of the body), for that wearing pants is adequate. The Mechabeir actually says that a person has to wear a belt during Davening. That is like the Avneit that was worn in the Mishkan, in the Bais Hamikdash. The Biyur Halacha brings a Yeish Omrim that someone who generally goes without a belt doesn't have to wear one during Davening either. However, someone who usually wears a belt it is a Halacha in Shulchan Aruch that a person has to wear a belt at the time that he Davens as well. Although here if one does not have a belt one would Daven anyway.

As far as a hat during Davening a lot of the world relies that a Yarmulka is adequate. Although it is interesting to point out that the Mishna Berura in 91:12 actually says that a Yarmulka is not adequate and that one should have a hat on top of the Yarmulka at the time that he Davens. In that way you are wearing all the four Bigdei Kehunah, a shirt, pants, belt, and a hat at the time you Daven. Since Davening is an Avodah it makes sense that it would be very similar and have similar Halachos. So that is a Halacha that is related to this week's Parsha that is Noge'a to all of us.

Let us move on to the words of the Parsha. 27:20 The Parsha begins with (וְאַתָּה תְּצַוֶּנּוּ), and you Moshe Rabbeinu should command. So here there is a bit of a difficulty. It is not necessarily necessary to say (וְאַתָּה) when one says (תְּצַוֶּנּוּ) it means you should command. The word (וְאַתָּה) seems to be extra. It is redundant.

We find this in a few places like for example V'ata Amarta where the Ata is extra. In a similar vein we find the word Anochi used in places where it seems unnecessary. Such as in Parshas Vayeira 21:24 (אֲנֹכִי, אֲשַׁבֵּעַ) when Avraham swore to Avimelech. In Parshas Vayeitzei 31:39 where Yaakov is talking to Lavan it says (אֲנֹכִי אֶחַטְטֶנָּה). Or in Parshas Vayeichi where Yosef tells Yaakov 47:30 (אֲנֹכִי אֶעֱשֶׂה כְּדַבְרְךָ) I will do as you have commanded. The problem is that (אֶעֱשֶׂה) already means I will do and the Anochi seems to be redundant. So we find that both the word Ata and Anochi in places where they seem to be extra.

Let's analyze, when does it say Anochi when it is not needed? It says it at points where it is coming to be Mechazeik to give strength to what is being said. When I have to reassure you that I am going to do something or when it is a surprise that I am going to do something here, I say Anochi that I will do it. (אֲנֹכִי אֶעֱשֶׂה כְּדַבְרְךָ) I will do as you said. For reassurance it is said in a double (Lashon) language of I will do it. What about the word Ata as in (וְאַתָּה תְּצַוֶּנּוּ)?

The Tosafos Beracha says that the word Ata is also a Chizuk in a sense that normally if I say I will do something or if it Ata which is a command that you do this we have a rule that Shelucho Shel Adam K'moso. I don't have to do it physically, I can get my agent to do it for me. The Tosafos Beracha says wherever the Torah says Ata it means you and not through a Shaliach. You should do it personally. (וְאַתָּה תְּצַוֶּנּוּ). So that here Moshe Rabbeinu was told by the Ribbono Shel Olam you command. We find places in the Torah such as in Parshas Mattos where Elazar Hakohen commands Klal Yisrael and says in 31:21 (זֹאת הַקִּטָּה הַתּוֹרָה, אֲשֶׁר-צִוֶּנָּה יְרֹנָן אֶת-מֹשֶׁה). So that occasionally Moshe Rabbeinu passed a command onto Klal Yisrael through a Shaliach, Shelucho Shel Adam K'moso. (וְאַתָּה תְּצַוֶּנּוּ) is a requirement. Moshe Rabbeinu you give the commandments that are now to follow. So this is an explanation in the linguistics of Lashon Kodesh. The double Lashon is Ata you do it, you and not through a Shaliach and the Tosafos Beracha brings examples of where this is a Mashmaos of the Gemara. Such as the Gemara in Maseches Kiddushin 41b (3 lines from the top) that brings from the Posuk in Bamidbar 18:28 (כִּן תְּרִימוּ גַם-אַתֶּם) that Darshuns

וכי תימא דיליף מגירושין מה לגירושין שכן ישנן חול אמר קרא אתם גם אתם לרבות את השליח ונכתוב רחמנא (בתרומה וניתו הנך ונגמרו מיניה משום דאיכא למפרך שכן ישנה במחשבה). The word Atem seems extra because the word Tarimu means you should separate. The Gemara at least in the Hava Amina says it comes to exclude a Shaliach. You separate Terumah and not a Shaliach. The Gemara ends up Gam Atem is Marbeh for the purposes of Shaliach mentioned in that Gemara. The point is that (ואתה תצנה) you do it and not a Shaliach. This is what it says in the Tosafos Beracha.

To understand the logic we can add Moshe Rabbeinu was supposed to be a Kohen. We learned in Parshas Shemos that he lost the Kehunah to Aaron Hakohen. So we can then understand that the command was (ואתה תצנה), you command Aaron in the Mitzvos that are related specifically to the Kehunah. It shouldn't seem that you have hard feelings and you have given it to someone else to pass on to Aaron and his children. (ואתה תצנה) you lost the Kehuna but now with an Ayin Tov command Aaron that these are his Mitzvos. This might explain why Moshe Rabbeinu's name is not mentioned here in the Parsha because it fits very well. Here Moshe Rabbeinu was told B'ayin Tov this is not about you it is about Aharon who was Zoche to the Kehunah. So this is a nice explanation from the Tosafos Beracha of the redundancy of the (ואתה תצנה) with a bit of an understanding.

Finally, as my third and final offering for this Erev Shabbos I would like to present to you a question that has been asked in the past and this year I would like to present it again. It is a very strong question and I would like to present it with a very beautiful answer.

**29:21** וְלִקְחֹתָ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ, וּמִשֶּׁמֶן הַמִּשְׁחָה, וְהַגִּיתָ עַל־אֹהֶרֶן וְעַל־בְּגָדָיו, וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אֹתוֹ; כֹּא 29:21 At the end of the description of the Bigdei Kehuna, Moshe Rabbeinu is told, "You shall take from the blood and the oil and to Shpritz it not only on Aharon and his children but also on his clothing and on his children's clothing." Meaning, blood was sprayed on the Bigdei Kehuna. This was done for the 7 days of Miluim. However, in Maseches Zevachim 18a (bottom line) it says, meaning, if the Bigdei Kehuna are dirty then they are not Kosher. So Lechaoira, if you shpritz blood on the Bigdei Kehuna, they should become Posul? There is actually a Man D'amar who holds that the Bigdei Kehunah cannot be washed at all because there is no manifestation of poverty in the place of opulence as can be seen later on in Zevachim 88b (2 lines from the top) ( **ויש אומרים אין מכבסין** ) ( **אותן כל עיקר שאין עניות במקום עשירות** ). That Bigdei Kehuna were replaced once they got dirty. Therefore, it is puzzling to understand that in the Yimei Hamiluim all 7 days the Bigdei Kehuna were being made dirty with the red blood.

An answer to this can be offered based on a concept that I had heard about someone who asked a Shaila. Someone once asked Rav Moshe in Camp when his hat fell and became dirty on Shabbos afternoon. He asked Rav Moshe if he could clean it because it is not Kavod for Shabbos to walk around with a dirty hat on Shabbos. Rav Moshe said that to go around with a dirty hat because it is Shabbos and you can't clean it is a Hiddur and it is Kavod Shabbos.

Someone told me that Rav Gifter said over a similar response to someone who approached him on Chol Hamoed and said that if I don't shave on Chol Hamoed that is Kavod for the last days of Yom Tov. Rav Gifter said a similar idea. He said that is the Kavod of the Yom Tov. The fact that you show honor by following the Halacha of not shaving on Chol Hamoed.

We came across this in Parshas Vayitzei 29:17 וַיִּבֶן עֵשָׂו לְאָה, רַפּוֹת; וְרַחֵל, הַיְתֵה, יָפֶת-תֹּאֵר, וַיִּפֶּת יֵי Meaning, Leah's eyes were puffy. Rashi says the reason is because she thought that she was to be married to Eisav so she would cry. How does Rashi know that there was a reason that Leah didn't look beautiful? Maybe she just didn't look beautiful?

The Sifsei Chachamim there said that the Torah wouldn't talk in the G'nus (negatively) of Leah. So if the Torah is saying that the eyes of Leah were not beautiful, they must have been beautiful, however, if they were not beautiful because of the crying that she did, then that was a Noi for her.

Similar to these 3 points is a 4<sup>th</sup> point here by the Bigdei Kehuna as well, the fact that they were sprayed with blood is a Noi for the Begadim and not a Chisaroin because the blood was Mekadeish the Begadim. This is why the Begadim were Kosher.

In Derech Sicha R'Chaim Kanievsky says this Teretz to explain why this is not a P'sul of Begeg Mitushtash of a dirty Begeg. Because here it was the beauty, of course there was a blood stain but the blood stain was from the inauguration from the Yimei Hamiluim of the Kehuna that was something to be proud of.

### **Rabbi Reisman - Parshas Tetzaveh 5771**

This week's Parshas deals with the Begodim of the Kehuna, the Begodim that the Kohen Gadol wore. There is a general idea that the structure of a Shul of a Beis Hamedrash or Beis Hak'neses in which we Daven, is patterned after the Beis Hamikdash. The Posuk in Navi refers to Bayis Hagadol and the Bayis Hakaton. The Bayis Hagadol is the Beis Hamikdash and the Bayis Hakaton is the local Shuls. From that we understand that the Bayis Hakaton, the Shul should in its structure be patterned after the Beis Hamikdash. Therefore, the place we put the Sefer Torah is called the Aron Kodesh which is patterned after the Aron in the Kodesh Hakadashim in the Beis Hamikdash. The table on which we read the Sefer Torah is called the Shulchan based on the fact that there was a Shulchan in front of the Aron in the Beis Hamikdash. Most Shuls have a Menorah of one form or another. Again patterned after the form of the Beis Hamikdash which we miss. Shuls have a Ner Tamid. The idea of the Ner Tamid comes from the Shelah Hakadosh and is based again that in the Beis Hamikdash there was a Ner Tamid. In the expression Ezras Nashim, it comes from the Ezras Nashim of the Beis Hamikdash. On Simchas Torah and Hoshana Rabbah or when we say the Hoshanas, we go in a circle walking around the Shulchan in Shul and that is also done to pattern our actions after what was done in the Beis Hamikdash. So this is the very basic idea of a Shul being a Me'in (a little bit) of what we had when we had the Beis Hamikdash.

The Yeraim, one of the Rishonim, holds that the prohibition against destroying a Shul is an Issur D'oraissa, the same Issur D'oraissa like destroying the Beis Hamikdash or Keilim of the Beis Hamikdash. For that reason, when we go into a Shul, we have to appreciate it.

It disturbed Rav Pam greatly when boys would throw garbage on the floor or tissues would fall on the floor in a Shul. The idea of being Mechabeid and giving Kavod is of course very central to a person making proper use of a Beis Hak'neses. Someone who has honor for it makes proper use of a Shul.

Why do I mention this by Parsha Tetzaveh as opposed to Parshas Terumah? That is because as far as Parshas Terumah is concerned the Keilim of a Shul the Hiddur of a Shul, this is something which is widely recognized. However, Parshas Tetzaveh too should have a connection. The idea that the Kohanim were wearing specific Begadim (clothing) in honor of the work in the Beis Hamikdash is something that we too are supposed to observe. When we go to Shul to Daven there should be Bigdei Davening, clothing special for Davening. There is an important Shoresh to it.

The Chinuch in Mitzvah 99 in this week's Parsha on the Mitzvah of Bigdei Kehunah writes as follows. The Shoroshei Hamitzvah, the idea of the Mitzvah of the Bigdei Kehunah, it is a basic understanding that we (meaning the Chinuch) have established earlier in Mitzvah 16, that a person is influenced by his very own actions. His thoughts are to a great degree patterned on things he does. Therefore in the Beis Hamikdash they had to have special clothing. The purpose of wearing a special uniform when performing the Avodah in the Beis Hamikdash was that when the Kohen would look at himself he would see that he is wearing these Bigdei Kehunah and he would be reminded of the fact that he has a very special job and that he is standing serving the Ribbono Shel Olam.

This idea is a fundamental idea and is something that even in the non Jewish world accepts and honors. An army has a uniform. L'havdil, baseball and football players have uniforms. A uniform means something. That idea is the idea of again L'havdil, but of the Bigdei Kehunah.

We shouldn't neglect the fact that the same thing is true for Davening. That a person should go into Davening and Daven properly. I see especially in the winter that people walk in and are wearing their coats when they are Davening Mincha or Maariv. Would you go into a president or even a mayor wearing a coat to discuss things with him or ask him for something? The Davening should be done in a proper way in a proper building like the Klei Beis Hamikdash and in proper clothing like the Bigdei Kehunah in the Beis Hamikdash.

**The Choshen** which is the most respected of all the Bigdei Kehunah contains the Urim V'tumim and Aharon Hakoen and the Kohanim Gedolim that followed him had this very special opportunity. As it says in the Posuk **28:30** ( וְנָתַתְּ אֶל-הַשָּׁן הַמְּשֻׁפֵּט, אֶת-הָאוּרִים וְאֶת-הַתְּמִים, וְהָיוּ עַל-לֵב אֹהֲרֹן, ) (בְּבֹאוֹ לִפְנֵי יְרוּר; וְנִשָּׂא אֹהֲרֹן אֶת-מְשֻׁפֵּט בְּנֵי-יִשְׂרָאֵל עַל-לְבוֹ, לִפְנֵי יְרוּר--תְּמִיד). The Choshen with the very special stones and the Urim V'tumim with Hashem's name inside of it, all of this was worn by Aharon.

There is a Rashi in Parshas Shemos **4:14** ( וּרְאֵךְ וּשְׂמַח בְּלִבּוֹ ) לא כשאתה סבור שיהא מקפיד עליך שאתה ומשמם זכה אהרן לעדי החשן הנתון על הלב since Moshe Rabbeinu had fled Mitzrayim. The Ribbono Shel Olam says that when Aharon will come to see you ( וְגַם הִנֵּה-הוּא יֵצֵא לִקְרֹאתְךָ, וְרְאֵךְ וְשְׂמַח בְּלִבּוֹ ) Aharon will know that Moshe achieved greatness, and he will see you and rejoice in his heart.

Rashi brings the quote from above from a Gemara in Maseches Shabbos. He says not that Aharon will be jealous because you Moshe were younger than him have achieved greatness. Instead he will rejoice and from there Aharon was Zoche to the Choshen Mishpat in this week's Parsha and Urim V'tumim that are placed on the heart.

From here of course we learn the greatness of someone to reach a Madreiga. Aharon was of course a great man. We are far from him. But at least to reach a Me'in a little piece of that Madreiga. To

be able to be people who are not jealous of others who may have more than us. Not to be jealous of others who we may think are smaller than us and yet have more. It is a difficult Avoda. For that he was Zoche to this tremendous Zechus, this tremendous opportunity.

I had heard about somebody who was moved after being buried, from Chutz L'aretz to Eretz Yisrael and they were astounded that the body had not decomposed even though it was after a very long period of time. This man was not known as a great person. They asked Rav Chaim Kanievsky how was a very ordinary person Zoche to have a body that doesn't decompose after burial?

Rav Chaim answered that it must have been someone who was not jealous during his lifetime. Who was careful to avoid jealousy. He quoted a Posuk in Mishlei in 14:30 (וַיִּקָּבַע עַצְמוֹת קִנְיָהּ) which says that jealousy is what makes bones rot. This is again an idea that Aharon being Zoche to the Choshen Mishpat was because of this Zechus that (וַיִּרְצֵה וְשָׂמַח בְּלִבּוֹ).

I have a Kasha, Rav Yaakov Kaminitzsky later in Sefer Devorim on page # 479 on the Posuk 6:5 (בְּכָל-לִבְבְּךָ וּבְכָל-גִּפְּשֶׁךָ) says a Chiddush. He says it always disturbed him why there is no word for the brain in Tanach. Moach in Tanach doesn't refer to the brain although it is used that way in modern Hebrew. There is no word for the brain.

Rav Yaakov is Mechadeish that the word Leiv that refers to thought is really a reference to the brain. Leiv is a reference to the emotional aspect of the brain. That is the idea of (בְּכָל-לִבְבְּךָ וּבְכָל-) (גִּפְּשֶׁךָ) to serve Hashem with all your heart means with all your intellect and all you're thought. So Rav Yaakov has this idea that Leiv in Tanach is actually a reference not to heart and flesh but to the mind, the emotional mind.

This Rashi seems to contradict that. (וַיִּרְצֵה וְשָׂמַח בְּלִבּוֹ) according to Rav Yaakov should mean, that he will rejoice emotionally with his thoughts, in his mind. In the Zechus of that Aharon was Zoche to the Choshen. The Choshen was not on his Leiv of thought but on his chest near the heart and therefore it is difficult to understand (וַיִּשָּׂא אֶהָרֹן אֶת-מִשְׁפַּט בְּגֵי-יִשְׂרָאֵל עַל-לִבּוֹ, לִפְנֵי יְרוּךְ--תַּמִּיד) and it was in the Zechus of (וְשָׂמַח בְּלִבּוֹ). It would seem that the word Leiv is a reference to the heart. This is a second thought regarding the Parsha.

So we have one thought in a general nature, one regarding the Choshen which is a Mussar and here we have in 29:30 a general commandment at the end of the Tzavaa of the Bigdei Kehunah.

29:30 Meaning, the Kohen Gadol wears the Begadim for 7 days and this is the one who succeeds the prior Kohen Gadol from his children. Rashi says, תַּחֲתָיו מִבְּנָיו: אִשָּׁה יָבָא אֶל-אִהָּל מוֹעֵד, לְשֵׁרֵת בַּקֹּדֶשׁ ל' מלמד שאם יש לו לכהן גדול בן ממלא את מקומו, ימנוהו כהן גדול: תַּחֲתָיו מִבְּנָיו Meaning, if the Kohen Kadol has a son who is fit to replace him, then he replaces him when he retires or dies.

Why do we need this Drasha? Later by the Mitzvah of Melech, we learn that a son who is fit to take over his father in any position takes over B'yerusha. So why do we need a special Posuk by Kohen Gadol if it is that way for any position in Klal Yisrael?

There is a Chazal that Rav Pam used to quote. There is an issue whether a Rav's son takes over the position of Rabbanus of the Father. There is an interesting Stira in the Chasam Soifer in Teshuva

13 and 14. One he Paskens one way that the son does Yarshun and one he Paskens that the son doesn't Yarshun the father's position.

Rav Pam quoted a Chofetz Chaim which is based on a Gemara in Maseches Yoma 73a (top line) that says, *שבעת ימים ילבשם הכהן תחתיו מבניו אשר יבא אל אהל מועד (שמורת כט) תלמוד לומר דף עג, א גמרא* מי שראוי לבא אל אהל מועד ואם איתא מיחזא חזי אמר רב נחמן בר יצחק הכי קאמר כל שעיקר משיחתו לאהל מועד יצא זה שעיקר משיחתו למלחמה Meaning, the Posuk here is saying the only position of Kohen Gadol that goes B'yirusha is a Kohen Gadol who goes into the Ohel Moed. However, the Kohen Gadol that is Mashu'ach for Milchamah does not go B'yirusha.

The Chofetz Chaim was Masbir that as long as a son is capable even if he is not the best man for the job, he will take over the father's position B'yirusha. However, by the Mashuach Milchama when you are going out to battle which is a Makoim Sakana, you need the best person who can inspire people and be the best motivator.

The Chofetz Chaim explained that it is the same with a Rav. Sometimes you just have to be a Rav that can answer Choishen Mishpat Dinim and other matters that need someone who is knowledgeable. You don't need the best, you just need a competent person. So then a son can Yarshun his father if he is fit. However, sometimes a Rav takes a position in a city where there is a Milchama going on for the Neshama of Klal Yisrael, then the position must go to the best person.

Maybe the Chidush of this Posuk is that only a Kohen Gadol that goes into the Koidesh gets B'yirusha which is L'afukei a Kohen Gadol who doesn't go B'yirusha which is a Mashuach Milchama.

**The question of the week is:** this Kasha will indicate to you that I am learning Maseches Yevamos this year. Of course being one of the famous Sugyos in Yevamos, Asei Doche Lo Sasei. Therefore, I would like to ask you an Asei Doche Lo Sasei related question in this week's Parsha. The Gemara in Maseches Yoma 6 says that there was some clothing that the Kohen Gadol wore that were Shatnez. At least according to one Man D'omar in the Gemara, the Avneit, Choshen, and Ephod were Shatnez, only those worn by the Kohen Gadol. The clothing of the Kohen Hedyot who didn't wear a Choshen or Ephod, however, the Avneit is a subject of disagreement which some say the Kohen Hedyot wore Shatnez, however, we are talking about the other Man D'omar who says that only the Kohen Gadol wore these 3 Begadim of Shatnez and the Kohen Hedyot didn't wear Shatnez at all.

How could he wear Shatnez if it is a Lav? So we know Asei Doche Lo Sasei. The Mitzvah of doing the Avodah in the Beis Hamikdash is Doche the Lo Sasei of wearing Shatnez.

We have a question. We have learned that Asei Doche Lo Sasei, a Mitzvah Asei overrides a Lo Sasei only when it is impossible to accomplish both of them. Where the only way to do the Asei is to violate the Lo Sasei. This would be true on Yom Hakippurim were the Avodah must be done by the Kohen Gadol. So then I understand Asei Doche Lo Sasei. However, during the week with a regular day of Avodah when it came to lighting the Menorah or offering the Ketores, Aharon or the Kohen Gadol that succeeded him was eligible to do it, but if he wasn't there a Kohen Hedyot would do it. The Kasha then is, what kind of Heter is there for the Kohen Gadol to let us say light the Menorah, he would have to be Oiver the Issur of Shatnez to do this Mitzvas Asei. Shouldn't he better take off his Bigdei Kehunah and tell the Kohen Hedyot to do it and he would not have to

violate the Issur of Shatnez. We don't say Asei Doche Lo Sasei when there is an Eitzta, when it is Efshar L'kayeim Sheneihem and therefore this would seem to be something of a difficulty.

### Rabbi Reisman - Parshas Tetzaveh 5770

וְלִמְשָׁמֵן הַמִּזְבֵּחַ, וְעַל-אֶהָרֹן וְעַל-בְּגָדָיו, וְעַל-בְּנֵי וְעַל-בְּגָדֵי בְּנָיו אֹתוֹ; **כא 29:21** At the end of the description of the Bigdei Kehuna, Moshe Rabbeinu is told, "You shall take from the blood and the oil and to Shpritz it not only on Aharon and his children but also on his clothing and on his children's clothing." Meaning, blood was sprayed on the Bigdei Kehuna. However, in Maseches Zevachim 18a (bottom line) it says, או שהיו מטושטשין או מקורעין ועבד עבודתו פסולה Meaning, if the Bigdei Kehuna are dirty then they are not Kosher. So Lechairo, if you shpritz blood on the Bigdei Kehuna, they should become Posul? This Kasha was asked of R'Chaim Kanievsky and can be found in Derech Sicha.

Rebbi suggested a Teretz based on a Chasam Soifer's Yesoid on Esrog. An Esrog that is Minumar (spotted), is Posul. The Chasam Soifer writes, that in cities that only have one Esrog, and that Esrog gets passed around, and from being passed around it gets spotted, that it is still Kosher. This is even though it looks exactly the same as any other Esrog Minumar it is a Hiddur because so many people used it to be Mekayaim the Mitzvah.

A similar thing once happened in Camp when someone's hat fell and became dirty on Shabbos. He asked Rav Moshe if he could clean it because it is not Kavod for Shabbos to walk around with a dirty hat. Rav Moshe said that to go around with a dirty hat because it is Shabbos and you can't clean it is a Hiddur.

We came across this in Parshas Vayetzei **29:17** וַעֲיַי לְאֵה, רַכּוֹת; וְרַחֵל, הִתְהַ, יַפֶּת-תֹּאֵר, וַיִּפֶּת יי **29:17** Meaning, Leah's eyes were puffy. Rashi says the reason is because she thought that she was to be married to Eisav so she would cry. How does Rashi know that there was a reason that Leah didn't look beautiful? Maybe she just didn't look beautiful?

The Sifsei Chachamim there said that the Torah wouldn't talk in the G'nus of Leah. So if the Torah is saying that the eyes of Leah were not beautiful, they must have been beautiful, however, if they were not beautiful because of the crying that she did, then that was a Noi for her.

So here by the Bigdei Kehuna as well, the fact that they were sprayed with blood is a Noi for the Begadim and not a Chisaroin because the blood was Mekadeish the Begadim. This is why the Begadim were Kosher.

**29:30** וְלִבְשָׁם הַכֹּהֵן תַּחֲתָיו--מִבְּנָיו: אֲשֶׁר יָבֵא אֶל-אֹהֶל מוֹעֵד, לְשֵׁרֶת בִּקְדֹשׁ ל **29:30** Meaning, the Kohen Gadol wears the Begadim for 7 days and this is the one who succeeds the prior Kohen Gadol from his children. Rashi says, **תחתיו מבניו**: תחתיו גדול: ימנוהו כהן גדול, מלמד שאם יש לו לכהן גדול בן ממלא את מקומו, Meaning, if the Kohen Kadol has a son who is fit to replace him, then he replaces him when he retires or dies.

Why do we need this Drasha? Later by the Mitzvah of Melech, we learn that a son who is fit to take over his father in any position takes over B'yerusha. So why do we need a special Posuk by Kohen Gadol if it is that way for any position in Klal Yisrael?



top is already not done with Shlichus. In a case of Ksav Al Gabai Ksav the bottom Ksav is Bateil and the top Ksav is the one that counts. Since Chakika is like Kesiva the Chakuk Get is Bish'lichus the husband and the ink is not Bish'lichus the husband, so since the ink is on top, it would Pasul. Because of this Chumrah, the Nesivos says the Minhag is to use a quill.

**The Kasha of the week is:** In Siman 340 we find that you are not allowed to take your fingernail and make a mark on a page. Sometimes you are reading and you want to leave a mark where you are up to. When you leave a mark with a fingernail, it is a mark that will remain and it is a Issur of Kesiva on Shabbos because we Pasken that Chakika is like Kesiva.

In Siman 340:3 the Rama Paskens that you are not allowed to cut a cake or a cookie that has lettering on it on Shabbos. The Mishna Berura Pasken like the Rama and this is our Minhag as well. However, the Rama says and the Mishna Berura brings that it is only Assur to cut a cake or a cookie that has lettering if the lettering is written with icing on the cake, however, if the lettering is indented into the cake than it is Muttar. There are many cookies and chocolate that have words on them indented into them. The Issur of Mechika is only if the words are written like ink on paper, which is like icing on a cake or cookie.

It is a Davar Pele because we Pasken that Chakika is like Kesiva. If so, it should not make a difference if the icing is on a cake or there are words indented into the cake or cookie, the same Issurim should apply?

A Dvar Torah on Purim: Esther's Cheilek in the Neis of Purim came because she had a specific Zechus. It was the Zechus of Tzniyus that Esther had. What Zechus did Mordechai have?

In the Sfas Emes 637 (Taf Reish Lamed Zayin) he explains the Posuk 2:11 **יֵאָמֵר מֶרְדֵּכַי יוֹם יוֹם--מֶרְדֵּכַי יֵאָמֵר** Mordechai didn't miss a day. This was a big thing because this was over a few years that Mordechai checked on Esther every day and this was the Zechus that caused Mordechai to have a part in the Neis. This idea of giving and not being selfish is the Yesoid of the whole miracle of Purim. Everything that happened was because of a tremendous giving.

Esther gave and was sacrificing her whole life, literally as it says in 4:16 **וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי** She was forced to be in the house of Achashveiroish where she didn't want to be.

Mordechai also gave as it says in 10:3 **כִּי מֶרְדֵּכַי הִיְהוּדִי, מִשְׁנֵה לְמֶלֶךְ אַחַשְׁוֵירוּשׁ, וְגָדוֹל לְיִהוּדִים, וְרָצוּי לְרַב גַּ** We know that Mordechai went down in a Ruchniyas Madreiga because he got involved with being a Prime Minister for Achashveiroish. That was the most selfless thing he could do. To give up his Madreiga in Ruchniyas for Klal Yisrael and Mordechai did it. This was the Zechus that Mordechai had. This is the Yesoid of Purim.

Even the (9:27) **כִּזוּ הִיְהוּדִים** Originally, Klal Yisrael was Mekabeil the Torah for selfish reasons because Hashem threatened them with a mountain on their heads, so they had self interest. Here they were Mekabeil without self interest.

Maseches Megillah begins with **א משנה** This Inyan of when the Megillah can be read is really a side Inyan of Purim. Why does the Masechta start this way? The truth is it is the same idea. The Gemara explains that the people who lived in the cities

sacrificed because they would rather Lain the Megilla on Purim, however, for the sake of the people who came in from the surrounding smaller towns they had a Laining on the 11<sup>th</sup>, 12<sup>th</sup>, or 13<sup>th</sup>. This is also a Madreiga of giving.

This connects to Parshas Tetzaveh because in the Parsha we have all the Begadim of the Kohen and at the end of the Parsha we have the Mizbai'ach Haketores. The Mizbai'ach Haketores doesn't belong in Parshas Tetzaveh and the Rishonim starting from the Ramban talk about it.

Rav Moshe used to say, that the reason that the Mizbai'ach Haketores is in Parshas Tetzaveh is because this Parsha talks about the Middah of a Gadol B'yisrael. The Gemara says that the Ketoires smelled as far away as Yericho. They gave.

A Kallah in Yerushalayim didn't have to put on perfume because they were Nehena from the Ketoires. The Ketoires gave Hana'a all over the place. Rav Moshe used to say that is why the Ketoires is in the Parsha of the Bigdei Kohen and Kohen Gadol. The Kohanim always had to be dressed in the Middah of giving.

Mordechai is learned out from the Torah because of the words Mar D'ror which comes from the Ketoires which is this Middah of giving. This is the Yesoid of Purim. Purim is a Yom Tov of giving not only of your money but also of your Koiches to your Avidas Hashem.

### **Rabbi Reisman - Parshas Teztaveh 5769**

This weeks Parshah discusses the Bikdei Kehunah. There is a Chakira that can be found in the Asfan Deoiraisa Siman Yud Tes. The Kler is, what is the nature of the Bigdei Kehunah? Either we can learn that the Bigdei Kehunah is the Din in the Kohen. Meaning, it is sort of the Din of the Gavrah. To do the Avoida the Kohen must be wearing the Bigdei Kehunah. Or it may be that the Bigdei Kehunah is not a Din in the Kohen at all, however, it is a Din in the Avoida. Just like the Avoida in the Bais Hamikdash requires a Bais Hamikdash, a Makom, it also requires certain people, namely Kohanim, so too it requires that Bigdei Kehuna must be worn.

A Nafka Mina would be if a Kohen Hedyot performs the Avidas Yom Kippurim wearing the Daled Begadim which is the normal way a Kohen Hedyot is dressed, what Aveira is he Oiver? Either he was Oiver on the Gi'zairas Hakasuv that only Aharon Hakohein can do this Avoida and not a Kohen Hedyoit. In that case he would be Oiver on a Lav Haba L'asei.

Or do I say that this was M'chusar B'gadim, because this Avoida of Yom Kippur requires 8 Begadim and he was only wearing 4 Begadim. This would actually be much worse because he would be Mechuyav Misah versus the other scenario where he is Oiver on a Mitzvas Asei of that he must be a Kohen on Aharon's caliber to perform the Avoida on Yom Kippur.

A second Nafka Mina is whether the Bigdei Kehuna are considered to be a Kli Shareis. If the Bigdei Kehuna are a Din in the Avoida, then just like the Avoida needs a knife for Shechita and a Basin for the Kabalas Hadam and those are Kli Shareis, then the same can be said regarding the Bigdei Kehuna that are necessary for the Avoida in that it should be Kli Shareis. However, if you learn that it is just a Din in the Kohen, then if there was a Din that the Kohen must wear clothing then it wouldn't make it Kli Shareis, so since there is a Din that a Kohen in order to perform the Avoida must wear specific Begadim, it doesn't make it Kli Shareis. Here we actually find a

Machloikes between Tosafos and the Ritva in Maseches Kiddushin Daf 54 if the Bigdei Kehuna has Kiddushas Haguf. If you hold that the Bigdei Kehuna has a Din of Kli Shareis than it means that it has a Din in the Avoida and if not than not.

There is a Mekor for this in our Parsha from an Ohr Hachaim Hakadoish. On the Posuk 28:2 (וְעָשִׂיתָ (בְּגָדֵי-קֹדֶשׁ, לְאַהֲרֹן אֹהֵיךָ, לְקָבוֹד, וּלְתִפְאֶרֶת (לְקָבוֹד)? He asks what is Pshat in that the Bigadim should be made (לְקָבוֹד)? He says the Posuk is telling us Farkert that it is a Din in the Kvoid Hakehuna. That it is Davka a Din in the Kehuna and not a Din in the Avoida. The Gemara says that Rav Akiva asked Moshe during the days of the Milu'im what did he wear? He wore white clothing. This is a Raya that it is not a Din in the Avoida because he didn't wear Bigdei Kehuna, however, it is a Din in the Kohen. Moshe Rabbeinu was not a Kohen. This is the Best Nafka Mina of all.

Rebbi presented his own piece. Are the Bigdei Kehuna needed for the Avoida B'etzem or is it just part of the Kehuna. Money was given at the beginning of Parshas Teruma for the Mishkan. The people who gave the different items of Zahav, Kesef, or Nechoishes didn't give it for one specific item, they gave it to the treasury of the Mishkan and from there things were made. If so, the people who gave, gave for Kedushas Haguf, so how could they take from that gold and silver and make Bigadim out of it? It would have to be that the Bigdei Kehuna are also Kedushas Haguf. So Mimeila it is appropriate to take from there.

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## Rabbi Reisman – Torah Thoughts for Purim

1. Haman decreed the destruction of the Jewish people on only one day saying, if the Yidden will make a Yom Tov out of this if it turns around, then why should they get a long holiday, let it be for only one day. Of course, we have taken Nekama, because Yeshiva boys celebrate Purim for at least a month.

The Satmar Rebbe writes in the Divrei Yoel in the name of his Grandfather, that we know all of Tanach was given to Moshe Rabbeinu at Har Sinai. That being the case, it would include all 24 books of Tanach that were given at Har Sinai. Naturally, Moshe couldn't publicize what was written in those books as it had not taken place yet. When we find in the Posuk ( וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, ( כָּתַבְתָּ זֶאת זְכוֹרֹן בְּסֵפֶר, וְשִׂים, בְּאָזְנֵי יְהוֹשֻׁעַ: כִּי-מִחָה אֶמְסָה אֶת-זְכוֹר עַמְלֶק, מִפְּסַח הַשָּׁמַיִם Sim B'oznai Yehoshua, meaning put in Yehoshua's ears, the Satmar Rebbe Teitches this to mean that in every generation the Gadol Hador knew the story that was unfolding. He had already read the book of Nach and knew what was going to happen and nevertheless kept it a secret that was passed from one Gadol Hador to the next.

He writes that Mordechai knew the story of Purim as it unfolded, and says it is a B'feirush in a Posuk. It says in the Megillah 4:1 ( וַיִּקְרַע מָרְדֳּכַי אֶת-בְּגָדָיו, וַיִּלְבַּשׁ שָׂק וְאָפָר; וַיִּצַּח בְּתוֹךְ הָעִיר, וַיִּזְעַק וַיִּקְרָה גְדוּלָה וּמְרָה אֶת-כָּל-אֲשֶׁר נִעְשָׂה, וַיִּקְרַע מָרְדֳּכַי אֶת-בְּגָדָיו, וַיִּלְבַּשׁ שָׂק וְאָפָר; וַיִּצַּח בְּתוֹךְ הָעִיר, וַיִּזְעַק וַיִּקְרָה גְדוּלָה וּמְרָה ) So it says that Mordechai knew everything that was taking place. However, it used what was taking place between Haman and Achashveiroish to effect a Teshuva movement by Klal Yisrael.

The Vort itself is a big Chiddush for an Acharoin to say, however, the Mussar from it is extraordinary. Imagine that you are an actor in a play, and you have the script so you know everything that is going to happen. Part of the play is that someone dies and they cry over his death and someone has difficulties like poverty or illness. As all good plays you know that it has a happy ending. When you are acting out the part of sadness, you are not upset or depressed. You are only worried about performing your part properly.

So what the Satmar Rebbe is basically saying is, the mask of Oilam Hazeh is such that our challenge is just to perform our parts properly, however, the sadness that comes with difficulties is somewhat mitigated if one looks at themselves with *ידע את-כל-אשר נעשה*, and the person knows what should take place.

2. R' Yonason Eibishitz – The Megillah ends on what we consider a happy note *רב בניו וקניניו על* Haman and most of his children are killed, Mordechai gets Haman's home, and the Yidden are saved. However, there are 2 villains in the story of the Megillah, Haman and Achashveiroish. The Gemara in Maseches Megillah **14a** says, *משל דאחשוורוש והמן למה הדבר דומה לשני בני אדם לאחד היה לו תל בתוך שדהו ולאחד היה לו חריץ בתוך שדהו בעל חריץ אמר מי יתן לי תל זה בדמים בעל התל אמר מי יתן לי חריץ זה בדמים לימים נזדווגו זה אצל זה אמר לו בעל חריץ לבעל התל מכור לי תילך אמר לו טול* Meaning, this is a parable to 2 people who have a field, one with a high mound of sand and can't plow and one has a hole in the middle of his field and can't plow. They come together and one gives his sand in order for the other one to fill his hole and they are both happy. So too Haman and Achashveiroish rejoiced over the fact that they were going to destroy the Yidden. The question is why does only Haman seem to be the one that is punished by being hung on the gallows, but Achashveiroish is still king and Mordechai is his prime minister, however, nothing happens to him?

(This is from earlier sources Haman already hated the Yidden out of the Sin'a of Amaleik, while Achashveiroish had Kin'a and Taiv'a that this stemmed from.)

R' Yonason Eibishitz says that Achashveiroish had Chartumim who said that they see that the next king of Persia would be a Jew. Achashveiroish understood this to mean that the Yidden would rebel, take over the country, depose him as king, and take over the kingdom. Therefore, he had a Sin'a to the Yidden, however, it wasn't a Sin'a like Amaleik that was a purposeless Sin'a. It was a protection for himself because he thought they would rebel.

Then one day at the Mishtei Hayayin, Esther reveals that she is a Yid. So Achashveiroish said to Esther, can I ask you a Shaila. Little Daryaveish (Darius), is he Jewish? Esther answered him that according to Jewish Law he is Jewish. Suddenly a light bulb goes off in Achashveiroish's mind; oh that was what the Chartumim were seeing. The next king is going to be a Jew. Gevaldig! Suddenly in that one instant the whole world turned upside down, now Achashveiroish doesn't hate the Jews anymore. Now Achashveiroish is willing to do anything Esther wants.

The Me'am Lo'ez adds to this by saying, there was another event that was uncharacteristic of a Soin'ei Yisrael by **6:1** *י ויאמר המלך להמן, א בלילה ההוא, נדרה שנת המלך* when Achashveiroish says, *מהר קח את-הלבויש ואת-הסוס כאשר דברת, ונעשה-כו למרדכי היהודי, היושב בשער המלך: אל-תפל דבר, מכל אשר דברת* At this point when Haman is told to take a Jew dressed like the king through the streets the Edict to kill all the Jews is still in effect and Achashveiroish still hates the Jews. He even refers to Mordechai as a Jew. This should be uncharacteristic of Achashveiroish?

Based on this R' Yonason Eibishitz, he says, Achashveiroish thought that his Chartumim had a clouded vision when they saw a Jewish king after Achashveiroish. Maybe they saw that Mordechai would put on the king's clothing and he will be riding the king's horse. That is the vision of the Jew that they are seeing in their visions. So Achashveiroish says Al Tapeil Davar Mikoil Asher Dibarta meaning, don't deviate at all from how we should honor him. With the hope that this would satisfy the visions of the Chartumim, these Chartumim.

3. The Chasam Soifer in Toras Moshe at the end of Parshas Tetzaveh writes about a different character in the Megillah potentially being a Jew. On the day that Haman died Achashveiroish gave Esther Haman's house as it says in 8:1 א ביום ההוא, נתן המלך אֶת־שְׁנוֹרוֹשׁ לְאַסְתֵּר הַמַּלְכָּה, אֶת־בַּיִת הַמֶּן, צָרַר הַיְהוּדִים (הַיְהוּדִים); וּמֶרְדֵּכַי, בָּא לִפְנֵי הַמֶּלֶךְ--כִּי־הִגִּידָה אֶסְתֵּר, מֶה־הוּא־לָהּ ב וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ, אֲשֶׁר הֶעֱבִיר עַל־בֵּית הַמֶּן Esther then gives over Haman's house to Mordechai. In the first Perek of Maseches Kiddushin it says that there are laws of inheritance by non Jews. The estate of Haman should have fallen to his descendents. The Gemara learns Yerushah from Eisav because Eisav Yarshuned Har Sai'ir. So where does it come that Esther gives the whole Bais Haman to Mordechai?

The Chasam Soifer gives a very simple Teretz. Mordechai came to Haman with a Shtar and said, once upon a time you didn't have enough food, and you came to me for food, and I told you that I will not give you food unless you sell yourself to me as an Eved. So the Gemara relates that Haman sold himself to Mordechai as an Eved. So now when Mordechai showed Haman the Shtar, Haman was enraged. We know that an Eved K'nani that belongs to a Jew is a Jew and is Chayuv in Mitzvois K'nashim.

So the Chasam Soifer says, not only was Haman a Yid but he was also the Eved K'nani of Mordechai. So everything that Haman owned belonged to Mordechai. Of course Haman was powerful and didn't behave like an Eved to Mordechai. However, Al Pi Din, Haman was a Yid and belonged to Mordechai.

The Chasam Soifer says this is B'feirush in the Megillah. In 3:1 – 3:4 it says א אחר הדברים האלה, גדל המלך אֶת־שְׁנוֹרוֹשׁ אֶת־הַמֶּן בּוֹ־הַמַּדְתָּא הָאֲגִי--וַיִּנְשְׂאָהּ; וַיִּשֶׂם, אֶת־כֶּסֶאֱוִי, מֵעַל, כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ ב וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ, כְּרָעִים וּמִשְׁתַּחֲוִים לְהֶמֶן--כִּי־כֹן, צָוָה־לוֹ הַמֶּלֶךְ; וּמֶרְדֵּכַי--לֹא יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה ג וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ, אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ--לְמֶרְדֵּכַי: מִדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ ד וַיְהִי, בֵּאמָרם (כְּאֶמְרָם) אֵלָיו יוֹם יוֹם, וְלֹא מִרְדֵּכַי שָׁמַע, אֲלֵיהֶם; וַיִּגִּידוּ לְהֶמֶן, לְרֹאוֹת הַנְּעַמְדוֹ דְּבָרֵי מֶרְדֵּכַי--כִּי־הִגִּיד לָהֶם, אֲשֶׁר־הוּא יְהוּדִי Mordechai would not bow down to Haman. So the Avdei Hamelech asked Mordechai why don't you listen to what the King requested. The Posuk doesn't seem to answer this, however, Mordechai told them I should bow to Haman? He is my Eved and not only that, but he is a Yid. As it says אֲשֶׁר־הוּא יְהוּדִי This is how the Chasam Soifer explains the Sin'a between Haman and Mordechai.

We all know that Haman and his 10 children hung on the same gallows. The Gemara actually says this and we sing it in the Maoz Tzur. Haman was hung in Choidesh Nissan either on the 16th or 17th day. That was the time of the Mishteh of Esther with Haman and Achashveiroish. Haman's children were killed first on the 14th of Adar. So it comes out that there were 11 months between the hanging of Haman and the hanging of his children. So how is it that we all have pictures of Haman and his children on the same tree? Unless we say that Haman hung up there for 11 months.



Mordechai is learned out from the Torah because of the words Mar D'ror which comes from the Ketoires which is this Middah of giving. This is the Yesoid of Purim. Purim is a Yom Tov of giving not only of your money but also of your Koiches to your Avidas Hashem.

5. Rav Elchonon in Maseches Kesuvos has a Dvar Halacha. Esther says in 4:16 וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי Meaning, she was willing to go to Achashveiroish, however, just like she was Ovaditi from her parents' house so too she was Ovaditi from Mordechai in that she became Assur to him when she went to live with Achashveiroish willingly. (Tosafos asks why didn't Mordechai give a Get and answers that Mordechai thought then the story would be out there.)

There are 2 difficulties with this. Someone who is married and lives with someone other than her husband B'oines is not Assur to her husband who is a Yisrael. Let's say she was Assur to her husband, this should have happened anyway years before as this part of the story took place in the 12th year of Achashveiroish's reign. Esther had already been married to Achashveiroish for an extended period. So why does Esther say here וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי ?

Rav Elchonon in Koivetz Shiurim Ois 8 & 9 has an important insight into when people are compelled to do something. Basically, he is coming to answer a Rambam. The Rambam says if someone is forced to bow down to an Avoida Zorah, the Halacha is he should get killed and not bow down. This person bows down and doesn't ask to be killed. The Rambam says that he violated the Halachos of Kiddush Hashem. However, as far as Dinei Avoida Zorah he isn't Chayuv Misa because he was an Oines and Oines Rachmana Patrei.

Rav Elchonon asks that this Rambam contradicts a Rambam in the 5th Perek of Hilchos Yesoidei Hatorah. The Rambam there says that if a person is ill and the only way to be healed is to eat from the fruit of an Asheira tree, which is Abaz'rai'hu of Avoida Zorah, that you must be killed and not to eat the fruit. The Rambam says if that person were to eat the fruit from that tree then he gets Malkus. This contradicts the person who bowed down to Avoida Zorah and didn't receive a punishment. The Ohr Sameach asks this question as well on the Rambam and gives the same Teretz.

Rav Elchonon is Mechaleik between 2 types of Oines. There is one type of Oines that a person is forced physically, meaning someone points a gun at him and forces him to do something. There the act is not really his act. If someone would take a person and physically bend his body in front of an Avoida Zorah, we wouldn't say that the person is bowing. The other person is using this person's body to bow. So too if someone points a gun at someone and asks him to bow to an Avoida Zorah, the Rambam considers it the man with the gun who is doing the Mai'se. So it is an Oines and he is Patur.

This is not so with eating from the Asheira tree. This is not the same type of Oines. In the case of the Avoida Zorah, this person would be delighted if the Avoida Zorah would just disappear. Not so the person who is ill and needs the food of the tree for his Hatzolah. If someone would take that fruit away, the person would be distraught. So someone who does a Hatzolah because of Pikuach Nefashois does not have the same rules of Oines and he is punished.

This is the Pshat with Esther. All along when Esther was married to Achashveiroish when she was physically forced to live with Achashveiroish, and we know that since Isha Karka Oilam Hi that



The Marsha in trying to explain why Rav Pappa came out so strong against wine and was for beer brings a Gemara in Maseches Pesachim **113a** (18 lines from the top) that says אמר רב פפא אי לא דרמאי שכרא לא איעתרי Rav Pappa brewed beer for a living and if not for that I would not have become rich. This is the reason that he held if someone can get drunk on beer and gets drunk on wine is Oiver Bal Tashchis.

The Rashash says on the Marsha that he is not correct. He brings from Maseches Shabbos 118b (18 lines from the bottom) that says, אמר רב פפא לדידי חשדן ולא הוה בי What were they Choished Rav Pappa for? They are Choished that he advised drinking beer because he owns a brewery and it is not an accurate accusation.

There is a Michtav Eliyahu in Cheilek 3 page 289 that talks about the significance of drinking wine. He brings from Maseches Berachos **34b** (16 lines from the bottom) מאי עין לא ראתה אמר רבי יהושע בן לוי זה יין המשומר בענביו מששת ימי בראשית That L'asid Lavoï we will drink wine that will be served at the Seudas Liv'yasan that was made with grapes from the 6 days of creation. So there is something special about wine.

The Michtav Eliyahu explains the Soid of wine as follows; wine represents a Penimiois that is more than its Chitzoiniois. Most drinks do not go up in level when they are removed from their fruit. Wine is unique in that when it is removed from the grape it raises its level from a Borei Pri Ha'eitz to a Borei Pri Hagafen. We know from a Gemara in Maseches Berachos 35a (21 lines from the top) that (שאין אומרים שירה אלא על היין) and as it says in Tehillim 104:15 (וַיִּין, יִשְׂמַח לֵב-אֶגְבוֹשׁ), we know that wine makes people rejoice. Therefore, wine represents Penimiois. The Chashivus L'asid Lavoï of the Ayin Loi Ra'asa refers to Yidden who have Dargois Penimiois. They have certain things that they are careful about in Halacha, Zehirois in Mitzvois, Learning that they don't show off. They keep these things as their own personal tool in Avoidas Hashem.

Rav Tzadok writes that for practical reasons every person should have a certain Hanhaga Toiva that he doesn't tell anyone about. Rav Tzadok warns that if you tell people about it, it diminishes its value. The reason is, because to you it may be a Geder, something you do, and it is very Chashuv to you. However, when you bring it out to the Oilam Hachitzoini the world of Chitzoiniois, it's attacked and becomes less Chashuv in the eyes of the person who says it or the people who hear it. The Michtav Eliyahu calls this the Yayin Hamishumar B'anavav.

Therefore, the depth of Rav Pappa's Vort about someone who can get drunk with beer and instead drinks wine means, someone who can serve Hashem without revealing his Penimiois and reveals his Penimiois is Oiver Bal Tashchis.

There is an exception and that is when someone hopes to influence others then he should reveal his Penimiois. It says in Devarim **29:28** כַּח הַנְּסִתֶרֶת--לִירֹן, אֶלְקִינוּ; וְהַנְּגִלַת לְנוּ וּלְבָנֵינוּ, עַד-עוֹלָם--לְעֵשׂוֹת, Meaning, hidden Penimiois that a person has, he keeps between himself and Hashem, however, when it comes to influencing your children and grandchildren, Niglois, then a person should be ready to forgo keeping these things hidden in his Penimious and to reveal them in the Chitzoiniois. That is the explanation of the NicnasYayin Yotzo Soid. The revealing that a person occasionally reveals to give Chizuk to others. The things that he does, these Hanhagos that he has, which really are Yayin, which really are Penimiois.

7. The Gra in a Pirush on the Megilla says, as you know the whole Megilla is a big puzzle. A puzzle where pieces fit in beautifully, all the different episodes fit into one beautiful picture at the end. The Mussar of it is Hashem is always assembling puzzles. Although we see the pieces of the puzzle we don't appreciate it.

There is one piece of the Megillah which does not really fit into the whole picture of the puzzle. The whole episode of Balaila Hahu, that night the King can't fall asleep and they bring him the Sefer Hazichronois and they read it to him. He asks what good was done to Mordechai, and ultimately Mordechai is marched through the streets. That incident didn't play any part in the rescue of the Jewish people. The next day Esther goes to the Mishtah Hayayin with Haman and Achashveiroish just as was planned, nothing changed. She then reveals that she is a Yid, finds favor in Achashveiroish's eyes, and Haman is hung. Mordechai being led through the streets of Shushan in the King's clothing, on the King's horse and being led by Haman doesn't play any part in the ultimate rescue of the Yidden. It seems to be inconsequential, just an incident that happened, however, we raise our voice with great joy when we read Balaila Hahu. It doesn't seem to play a part in the story. The illustrations are always in the children's' Megillas with Haman leading Mordechai on the horse. The children always learn about Aveil V'chafui Roish. That as Haman was pulling the horse, Haman's daughter was on the roof, and threw garbage down on the head of what she thought was Mordechai, and how it actually fell on Haman and how funny that was. And over the years the description of the garbage has changed significantly and I don't know what the Mekoir is for what the description of what the garbage was. L'mayseh it is a very entertaining episode, however, it seems to have nothing to do with the whole puzzle.

The Gra says that it is very much a piece of the puzzle. Haman was a very shrewd character. He was a quick thinker, he was cunning, he had gotten himself out of trouble before. B'derech Hateva, when Esther reveals that she is a Yid, Haman who was a quick thinker could have come up with something like oh I didn't know you were a Jew just like Achashveiroish didn't know you were a Jew. He could have talked his way out of the situation. Part of the puzzle of the story of the Megillah happening B'derech Hateva without any miracles taking place, had to find a natural way for this to happen, that Haman won't talk his way out of the situation. Therefore, Hakadoish Baruch Hu caused Haman to be in a Behala, to be in a state of mind of confusion. He was Aveil V'chafui Roish. He was physically filthy. The Gemara says that they quickly took Haman and he didn't have time to bathe. Whatever the garbage was, the remnants were still on him. When Haman is brought to the Mishteh the Posuk reads in **6:14** - וַיְבַהֲלוּ לְהַבְיֵא אֶת-יָד עוֹדֵם מְדַבְּרִים עִמוֹ, וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ; וַיְבַהֲלוּ לְהַבְיֵא אֶת-יָד עוֹדֵם מְדַבְּרִים עִמוֹ, אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר. Haman was taken to the Mishteh in a great Bahala. He didn't feel clean, he felt rushed, confused, and embarrassed. He had been humiliated. In that state of mind he came to the Mishteh, confusion, that causes a person to lose his ability to think quickly, to do the right thing, it takes away the wisdom of a person. This was all part of the natural sequence of events that we call the miracle of Purim. That lesson, that Behala brings about confusion, shouldn't be lost upon us. Living in our fast pace world, a world of Behala.

8. We say two things about Adar. We say Mishenichnas Adar Marbim B'simcha, when the month of Adar enters we rejoice. The second thing we say is that the Mazal of Adar is good for Bnei Yisrael. The Mazal of Adar is Dagim, a Mazal of Beracha to the Jewish people.

Which is the cause and which is the effect? Is it because it is a month in which we are happy therefore it is a good month for the Jewish people, or is it because it is a good Mazal and month for the Jewish people therefore we rejoice?



How strange we human beings are. The Torah tells us Habo L'tamei Poschin Lo, Habo Mitaheir Misayon Lo. The Torah tells us that someone who comes to make things better has it easier. Somehow we have a nature where once we are down and have failings in Avodas Hashem, once a part of our Avoda is not the way it had been previously, we have this feeling that we are stuck in the rut and we can't pick ourselves up again. That is the Behala that the GRA is referring to. If you believe you can't than you cannot.

The Simcha of Adar is a joy that has to begin to lift us up. To know Ain Bain Arur Haman U'Baruch Mordechai V'lo Klum. Each can be a tool in Avodas Hashem. You have to realize that it is the Simcha that brings the Beracha. In a home it is certainly that way. It is the optimistic air in a home that brings Beracha in a house and which brings joy to a home, which makes people be able to pick themselves up and do things. The Mishenichnas Adar Marbin B'simcha, the sense of trust in the Borei Olam puts the pieces of the puzzles together. It should be very much a part of our mind all year. As they sing A Gantz Yar Purim. We should take the day of Purim and serve Hashem Mitoch Simcha with great Hatzlacha.

### **Rabbi Reisman – Purim 5772**

I would like to share with you a few thoughts regarding Purim. I heard a very Tai'yira Vort B'sheim Rav Mattisyahu Solomon from our good friend Rav Shimon Newmark and I would like to share it with you. Rav Mattisyahu wondered why Klal Yisrael listened to Mordechai to fast for 3 days. After all they had complained to Mordechai. Mordechai was the one who refused to bow and he caused at least in their view the entire Tzarah by refusing to bow down to Haman when everybody else was willing to. Yet when it came time to declare a fast they listened to him.

Rav Mattisyahu asked a second Kasha. If you look at the end of the Megillah the last Posuk in the Megillah is as is found in 10:3 (כִּי מָרְדֵּכַי הַיְהוּדִי, מִשְׁנֵה לְמַלְכָּה אַחַשְׁוֵירוֹשׁ, וְגָדוֹל לַיְהוּדִים, וְרָצוּי לְרֹב אֶחָיו--דָּרַשׁ) (טוב לעמו, ודבר שלום לכל-ירעו וכל-מעשה תקפו, וגבורתו, ופְרִשְׁת גְּדֻלַּת מָרְדֵּכַי, אֲשֶׁר גָּדְלוּ הַמְּלָכָה--הַלּוֹא-הֵם כְּתוּבִים, עַל-סֵפֶר דְּבָרֵי הַיָּמִים, לְמַלְכֵי, (מְדֵי וּפְרָס). That seems to be the correct Posuk with which a person should be ending the Megillah with. Why does it add the Posuk of Ki Mordechai?

Rav Mattisyahu explained as follows. The Posuk of Ki Mordechai is an explanation of why this whole miracle took place. Mordechai convinced Klal Yisrael to be Mekabeil Taanis on Pesach when there was a Kasha why should they fast now, shouldn't they better wait until it gets closer to Adar. They listened to him. Why did they listen to him? After the whole Megillah is over it ends with an explanation. Ki, this all happened because Mordechai Hayehudi was the Mishne L'melech Achashveirosh and was the Gadol Hayehudim, accepted by the multitude of his brothers, seeking the good of his people and speaking peace to all his children. It doesn't describe him as a Talmid Chochom. It doesn't describe him as a big Davener. It describes him as somebody who got along with other Yidden. (וְרָצוּי לְרֹב אֶחָיו--דָּרַשׁ טוב לעמו, ודבר שלום לכל-ירעו). He was somebody who was a Gadol Hayehudim, who stayed close with Yidden, who stayed close with Klal Yisrael. With his Varmkeit with the rest of Klal Yisrael that caused them afterwards to want to listen to him.

Rav Mattisyahu compared this to something that he said B'sheim the Ponovitcher Rav from Parshas Vayeitzei. When Yaakov gives Mussar to the shepherds regarding the B'air we find that they listened to him. Why did they listen to him? He is a stranger and he is coming from a strange

place? The answer is he met them and he called them as it says in Beraishis 29:4 (אָהֵי) my brothers. He spoke to them warmly, he spoke to them with closeness. When you have closeness with somebody you can give Tochacha you can give Mussar and they will listen to you. The same thing here. Mordechai because he was (וְדָבַר שְׁלוֹם לְכָל-זָרְעוֹ) therefore, Klal Yisrael was of a mind set to listen to his Tochacha. A beautiful thought!

Let's move on to another Nekuda regarding Purim and maybe I shouldn't call this another Nekuda perhaps it is an Ikkur Nekuda a main point regarding Purim, our behavior on Purim, and what we look to get out of the Purim experience. Purim is Amaleik and Klal Yisrael. What is the Koach (power) of Amaleik? We find that Haman said about the Yidden in the Megillah 3:8 (יְשֻׁנוּ עַם-אֶחָד) there is this one nation. The Gemara Darshuns this to mean on 13b (11 lines from the bottom) (יִשְׁנוּ מִן הַמִּצְוֹת) that for the Jews Mitzvos aren't going to help them anymore they already do it in a way that is old, they do it without feeling without warmth. They do it out of habit. He said therefore, Klal Yisrael won't have the Zechusim of their Mitzvos. The Koach of Amaleik is as it says in Devarim 25:18 (אֲשֶׁר קָרָה בְּדָרָה) that Amaleik came to cool off Klal Yisrael. Klal Yisrael left with enthusiasm, with a Bren they left Mitzrayim. Amaleik came (אֲשֶׁר קָרָה בְּדָרָה) to cool off Klal Yisrael. To make it that Klal Yisrael doesn't have a Hishlahavus, a Bren, a desire in Avodas Hashem. That is the Koach of Amaleik.

Klal Yisrael has to counteract that with doing Mitzvos with a Varmkeit, with caring. In Shulchan Aruch in 191:3 we find that when a person is Davening or is making a Beracha he should not do other things. We have a special Taiva when we Bentsh to clear off the table and to handle other things. No, when you Daven or when you make a Beracha it is supposed to be only Davening. If a person does other things then the Davening or the Beracha is Derech Agav it is a secondary thing the person is doing it is not the main thing. When it is not the main thing that is the Koach of Amaleik. If he can't get you to stop doing Mitzvos he will get you to do Mitzvos in a way that shows they don't mean much to you. Certainly today with cellphones, people who are in middle of Davening, Learning, Bentshing who are texting or reading texts that is included in 191:3 Assur La'asos Melacha B'odo M'vareich. A person is not supposed to do other things at the same time. The Koach of Amaleik is (אֲשֶׁר קָרָה בְּדָרָה) to cool people off. Klal Yisrael has to respond with a Varmkeit, with doing Mitzvos with a Hishlahavus, with a Bren that is what Purim is. Purim is a time that we do Mitzvos with a desire and with a drive.

The Sfas Emes on Parshas Zachor brings in the name of the Chidushei Harim that the Mitzvos of Purim are Kefulim, they are doubles. Purim and Shushan Purim, you Lain the Megilla at night and you Lain the Megillah by day, Adar itself can be 2, (מְחֻה אֶמְחָה) is a double Lashon. There is an Inyan of a double Lashon on Purim. The explanation for that is not just that it is double as Shabbos has many double Mitzvos. The explanation is that on Purim the second time we do it is the most important. The first time you do something you always do it with a Bren. The idea of Purim is that the second one should be with enthusiasm too. Chayuv Adam Likros Es Hamegillah Balayla V'lashanasom Bayom. We Lain the Megillah at night and by day. Day is the main Mitzvah. The Mitzvah Midivrei Sofrim the Mitzvah from the original Takana is the day reading of the Megillah. The second one is the Ikkur. So that we should do it the second time with enthusiasm. You see many Jews at night are in a solemn mood in a serious mood listening to the Megillah carefully. When it comes to the morning many of them don't have the same feeling. The whole idea of Purim is to do Mitzvos with a Hishlahavus, with a warmth and therefore, by day it has to be that way as well. The same thing with Shushan Purim. Shushan Purim for us isn't even a Yom Tov. We try to connect Purim into Shushan Purim. All Yidden try to Shlep Purim into Motzoei Purim, into the

next night. To do the Avodas Hashem with a Bren with Hislaavus. There are two Adars, the second month of Adar in years that there are two, the second is the Ikkur. This is different. Shabbos also has many Mitzvos that are with two. The point is that here it is the second one that is more significant. Because to counteract the Koach of Amaleik, the Koach of Haman we do things with enthusiasm.

I speak especially to those of you who are working. Working people come home Purim they are tired, they yawn through the Megillah at night sometimes, then go to sleep early, get up in the morning and have a hectic day. That is not Purim. Purim is to serve HKB"Y with enthusiasm. To go to it with an enthusiasm. Put on a silly hat to get yourself into the mood. If you are able to feel the Purim, to be able to feel the Rayus, the Chavershaf. You are running around all day, stop for a minute, stop somewhere and dance a little bit, sing a little bit and be calm.

The idea of Purim is to do the Mitzvos Hashem with an enthusiasm, with a Bren, with a desire. To forget about all the other things that drag a person down, that slow a person down. Haman's complaint that (ישנונו עם-אחד) that Klal Yisrael is (ישנונו מן המצות) they do Mitzvos in a way as if it is old and without enthusiasm that echoes into today's day. Today where again that we have a prime minister in Shushan Habirah in Iran who is calling Behedya (להשמיד להרג ולאבד את-כל-היהודים מנער) (ועד-זמן טרם ונשים). To Chalila to destroy Klal Yisrael. Here we have to seize on our Midda. The Midda of enthusiasm, to walk in the Mitzvos Hashem.