



Divrei Torah



Parshat Tetzaveh

Parshat Zachor

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Weekly Dvar Torah

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Remember Amalek

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Memory plays a key role in Jewish observance. *Zechirat Yetziat Mitzrayim* (remember our departure from Egypt) is a major component in many mitzvot. A key factor in mitzvot is the mental attention applied when each mitzvah is performed. *Mitoch Sheloh Lishmah Bah Lishma* (a concept used when performing mitzvot that we're not enthusiastic about, but do so anyway because it's proper), teaches this. Although we are rewarded for the performance of these mitzvot, having the mental focus of doing a mitzvah for the sake of HaShem is better. In fact, in some instances, such as the mitzvah of loving G-D or the sin of idol worship, thought alone will create the mitzvah or the sin.

Regardless of age, the mitzvah of *Zechirat Amalek* (remember to destroy the nation of Amalek) applies to all Jews. Forgetfulness may be excusable when it comes to anniversaries or birthdays, but for the mitzvah of remembering to wipe out Amalek, there are no workable excuses. When someone doesn't remember, they're guilty of violating a negative commandment.

In order to understand the mitzvah of remembering [to destroy] Amalek, it is important to understand the essence of Amalek.

In the first incident of Amalek in the Torah (Shemot 17:8-16) the verse states *Vayavoh Amalek Vayilchem im Yisrael B'Rifdim* (Then came Amalek, and fought with Israel in Rephidim) The Medrash explains that the place Massah was called Rephidim (decline) because the Jewish people weakened in their study of the Torah.

The verse directly prior to the arrival of Amalek states that the place was called Massah Meriva (because of the striving of B'nei Yisrael) because the Jews said "Is the Lord among us, or is He

not?"

These two ideas present two faults of B'nei Yisrael: 1. They questioned whether HaShem was with them; and 2. They were lax in the study of Torah.

Both of these ideas – belief in HaShem and Torah study – are fundamental to the survival of the Jewish People. Without them, there is no reason for existence.

In the *pesukim* leading up to today's reading of *Parshat Zachor*, the Torah warns us to ensure that when we conduct business, we use proper weights and measures. One who cheats in weights and measurements has done acts of abomination to HaShem (Devarim 25:13-16). The Netziv (Devarim 25:17) explains that the sin of false measurements is rooted in idol worship, inasmuch that both express a lack of *emunah* (faith) in HaShem. Both times Amalek are mentioned in the Torah relate to the Jewish peoples' lack of faith in *Hakadosh Baruch Hu*. Yet, one needs to understand the necessity for the negative mitzvah of *Lo Tishkach* – You shall not forget (Devarim 28:17-19).

Amalek comes when the Jewish people are lax in their *avodat HaShem* (service to G-d). Amalek's goal is to make events of the world seem as *mikrah* (happenstance) thereby removing people's feeling of being connected to G-d.

Amalek is a focused nation – focused on eradicating the Jewish people. Their determination reminds us of the intensity with which we should also focus – on our own goals. Their determination shakes the laxity that exists within us, to help us become a devoted, focused nation with one goal in mind: *Kiddush HaShem*, sanctifying HaShem.

We've lost our focus when we start to question our *emunah*, whether by letting go of the Torah, by subverting people in business, or lack faith in the Almighty. With this we can understand the mitzvah of *Lo Tishkach* (you shall not forget). *Lo Tishkach* is a mitzvah of the heart. The heart is considered to be the source of our devotion to HaShem, and more importantly our *Emunah* in HaShem.

HaShem wakes up the hearts of His children to follow Him through a Mitzvah of the heart – the remembrance of what Amalek did to us.. It is only when we lack our own devotion that Amalek comes with their kind of devotion.

The mitzvah of *Zechirat Amalek* is the constant reminder to have faith in *Hakadosh Baruch Hu*. With constant faith, the sinful incidents leading up to Amalek's arrival would never happen. May we be *zocheh* (worthy) to always remember and never forget to build our *emunah* in HaShem. When we do, we'll avoid the other negative reminders, which we would rather do without. *Shabbat Shalom*.

The Weekly Sidra

"Nothing Crude About M'norah Oil"

Rabbi Moshe Greebel Z"L

The Mitzvah of kindling the M'nora in the Mishkan (Tabernacle) opens this week's Sidra, with HaKadosh Baruch Hu stating the following to Moshe:

"And you shall command the B'nai Yisroel, that they bring you pure beaten oil olive for the light (of the M'nora), for the lamp to burn always." (Sh'mos 27:20)

Note how particular the Torah is about the olive oil used for the illumination of the M'nora, in that it could only come from the very first squeezing of the press. In the commentary of the *Tzror HaMor* (Rav Avraham Saba- 1440- 1508 of blessed memory) a few observations are offered concerning this oil.

Yisroel is comparable to an olive. Just as the olive only emits its oil after squeezing and beating, so too does Yisroel show its true worth after they have been maltreated with many agonies by the other nations of the world, but still remain fast to the dictates of the Torah afterwards. The *Tzror HaMor* continues.

As well, Yisroel is compared to oil. For, even though oil is mixed with any other liquid, the oil will eventually rise and float on the top. So too is Yisroel, that even though they are mixed into the other nations, they always rise in stature among their host countries, and are never absorbed.

The most remarkable thing about this, concluded the *Tzror HaMor*, is that even though Yisroel has been persecuted and made to suffer more unendurable agony than any other nation on this planet, with all this, Yisroel still maintains its high spiritual level of trust in HaKadosh Baruch Hu.

A perception of the M'nora itself is proffered by the commentary of the *Avnei Aizel* (Rav Alexander Zusia Friedman- 1897- 1943) of blessed memory.

The phrase "That they bring you pure beaten olive oil for the light" means as follows. It was the passion, so to speak, of Moshe Rabbeinu to continuously publicize before the entire civilized world the immense sanctity and unique oneness of Yisroel, in order that all see that the Sh'china (Divine Presence) resides only among them. And, for precisely this reason, Moshe stated the following:

"For where shall it be known here that I and Your people have found grace in Your sight? Is it not in that You go with us that we are distinct, I and Your people, from all the people that are upon the face of the earth?" (Sh'mos 33:16)

Now then, continues the *Avnei Aizel*, there is no other Mitzvah in the Torah which hints as strongly to the fact that the Sh'china resides among Yisroel, as does the Mitzvah of the M'nora. Consider the following from the Gemarah of *Shabbos 22b*:

"..... Does He (HaKadosh Baruch Hu) then require its (the M'nora's) light? Surely, during the entire forty years that Yisroel traveled in the wilderness, they traveled only by His light (and not by the light of the M'nora)! But, it is a testimony for all those who come into the world that the Sh'china rests in Yisroel....."

The Gemarah continues with a question:

"..... What is the testimony? Said Rav, 'That was the western most branch (of the M'nora) in which the same quantity of oil was poured as into the rest, and yet he (the Kohain) kindled (the others) from it and ended with it.'"

That is, most miraculously, every single day the western most candle of the M'nora lasted the longest even though it held the same amount of oil as the others, was lit first, and used to light

the other candles, without fail. This signaled to the world that the Sh'china resided among Yisroel.

And, concluded the *Avnei Aizel*, that is why the Passuk states, "That they bring you (Moshe) pure beaten oil olive for the light (of the M'nora)." That is, because the western most candle of the M'nora would assist in fulfilling that which was most desirous to Moshe, namely, that the world comes to the realization that the Sh'china resides only among Yisroel. Therefore, the manufactured pure olive oil for the M'nora was directed to Moshe.

The commentary of the *Toldos Yitzchak* (Rav Yitzchak Cairo, uncle of Rav Yosef Cairo 15th-16th century of blessed memory), presented this mathematical elucidation. The first Bais HaMikdash lasted 410 years, while the second lasted 420, which is a total of 830. The term for olives that are beaten is 'Kasis,' which is spelled Kaff (20), Saf (400), Yud (10), Saf (400), which alphanumerically has the value of 830.

This is to say that during those 830 years, the world was well aware that the Sh'china resided among Yisroel due to the miracle of the western most candle. Yet, construes the *Toldos Yitzchak*, our original Passuk concludes with "For the lamp to burn always." That is, unlike the first two Batei Mikdash, the light of the third, may it come soon within our days, will 'burn always.'

And, we have a final reflection from the *Sichos Tzadikim*, which cites the commentary of Rashi in Bamidbar 8:2:

"..... *It is necessary to light (the candles of the M'nora) until the flame rises by itself.*"

That is, instructs the *Sichos Tzadikim*, within the heart of each and every Jew, there kindles a small point of heavenly light, which is impossible to completely eradicate. The major advantage of this innermost heavenly light is that it does not require much effort. Rather, all one has to do is simply kindle it, and the flame rises by itself.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Parshas Tezaveh: The Deeper Meaning of Clothes

Мошиаха Tezaveh: глубокий смысл Одежда

Rabbi Yisroel Yitzchok Silberberg

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Выросший я часто поручению моих родителей и учителей никогда не призвать другого человека по названию «вы» и, как и в "Эй, ты". Еще в детстве я оценил эту любезность. Как я стал старше и участие ешивы, я также был введен к мысли, что даже во время разговора уместно использовать третье лицо, когда речь идет человеку, которого вы говорите с. Например, это приятно сказать: Ребе сказал ... а не говорить "вы сказали ...". Однако на этой неделе в главе, Tezaveh, в первом стихе Всевышний обращается кто-то, якобы Моше, по плитке ", и вы", как Всевышний предписывает Моше о заповеди заповеди подготовки оливковое масло для Меноры. Почему Hahsem помощью этого разговорный термин вместо более общего и уважительное практика решения Моше его именем. Кроме того, это единственный паршу в котором Моше Rabbeuni не упоминается даже один раз.

Главной темой в этой главе, является описание одежды Коэны носили в храме. Тема одежды очень интересно и увлекательно. Для некоторых людей одежда просто средство быть одетым и покрыты и не имеет эмоциональное значение. Тем не менее, для других одежды с незаконным эмоциональную волнение в психике индивида, который помогает определить, кто они есть, и позволяет им выражать свои эмоциональные переживания в мире. Мой отец может ввести костюм магазин и выйти с новым костюмом в течение 15 минут. Тем не менее, это обычно занимает от меня несколько недель исследований и посетив более десятка магазинов, чтобы, наконец, покончить с покупкой.

Тора говорит нам, что Коэн должен носить специальные одежды во время своей работы в храме. В том случае, если он не выполняет эту директиву он наказание смертью. Почему это так значимы для Коэн носить именно эти конкретные одежду?

Кроме того, Талмуд в Зевахим учит нас, что просто акт Кохана носить его назначенный одежду в нем само по себе является искупление за грехи еврейского народа. Халат [носить первосвященника] искупил кровью, бриджи, искупленные непотребство, тюрбане заступил высокомерия, ремень искупил [нечистых] раздумий сердце, нагрудный искупил пренебрежения гражданскими законами, фартук искупил идолопоклонства, плащ искупил за клевету, и корона, носить на лбу, искупил наглости. Как пассивный акт просто носить одежды имеют такое глубокое следствие так много людей?

Чтобы понять, полномочия и значительное одежды давайте более глубокий взгляд на то, что представляет одежду. Раввин Хаим Виталь преданным учеником Аризалья Hakadosh пишет, что наше тело не представляют нашу сущность. Скорее наше тело форма одежды для наших душ. Душа отражает нашу сущность, как она производит наш интеллект и эмоции. Он также пишет, что когда человек покидает этот мир его мирской одежды удаляются и заменяются с духовным одежды под названием раввинский туника, которая была построена от наших духовных делах в этом мире. Наши 248 органов и 365 жил, которые составляют наше тело соответствуют идентичным 248 и 365 духовной одежды нашей души, которая разработала в этом мире и единственным покрытия нашей души в загробном мире.

Одежда из коэнам отражают духовную одежду наших душ на в высшей степени чистоты и, следовательно, имеют такие полномочия, чтобы искупить наши грехи. Коэн, который пренебрегает носить эти одежды, затем охватывает лишь с его мирской одежде, которая охватывает его тело и его духовная одежда, построенной по его заповедей и добрых дел. Для выполнения святое дело Nahsem в священном месте в этом мире Коэн требует, чтобы эти специальные одежды как защиты и изоляции от греха.

Раввин Samsron Рафаэль Гирш предлагает другой подход к важности одежды Коэны в. Он пишет, что одежда представлять общину в целом, и это превращает работу Когана от службы индивида к службе общества, в Klall. Таким образом, одежда в Когана может искупить грехи людей только тогда, когда Кохан надевает специальную одежду, а не его отдельные предметы одежды.

Возможно, причина Моше не упоминается в этой главе является иллюстрируют тот факт, что сила Израэль не вызывается один, но от всех нас как единого народа его индивидов. Поэтому Nahsem использовал термин "вы" больше удаляется описание и Моше не упоминается один раз в этой главе, чтобы показать нам, что даже самый великий человек в мире, как Моше Rabbeinu не может сделать это в одиночку.

Талмуд в трактате Шаббат, относится рассказ о рабби Yochanon, который назвал его одежду

"мои honorers". Талмуд в Брахот говорится в имени рабби Йосси сын рабби Ханина: Тот, кто унижает одежду, в конце концов, не будет извлекать пользу от них. Потому что Давид отрезал край от одежды Саула, поэтому это сбылось, что, когда "царь Давид состарился, и пришел в днях; они покрывали его одеждой, но не нагревали". Талмуд далее заявляет, что образованный человек не должен носить нечистые одежды. Наша одежда представлять наши глубокие одежды, которые охватывают наше тело и аллегорически мы должны держать их в чистоте от греха и уважать их роль в защите нас от примесей.

Хорошие Шаббат! Good Shabbos!

Haman and the Achashveroshe

Rabbi Yonoson Hirtz

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During the reading of Megillat Esther, the climax of the Purim story comes during Esther's second private party. King Achashverosh asks his queen: *mah ba-ka-sha-sech, ad chatzi hamalchus v'say-vesh* — "Whatever you desire, I will grant you up to half of my kingdom."

Esther responds that she requests life, because her nation was "sold" for annihilation. She continues, "If we would have been sold just as mere slaves, I would have remained silent, but the adversary is not worthy of the King's damage." Shocked, Achashverosh asks: *me who zeh, v'zeh hu?* — "Who would dare do this, and where is he?"

We might wonder why Achashverosh was surprised, considering that it was only a few days before when he heard Haman accuse the Jews of foiling his plan to eliminate them from the King's 127 provinces. Not only did the King agree with Haman's plan, but he removed his signet ring and gave it to Haman, after Haman promised the King ten thousand silver talents for the King's treasury. Apparently, the King was in on the plan! Haman would not have attempted to succeed without the King's consent. So, how could the King have forgotten this in just a few short days? What does he really mean by asking, "Where is the one who dared to do this?"

In his commentary to the *Megillah*, the Malbim points to a very important nuance that sheds light on this issue, and explains the relationship between Haman and Achashverosh. When looking closely at Haman's initial anti-Jewish request to Achashverosh, we note that he says: "If it pleases the King, let it be recorded that they be — *L'abdam*" [Esther 3:9]. What does the word *L'abdam* mean? The root is אבד — to disappear or to be lost. The Malbim explains that when Haman was making his proposal to the King; he did not say to kill and annihilate the Jewish people. He knew the King just wanted the Jews to become assimilated into the indigenous population, and realized the King was not a lover of the Jewish people. But Achashverosh actually wanted them to be lost as Jews, to disappear as a distinctive nation with its unique belief system. He wasn't a murderer; he was not interested in mass extermination and bloodshed. His thinking was that you can destroy the Jewish religion without destroying the Jewish people. Therefore, Haman told Achashverosh, "let us take care of this religion; there will be none left in your kingdom who practices Judaism — *L'abdam*." And the King agreed! But he did not agree to genocide. The King was not a partner in the murder of the Jews. He didn't like the Jews, but he was not ready to physically eliminate the Jewish Nation from the face of the earth.

After Achashverosh agreed to *L'abdam*, Haman called the scribes and dictated letters containing what supposedly were the King's orders — *l'hashmid l'harog u-l'abed* — to destroy, to kill and to *L'abed* — to have them become lost. The letters were sent throughout the 127 provinces — *that on the 13th day of Adar, all Jews shall be exterminated*. But, we must remember: Achashverosh

never agreed to that! He only agreed to *L'Abdam*. So, when Esther said that had we been sold as slaves (which would ultimately lead to the Jews being assimilated because, as slaves, they would be forbidden to practice their religion) she could not have said anything else since you [King] agreed to that. However, Haman wanted to exterminate us! That is what Achashverosh meant — not who is the one responsible — he knew it was Haman. What Achashverosh was surprised about was who had the chutzpah to usurp my authority! Who assumed he could speak for the King? Who authorized the genocide? Achashverosh became angry at Haman for what Haman attempted to do to the Jews. Not to the Jews themselves. Achashverosh was always looking over his shoulder, as he was wary of a coup. He himself was not of royal blood. He became King during political upheavals and took advantage of the opportunity to maneuver himself into power. He knew that if someone on his level were able to assume such power, others could also do so. He was suspicious of Haman, and now he saw that Haman had encroached on the King's authority by attempting to speak for him. That is all Achashverosh needed. (He had already been suspicious when Haman suggested that the greatest honor a person could receive from the King was to be allowed to wear the King's clothes and ride the King's horse.) — *me hoo zeh, v'azeh hoo, asher milu libo l'asos kain?* — "Who signed a decree in my name to which I did not agree?"

Haman was immediately killed for taking over the King's authority. The story of Purim is the Story of the Jewish people. There have always been Hamans who wanted to see us disappear. There have always been the Achashveroshes who wanted us to cease from observing our Torah. And there have always been external conflicts, as well, which indirectly affected the Jews. But Am Yisrael outlives them all. Let us hope that the Hamans and the Achashveroshes of our world will come to an end, and the miracles of Purim will once again occur as they did *Bayamin Hahaim B'zman Hazeh. Shabbat Shalom — Chag Purim Samayach.*

Meafar Kumi

Rabbi Ronen Shaharabany

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ב, שיר השירים דף א, בעל הטורים — שמות "בפרשתנו, שמו של משה רבינו אינו מוזכר. והטעם (זוהר חדש ח "מחני נא מספרך אשר כתבת" 'כז, כ), משום שלאחר חטא העגל משה רבינו הגן על בני ישראל ואמר לה שמות לב, לב), ונתקיים הדבר בזה שלא הוזכר שמו בפרשת תצוה (קללת תלמיד חכם אפילו על תנאי באה). (**ואתה** "מ" **משה** "כשמחסירים = 345. "משה" עם הכוללים) = 915) "ואתה תצוה": ורמז נפלא לדבר עם האותיות) = 570. אך מקשה רבינו יחזקאל הלוי ("מחני נא מספרך". מקבלים 570, "תצוה ג עמ' רלז), מדוע נחסר שמו של משה דווקא בפרשת תצוה" מאוסטראווצא (מאיר עיני חכמים ח

מפרש רבינו יחזקאל: איתא מרבינו סעדיה גאון, יש ששים רבוא אותיות לתורה, וכנגדם ששים רבוא נשמות לכל נשמה מישראל יש אחיזה. ("יש ששים רבוא אותיות לתורה" ראשי תיבות "ישראל", ישראל (כידוע באות אחת של התורה. ואף מי שאין לו את הזכות לאחוז באחת מאותיות התורה, יש לו אחיזה בנקודות או הוסיף, ישנם יהודים שכל כך רחוקים מהתורה, שאין "חוות דעת" בתגי האותיות. והרב הקדוש מליסא בעל הקלף) של התורה, שבין (להם אחיזה אף לא בנקודות או בתגין, אבל, על כל פנים, יש להם אחיזה בגוילין אות לאות, או בין פרשה לפרשה, או בין עמוד לעמוד

"כי לא דבר ריק הוא מכם" ל (ירושלמי פאה, א א) על הפסוק "לפי זה, פירש רבי יחזקאל, את מאמר חז דהיינו מסיבתכם. והכוונה: באמת לא היו, "כי לא דבר ריק הוא, ואם ריק הוא, מכם הוא": (דברים לב, מז) דהיינו למענכם עשיתי כן, שאפילו בר, "ואם ריק הוא, מכם הוא", צריכים להיות מקומות ריקים בספר תורה

ישראל שאין לו שום אחיזה בתורה, יוכל לאחוז במקומות הריקים

אבות א, יב). אהרן הכהן, כשהרגיש שאחד מבני ישראל ("אוהב את הבריות ומקרנן לתורה" אהרן הכהן היה נכשל בחטא, המתחבר אליו עד שעשהו לבעל תשובה. וכתב רבינו יחזקאל, שזה עומק כוונת הפסוק בפרשתנו באורים ותומים). דהיינו, אם איש מישראל נעקר מהאחיזה ("ונשא אהרן את שמות בני ישראל", (כה, כט שהייתה לו בתורה, אהרן היה מחזיר את שמו למקומו ומקשר אותו אל התורה. ואיתא בספרים, לפרשיות התורה שבהם נכתב שמו של משה, יש קדושה חמורה, ומי שמרוחק מהתורה, תורת משה, אינו יכול לאחוז "ונשא אהרן את שמות בני ישראל" לכן, בפרשת תצוה, שבו כתוב. **אפילו בגוילין החלקים** – באותה פרשה נחסר שמו של משה כדי שאהרן הכהן יוכל לעשות את תיקונו, שהוא לקשר את כל נשמות ישראל – אפילו הרחוקים ביותר – לתורה, על ידי שיהיה להם אחיזה בגוילין. ובזה יהיה להם התיקון על דרך, כל ישראל יש כ. דברי רבינו יחזקאל מאוסטראווצא" להם חלק לעולם הבא, ע

בני ישראל. "מחני נא מספרך אשר כתבת"ד, שזו גופא הייתה כוונת משה רבינו באומרו "אפשר לומר בס חטאו בעגל, נפלו לבאר שחת ונתחייבו כליה. עומק הדברים: לכאורה, בני ישראל איבדו את אחיזתם בתורה – ויאמר ה' אל משה מי אשר "מהאותיות, מהנקודות ומהתגין – וממילא נתחייבו כליה. וזה עומק דברי הפסוק שמות לב, לג), שלכאורה קשה, (כן ראיתי מקשים, ועי' לר' שמשון רפאל הירש על) "חטא לי אמחנו מספרי אלא הכוונה, "אמחנו מספרי" (התורה), הלא שאר בני ישראל אינם מוזכרים בספר התורה, ומהי כוונת ה שמחמת עוצמת חטא העגל, בני ישראל, שאכן כתובים בתורה – כל נשמה מישראל היא אות אחת בתורה – ימחו, מחמת שאיבדו את אחיזתם מהאותיות, טעמים ותגין. אך משה רבינו ידע שאם לבני ישראל יהיה לפחות 'אחיזה בגוילין של התורה, יתאפשר להם לשוב בתשובה ולאחוז באותיות התורה. וממילא אמר משה לה כי אז לא תהיה לתורה קדושה חמורה, ובני ישראל יוכלו לאחוז בגוילין, "מחני נא מספרך אשר כתבת" הריקים ולשוב בתשובה ולחזור לאחוז באותיות התורה. ואם כן לא צריך לכלותם אף שכעת אין להם אחיזה בתורה.

"גוילין". עם הכולל) בגימטריא 109) "יסלח". עם הכולל) בגימטריא 109) "העגל": ורמז לדברים ובזה, משה רבינו ביקש מה' שימחה שמו מספר התורה כדי שבני ישראל יוכלו לאחוז בגוילין. בגימטריא 109 יבואו לתיקון וסליחה על חטא העגל

מאמר החכם

התורה נדרשת בכל דור ודור כפי שנצרך באותו דור,
ולפי שורש נשמת יהודי אותו דור.
רבי משה חיים מסדילקוב

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