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subject: Rav Frand - No One Runs for the Office of Gadol HaDor

No One Runs for the Office of Gadol HaDor

In speaking of the service to inaugurate the Mishkan, its vessels, and the bigdei kehunah (the priestly garments), the Torah says that Hashem commands Moshe, "You shall dress Aharon, your brother, and his sons with him..." [Shemos 28:41] This means that although as a matter of routine in carrying out their priestly duties, the Kohanim dressed themselves, the first time they put on the newly created bigdei kehunah, Hashem commanded Moshe Rabbeinu to personally put these garments upon them. The truth of the matter is that we find this same type of practice in the end of Sefer Bamidbar. When (in Parshas Chukas) Aharon HaKohen dies, and Elazar, his son, takes over in the role of Kohen Gadol (High Priest), the Torah says the same thing: "And Moshe removed from Aharon his clothes and he put them upon Elazar, his son..." [Bamidbar 20:28] Thus, we see that when Aharon and his sons became Kohanim for the first time, Moshe had to put the bigdei kehunah upon them, and when Aharon died and Elazar became the Kohen Gadol for the first time, Moshe had to put Aharon's bigdei kehunah upon Elazar.

I saw in the sefer Milchamos Yehudah that this teaches us a lesson about Jewish leadership which differs from the way the nations of the world do things. When anybody runs for elected office, he calls a press conference or he stands in front of his old high school building and proclaims for everyone to hear, "I am the best and most qualified person in the country to become let's say mayor, governor, or president." This is the way it always works. Has anyone ever run for the position of "Gadol haDor" (the greatest sage of the generation)? Did Rav Moshe Feinstein go to FDR drive and stand in front of his little apartment and say, "I am the Gadol haDor" or "Please, elect

me for Gadol haDor because I am the biggest talmid chochom in the country"? It just does not happen like that. Who elects the "Gadol haDor"? Nobody! The people coalesce around the person by acclamation. People see him fit to be the Gadol haDor.

This process started over here, in this week's parsha—Parshas Tezaveh. The fact that Moshe Rabbeinu dressed Aharon with these garments and made him the Kohen Gadol is setting the stage and setting the tone that this is how we inaugurate our leaders. Somebody else must appoint you.

Before his passing, Rav Elazar Schach let it be known that Rav Aharon Leib Shteinman should be the posek for the Yeshivos after he passed on. Rav Aharon Leib Shteinman did not get up and run for the office. He was appointed. Who appointed him? Someone bigger than him—Rav Schach. That is the way it has always been. Do you know where that started? It started over here in Parshas Tezaveh, and continued in Parshas Chukas (when Moshe dressed Elazar in the bigdei kehunah). Moshe Rabbeinu had to put the garments on them. Taking the mantle of leadership for oneself is not the Jewish way.

War is Not the Norm

The pasuk says, "For a seven-day period he shall don them—he who serves in his stead from among his sons, who shall enter the Tent of Meeting to serve in the Sanctuary." [Shemos 29:30] Rashi explains this pasuk to mean that the son of the previous Kohen Gadol has the right to become Kohen Gadol after his father (provided he is worthy of serving in the position). The pasuk concludes with the words "Asher yavo el Ohel Moed, l'share b'Kodesh" (who shall enter the Tent of Meeting to serve in the Sanctuary). The Talmud [Yoma 72b] says, "I might think that the son of the Kohen Anointed for War (Mashuach Milchama) shall succeed his father in the same way that the son of a Kohen Gadol succeeds his father..." The Gemara teaches however that this is not the case. The Gemara learns this exclusion from the very pasuk we just quoted: Only one who is "fit to enter the Tent of Meeting to serve in the Sanctuary" succeeds his father, but one who does not enter into the Tent of Meeting (because he is out on the battlefield) is not fit to serve in place of his father.

Why is this so? If the High Priesthood passes from father to son, why shouldn't the office of Mashuach Milchama also pass from father to son? It is true that the Gemara learns it out from a pasuk, but what is the rationale? I heard an explanation in the name of Rav Avraham Yitzchak HaKohen Kook, z"l, regarding why we do not pass down the office of the Kohen Anointed for War through inheritance. Rav Kook explains that inheritance is all about continuity. It passes from father to son, from son to grandson, from grandson to great-grandson. It is about "hemshech" (continuity). This is appropriate for Kehuna Gedola. The Gemara says it is also appropriate for rabbinic leadership. Ideally, Rabanus should go from father to son. Ideally, the position of being head of a Talmudic Academy (Rosh Yeshiva) should go from father to son, if the son is worthy of the position. Continuity. However, there is one area of Jewish life where continuity is not appropriate. On the contrary, we do not want to emphasize continuity. That area is the area of war. War is not supposed to be a permanent function of Jewish life. War is an exception to the rule. It is an anomaly. We do not want it to happen. There should not be a need for a Kohen Anointed for War. Linking inheritance with the role of Kohen Mashuach Milchama is saying that we view war as part of the eternal continuity of Jewish existence. We do not want that.

The Mishna states, "A man should not go out on Shabbos (into the public domain) with his sword. Rav Eliezer says that it is considered an ornament (and he may go out into the public domain wearing it). The Rabbis (disagree with Rav Eliezer and say it is not an ornament) but rather it is something that is unseemly (a g'nai) as it is written: 'They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation and they will no longer study warfare' [Yeshaya 2:4]." [Shabbos 63a]

The Rabbis reject the idea that a sword should be considered an ornament. A weapon should be an ornament? This is not what we live for! This is not supposed to be a function of our lives! It is true that when war occurs, we need to fight the war and be successful in our battles. However, to make it a permanent institution—to say the position of Masuach Milchama should pass down to son and grandson—that would send the wrong message. That would send the message that war needs to be a part of our lives. That is not the case. Our goal is that nation should not lift sword against nation and that they should no longer study warfare.

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Shema Yisrael Torah Network
Peninim on the Torah - Parshas Tetzaveh

לִי לְכַהֵנוּ אַתָּה... בְּנֵי וְאֵת אַחִיךָ אַהֲרֹן אֵת אֱלֹהֶיךָ הַקָּרֵב וְאֵתָהּ

Now you, bring near to yourself Aharon, your brother, and his sons with him... to minister to me. (28:1)

Hashem instructs Moshe Rabbeinu to induct Aharon and his sons into the Kehunah, Priesthood, with Aharon becoming the Kohen Gadol, High Priest. At first, Moshe functioned as the Kohen Gadol, but he lost that status due to his rejection of the opportunity to lead Klal Yisrael out of Egypt. He suggested that Aharon, his older brother, become the nation's leader. In a second exposition, Chazal (Shemos Rabbah 37:4) teach that Moshe was unhappy when Hashem instructed him to induct Aharon into the Priesthood. Hashem countered, "The Torah was mine, and I gave it to you. If not for it (the Torah) I would have destroyed My world." Chazal supplement this with an analogy to a wise man who married his relative. After ten years passed without a child being born to them, he told his wife, "Please search for a wife for me. I could have done this by myself. However, I do not want to do anything without your knowledge and input." Likewise, Hashem said to Moshe, "I could have appointed Aharon as Kohen without discussing it with you. However, I want you to stand over him and make sure that he is acting properly."

According to the above, Hashem's instructing Moshe to induct Aharon was, in a sense, for the purpose of assuaging Moshe's pain at being "passed over" for the Kehunah. Rather, Hashem wanted Moshe to be the one to give over the Kehunah to Aharon. This way, Moshe remained involved in the process, and Aharon would be forever cognizant that he received the Kehunah via Moshe. When we see how far Hashem went to be certain not to give Moshe any ill feelings, we derive a lesson on how we should act in our interpersonal relationships.

According to the Midrash, Moshe was not happy that Aharon was assuming the Kehunah Gedolah, since during the Shivas Yemei Milluim, seven days of the inauguration service, Moshe had served as Kohen Gadol. No one enjoys giving up his position. Moshe Rabbeinu certainly was not objecting due to trivial envy. He sought every opportunity to serve and become closer to Hashem. Why should he lose an opportunity? All of this is true and even laudatory, but was it not Moshe that told Hashem to designate Aharon to lead the Jews out of Egypt? What changed that provoked Moshe's reaction to the transfer of the Kehunah to Aharon?

Horav Baruch Dov Povarsky, Shlita, explains that Moshe definitely did not want the Kehunah for personal reasons. He was surely happy to delegate the Kehunah to his brother, Aharon. Hashem, however, appointed Moshe as the manhig Yisrael, leader of the nation, and, as such, he had a din of melech; in other words, he was halachically viewed as the king. Moshe felt that in his position of leader and king, he should also be the High Priest. By

functioning in all of these positions, he would be able to guide the nation to a higher level of shleimus, perfection. Hashem responded to Moshe's query, "The Torah was mine, and I gave it to you." This means the maaleh, asset/benefit, of Torah supersedes everything. Its kedushah, sanctity, rises above kehunah. If one achieves distinction in Torah, he has acquired the ultimate plateau in the spiritual hierarchy of Klal Yisrael. Torah is the "engine" that governs and drives every spiritual endeavor in which we are involved. With this principle in mind, I think we may be able to shed light on the Ridbaz's elucidation of this Midrash. He explains that Moshe had no angst over the selection of Aharon to be Kohen Gadol. He could accept his brother as High Priest. What troubled him was the second part of the message, "and his sons with him." Moshe did not merit to see his sons in positions whereby they would succeed him as the leaders of Klal Yisrael. Inheritance goes just so far. It works for Kehunah, and it works for malchus, monarchy. Torah is in a different realm. As Hashem told Moshe, "The Torah was mine, and I gave it to you." Torah is not the possession of any one single individual. The Torah belongs to Hashem, and He gives it to whomever He deems worthy.

Let me explain. Torah tzivah lanu Moshe, morashah kehillas Yaakov, "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov" (Devarim 33:44). The word morashah, heritage, is related to yerushah, inheritance. The Mordechai writes that just as an inheritance is divided equally among all children regardless of their aptitude or wisdom, likewise, the Torah belongs to all Jews equally; each and every Jew – in accordance with his individual capacities – is capable of acquiring a portion in the Torah. The Torah belongs to Hashem, and He is constantly giving it to whomever is worthy of its receipt. Kehunah was given once to Aharon; malchus was given to David Hamelech. Torah is the gift that "keeps on giving." We all inherit it equally.

Achieving greatness in Torah has nothing whatsoever to do with acumen. While it is certainly true that one who is blessed with a sharp mind might find the material easier to absorb, his responsibility to achieve is even greater as a result of his head start. In Devarim 30:6, the Torah writes U'mal Hashem Elokecha es levavcha... l'maan chayecha, "Hashem, your G-d, will circumcise your heart... that you may live." The Maggid, zl, m'Dubno explains that when Hashem circumcises a person's heart, the person (whose heart was heretofore sealed) begins to feel the pleasure and sweetness inherent in Torah study and mitzvah performance. They, (Torah study and mitzvah observance) in turn, cause him to "live" in the same manner that one lives via such physical pleasures as eating, driving, sleeping, etc. This sense of spiritual living is real. When he enters the bais hamedrash, he feels the walls beckoning him to enter; when he opens up his Gemorah, he experiences such intense excitement that his heart is overflowing with joy at the opportunity to learn.

After the Kotzker Rebbe's passing, the chassidim gravitated to his appointed successor, the Chidushei HaRim, zl, the first Gerrer Rebbe. He chose to make his residence in Ger, Poland, which became a vibrant center for Torah Chassidus until the devastation wrought by the Nazis during World War II. His chassidim built a beautiful edifice to serve as the Rebbe's new bais hamedrash.

Thousands of chassidim from throughout Poland convened for the chanukas habayis, inauguration, of the shul. The Rebbe spoke the following words that day, focusing on the well-known passage in Chazal (Berachos 28a): "The day that Rabbi Elazar ben Azaryah became Nasi, they removed the doorman from the study hall and permission was granted to all who sought to study Torah to enter. When Rabban Gamliel was Nasi, he would proclaim and say: 'Any student who is not tocho k'baro (inside commensurate with his outside, i.e., genuinely sincere) may not enter the study hall.' That day, many benches were added to accommodate the new students (one opinion is 400 benches; others say 700). Upon seeing this development, Rabban Gamliel became dispirited, wondering: 'Did I, Heaven forbid, withhold Torah from Yisrael?'

Rashi explains that Rabban Gamliel feared that he would be punished for preventing more students from joining the ranks of the yeshivah students.”

The Chidushei HaRim asked: “What caused Rabban Gamliel to regret his policy denying entry to a student who was insincere?” How did the addition of benches (with people to sit on them) alter his policy? He did what was appropriate. If he were willing to permit insincere students to join the others, he would have an overflowing bais hamedrash. He did not want that. Who is to say that his previous selection process was flawed?

The Rebbe explained that when the insincere students entered the bais hamedrash, they immediately became influenced by the spiritual luminance of the bais hamedrash, and their hearts became “circumcised,” so that they could now “live” the sweetness and pleasure of learning. Thus, they became better and achieved sincerity.

When Rabban Gamliel observed this transformation, he began to worry that perhaps he had withheld Torah from the Jewish People, since had he allowed them to enter and cross the threshold of the bais hamedrash, they would have been inspired by its spiritual vitality.

The Rebbe concluded with his charge to the chassidim: “We, too, have to make sure the light of our bais hamedrash shines on all who enter, imbuing them with the joy of learning.”

We might suggest that the chassidim must be made comfortable enough to acquiesce to entering. Today they might appear unsuitable and thus discouraged, but who wants to assume responsibility for turning away a potential talmid chacham, Torah scholar, just because of external appearances and (perhaps) behavior that leaves much to be desired?

While we are addressing the concept of inheriting a position, I quote a story from the Sefer Chassidim (758) (quoted from Aleinu l’shabeiach), which is unusual, and, as such, very inspiring. Inheritances can become contentious and filled with acrimony, at times tearing apart loving relationships that had existed (or were thought to exist) in families for a lifetime. Furthermore, they are everything but an illui neshamah, perpetuation of the soul, of the deceased. They forget that the one who is mevater, gives in, earns and reaps the greatest blessing. This is the story of a chazzan, who had led the services for many years, had earned the respect and admiration of the kahal, congregation, and, as a result, had the “rights” to the position. When he became old, he informed the leaders of the shul that he was retiring as chazzan. This decision stunned the members of the community, since his voice was still strong and melodious. From their standpoint, he certainly could continue.

Finally, after much prodding by the congregation, the Chazzan relented and explained the reason for his decision, “The position of Chazzan,” he began, “is such that it traditionally passes on to the Chazzan’s son. Hashem blessed me with wonderful sons, all of whom are eminently qualified to step into the position of Chazzan and do well. Others in the community, however, are more qualified to serve as Chazzan. I was concerned that if I continue as Chazzan until Hashem prevents me from continuing, my sons will automatically inherit my position, although others exceed their qualifications. I, therefore, decided to resign in order that my family’s chazakah, rights, to the position be severed.”

I wrote that the story was unusual, since “keeping it in the family” is something for which people will go to war. It is also inspiring to read about those who place the needs of the community of others above their own. Perhaps this was the objective of the Sefer Chassidim when he included the story in his sefer.

ומתו עון ישאו ולא מועד... אהל אל בבואם בניו ועל אהרן על והיו
They shall be on Aharon and on his sons when they enter the Ohel Moed...
and they shall not bear a sin and die. (28:33)

The Torah emphasizes the significance of the Bigdei Kehunah, Priestly vestments, more so than any of the vessels of the Mishkan. The requirement to wear the Begadim, vestments, is such that, if any performance of the Priestly service is without the full complement of the vestments, the

offending Kohen is subject to Heavenly death penalty. What more did these garments add to the Kohen’s already exalted state of sanctity, so that without them his service would be considered to be defective?

Horav Mordechai Gifter, zl, explains that character traits and abilities are of little to no consequence if one does not use them to express himself. A quality that remains concealed and internal remains but a potential that has yet to achieve fruition. For a Kohen’s avodah, service, to the Almighty to achieve its potential, he must render honor and glory to Hashem to the best of his ability. Thus, his garments were to be constructed l’kavod u’liferes, for glory and splendor, so that even his garments were to contribute to expressing honor to Hashem. Without them, the service was invalid – because it had not reached its intended apex of sublimity.

The Rosh Yeshivah adds that this lesson is not limited exclusively to Kohanim, but to all of us, for the Torah (Shemos 19:6) exhorts us to be a mamleches Kohanim, “A kingdom of Kohanim.” Every act that we perform must be executed for the purpose of praising Hashem, and our avodas HaKodesh can achieve its potential only when it is expressed in every facet of our being. The Torah’s perspective concerning our eternal garb is that it is far more than a medium for attaining honor and attention. Clothes are a form of expression through which our avodas HaKodesh can reach higher levels. It is for this reason that we dress appropriately – not in a flashy manner; immaculately and respectfully – not because it is in vogue, but because it is part and parcel of our avodas HaKodesh; an overall spotless demeanor plays an integral role in our avodas Hashem. (Calling attention to oneself bespeaks a lack of tznius, modesty),

To the public eye, the saintly Rebbe of Rizhin, presented an image of fabulous wealth and undreamed of treasures. All of his personal belongings, even his everyday cutlery, were fashioned from the most expensive materials. The buttons on his bekesh, outer jacket, were made of solid gold inlaid with diamond; his pillowcase was woven from pure gold thread. While most people did not understand the reasons for the Rebbe’s conduct, he was, nonetheless regarded as one of the tzaddikim, righteous persons, of his era.

Although according to all outward appearances, the Rebbe seemed to be enjoying the comforts of this world, nothing could be further from the truth. In reality, the Rebbe afflicted himself terribly, denying his body even its most basic requirements. The following incident underscores this idea. The Rebbe would wear a magnificent pair of boots. Rumor had it that even the Russian Czar was envious of these boots. They were made of solid gold and studded with diamonds and other precious stones. Is it any wonder that they were the envy of all who beheld them? On one bitterly frigid night, the Rebbe went out to be Mekadesh levanah, sanctify the New Moon. The Rebbe was outside in the snowy night for some time. When he left, the chassidim noticed blood on the ground where he had been standing.

An investigation of the Rebbe’s boots revealed a shocking discovery – the Rebbe’s boots had no soles. Whenever the Rebbe wore the boots, he was actually walking barefoot. Thus, when he stood on the freezing ground, his feet became stuck to the icy ground, causing them to bleed when he began walking. It was stories such as this one and so many others, that caused even those who had previously questioned the Rebbe’s ostentatious lifestyle to bow their heads in deference, acknowledging that the Rebbe’s every action was focused only l’shem Shomayim, for the sake of Heaven.

Prior to his petirah, passing, at the young age of fifty-four, the Rebbe declared, “Rabbi Yehudah HaNasi testified about himself that he never derived any enjoyment from this world, not even the amount of a small finger. I testify about myself that I did not enjoy this world, not even the amount of chut ha’sarah, hairbreadth. The reason for my grand and royal conduct was purely l’shem Shomayim.”

In loving memory of Mrs. Glika Scheinbaum Bogen by her family

from: Esplanade Capital <jeisenstadt@esplanadecap.com>
subject: Rabbi Reisman's Chumash Shiur - Audio and Print Version

Rabbi Reisman - Parshas Terumah 5777

1 - Topic - Mizbaiach Chodosh B'tzion Tachin

Of all the Keilim in the Bais Hamikdash and the Mishkan the Keili that is mentioned the most often in our Davening is the Mizbaiach. Not the Menorah, not the Shulchan, not even the Aron Hakodesh. When we talk about our desire for the rebuilding of the Bais Hamikdash we mention the Mizbaiach most often.

In the Rosh Chodesh Mussaf we say Mizbaiach Chodosh B'tzion Tachin. We talk about the Mizbaiach. The reason for this is that the Rambam in Sefer Avodah, Hilchos Bais Habechira, Perek 6:14 and 6:15 says a Chiddush. He says (מקריבין הקרבנות כולן אע"פ שאין שם בית בנוי). That we are allowed to bring Korbanos even if there is no Bais Hamikdash. That is a Chiddush but it comes from the Gemara. The Gemara as a matter of fact says that Chaggai the Navi presented this Chiddush at the time that the Jews returned for the second Bais Hamikdash that Makravin, you can bring a Korban even without a Bais Hamikdash.

What the Rambam adds is that you can be Makriv without a Bais Hamikdash but you need to build a Mizbaiach. Without a Mizbaiach you can't be Makriv. The other Rishonim hold that you are Makriv on the Makom Hamizbaiach. You don't need a Bais Hamikdash means that you don't need anything at all. Not so the Shittas Harambam because he holds that you need a Mizbaiach. Therefore, we understand the consistent mentioning of the Mizbaiach independent of the Bais Hamikdash. (ועל היקלך). We thank HKB"H for the Mizbaiach. In Selichos, we say Asei L'man Yerushalaim Ir Kodshecha, Asei Lman Tzion Mishkan Kivodecha, Asei Lman Shimimos Heichalecha and then Asei Lman Harisos Mizbachecha. We don't talk about the destruction of the other Keilim of the Bais Hamikdash only the Mizbaiach.

In the Sefer Shiras Shmuel he explains this idea. That it is most unique that it is the Mizbaiach because the Mizbaiach in and of itself has a significant value. Then he adds an interesting Nekuda. In the Mussaf of Yom Tov we don't mention the Mizbaiach specifically. He suggests the following. He says that on Yom Tov we are missing the whole Aliya L'regel. The whole idea of having a Bais Hamikdash to be Oleh Regel to. Oleh Regel that is not the Mizbaiach itself, that is the entire Bais Hamikdash and since that is the entire Bais Hamikdash therefore, there is no reason to mention the Mizbaiach even though regarding the Korbanos it does make a difference having the Mizbaiach, but since we are Nis'abeil on the whole Aliya L'regel that is a different story. And so, that is my first Nekuda for the day. A special notice that we have regarding the Mizbaiach. Two Aveilos that we have no Bais Hamikdash and no Mizbaiach.

2 - Topic - The squaring of the Mizbaiach

Let me go to a Dvar Halacha. In the beginning of Perek 27:1 we mention the Mizbaiach and it says (תקמש אמות ארך ותקמש אמות רחב, רבוע יקנה המזבחה). I have taken notice of this last year that once it says 5 Amos one and 5 Amos the other way (רבוע יקנה) saying that it has to be square seems to be redundant, it seems to be repeating itself because 5 x 5 is a square.

I have mentioned to you in the past that in Tosafos in Maseches Zevachim 62b that it comes to teach us that Ravua is M'akeiv (והא דכתיב חמש) דאריך וקטין. והא דכתיב חמש (אמות אורך וחמש אמות רוחב למצוה והיא קרא לעכב ומיהו קשה דלעכב מהמזבחה נפקא). That squaring is M'akeiv even if the exact measurement may or may not be a Davar that is M'akeiv. This is what it says in Tosafos on Daf 62b.

What I would like to add to you is a Biyur Halacha in Hilchos Tzitzis of all places in Siman 10:9 that discusses the fact that for Tzitzis the corners of the

Begeg have to be square. If a corner is rounded then of course it does not count as a corner. The Biur Halacha there is M'supak how much of a break in the squaring of the Begeg constitutes a rounded corner. How square, how rounded.

The Mishna Brura is Mesupeik and says that it should be like the Mizbaiach where it says Ravua Yi'yeh. The Gemara in Chullin 18a (top of the page) says (מיתביי כמה פגימת המזבחה) how much can it be Pagum? Rav Shimon Ben Yochai says Ad Tefach (ר' שמעון בן יוחאי אומר טפח) and another Man D'omar says Ad K'zayis (ר"א בן יעקב אומר כזית). There is a certain amount that constitutes an imperfect corner. Just being rounded a little is not a problem. That is in the Mizbaiach it is not a problem and in the Begeg of Tzitzis it is not a Psul. The Mishna Brura says that maybe it should be like the Mizbaiach but he says that the Mizbaiach was so big and a Tefach is a Pgam, so in our Tzitzis which are much smaller it is not logical that the Shiur should be exactly a Tefach.

Rav Ahron Leib (Shteinman) says in the Ayeles Hashachar (page # 222 on 27:1) on the Parsha brings the Biyur Halacha and says that the Biyur Halacha should have said take a proportion for the Mizbaiach being a Tefach to our Bigdei Tzitzis and maybe that amount is the amount.

I mention this to you because many people take notice about a different Mitzvah which has to be squared and that is the Tefillin. The Tefillin Shel Rosh tend often to become imperfect. The pointy square gets worn away, gets touched and it is not perfect anymore. And so I say to you that we see from here that a small rounding of a corner doesn't count. How much? Ad Tefach. Well our whole Tefillin are not a Tefach wide. Certainly a small amount is not an amount that is a problem and therefore, this Ravua Yi'yeh in this week's Parsha teaches us something that is Halacha L'mayseh. The idea of the measurement of Ravua.

Two thoughts regarding the Mizbaiach, one the Mizbaiach Chodosh B'tzion Tachin and the other regarding the squaring of the Mizbaiach.

3 - Topic - What area in the Bais Hamikdash was covered?

Let me move on to a third topic for the Parsha. I would like to mention to you a Shittah Michudeshes of the Rambam. Sometimes people who give Drashos mention a Mechudashdika Shittah to raise eyebrows and people talk about it as if it is a normative Shittah. I tell you right away that this is a Mechudashdika Shittah but nevertheless listen and you will see a Shtikel Lomdus and maybe you will have the time to go into.

We all know when we read the Parsha that the Mishkan had the outdoor area which was the majority of the area of the Mishkan and the Ohel Moed the (indoor area) which was covered by 3 different coverings and that was the indoor area. Everything else was uncovered.

Similarly in the Bais Hamikdash, the Heichal, the Ulam, the building was covered and everything else was uncovered. Right? Not so simple!

The Rambam in Hilchos Bais Habechira 5:1 writes that the Har Habayis was 500 Amos by 500 Amos which is the gigantic area which is behind the Har Habayis. The Rambam says (הר הבית והוא הר המזרייה היה חמש מאות אמה) על חמש מאות אמה והיה מוקף חומה. וכיפין על גבי כיפין היו בנויות מתחתיו. מפני אהל (הטומאה) it was covered. If you think about it it must have rained sometime so it would make sense to be covered. Well if we know it is not it is not (covered). The Rambam says it was covered.

The Markeves Hamishnah asks that in the Mishkan we find that only the Heichel was covered not the outdoor area. The Markeves Hamishnah says

(אין זה קושיא) this is not a question because covering the Heichal or the Ohel Moed is an obligation, it is a Chiyuv. (מכסה ההיכל היה לעיבור עורות תחשים וגו') However, the outdoor area, the Azara is a Reshus to cover it and the Kavod of the Azara is that it should be covered as after all people come and therefore, the Markeves Hamishnah explains the Rambam that it was covered not out of an obligation but as a sign of respect of Kavod, that in a place that Yidden gathered to serve Hashem should be covered. Perhaps in the summertime when it was hot they had a retractable roof.

There are a few Kashas regarding this that I am calling a Mechudashdika Shittah. I am aware of 3 Kashas. 1) The Tiferes Yisrael in his Pirush on Maseches Middos Perek 2 in Boaz Aleph (the first of his long notes there). He brings the Rambam and he asks a Kasha that we find in Pesachim 13b that around the Azara there were bleachers (places where people sat) and Rashi says in both Pesachim 13 (גג האיציטבא. גג היה בנוי למעלה מפני הגשמים) and Sukkah 42b (seven lines from the bottom in Rashi) (רחבה של הר) ע"ג האיציטבא. הבית היתה מוקפת איציטבאות לישב שם ומסוככת למעלה מפני הגשמים. על גב האיציטבא גר' (במתני' דהיינו על גבי הספלים) that there was a roof was built above these bleachers because of the rain. It is not Mashma that everything else was covered. It seems only that bleacher area was covered?

Kasha # 2, in the back of the Mishnayos Yachin Uboaz there is a Pirush on the Tiferes Yisrael I believe it is called Tiferes Yaakov, and he asks a second Kasha. The Gemara says in Sukkah 51a (bottom line) (לא היה חצר בירושלים) (שאינה מאירה מאור בית השואבה) that there was no Chatzeir in Yerushalayim that didn't have light from the Menoros of the Simchas Bais Hashoeva. The question is if it was all covered so then how did that light spread to all of Yerushalayim?

Kasha # 3 - The Aruch Hashulchan Ha'asid 11:12 says that it can't be that it was covered. Why? It can't be that it was covered because the Mizbaiach that was heavy with smoke because it was burning wood and Korbanos? What is going on?

He says that the Rambam who writes that the Har Habayis was covered must be talking about the Har Habayis itself and not the Azara.

We have 3 Kashas, how can you say it was all covered, first of all the Gag Haitz'taba, second of all the light of the Simchas Bais Hashoeva and third of all the smoke of the Mizbaiach, which are all Mashma that it was not covered.

It is interesting that Rav Chaim Kanievsky in his Pirush on the Rambam on Hilchos Kodshim he writes that the Har Habayis was Mikura and someone wrote to him commenting bringing these 3 Rayas and he wrote that the Rayas are not proof.

And so we have something to think about the Azara, our image of the Azara. What is fascinating to me is that when we learned Maseches Tamid on 28a there is a Raivid's Pirush. The Raivid who is always the Bar Plugta of the Rambam, here it says that the Azara was covered except in the area of the Mizbaiach and the Makom Hash'chita which needed air where it was not covered. But the rest was covered.

So suddenly a Mechudashdika image of something that we didn't have until now and as I told you at the outset it is a Chiddush. I don't know if this is a so to speak normative Shittah but Torah Hi Ulilamda Ani Tzorech. It is a B'feirsh in the Rambam. Take a look and bring it to the Shabbos table. Read it. The Rambam in Hilchos Bais Habechira 5:1. You can read it as if you are pretending you never heard of it before. Just reading it to the people around the table B'derech Chiddush. A Geshmake thing to talk about. Parshas

Terumah the Binyan Hamishkan. May we speedily see the Binyan Bais Hamikdash Bimihaira B'yameinu Amen!

Rabbi Reisman - Parshas Terumah 5776

This week's Parsha of course deals with the building of the Mishkan and there are both technical Halachik issues in the Parsha and Mussar issues in the Parsha. I would like to start with a Halachik issue, something that comes from the Parsha and has a ramification in Din.

1. It says in the Parsha that when the ceiling which consisted of different embroidered material was assembled, (וְהָיָה הַמִּשְׁכָּן, אֶחָד) the assembling made the Mishkan all into one. We find this here in 26:6 by attaching the hooks that connected the Yerios, the roof became one.

In the Ayalas Hashachar (page # 220), Rav Shteinman wonders what this Posuk is telling us. (וְהָיָה הַמִּשְׁכָּן, אֶחָד). He makes the following comment. He says that maybe it is a Halachik statement that it becomes one by being connected. He wonders then, because the Poskim deal at great length with a Shaila whether the Parshios of Tefillin that are sown together become one. The Tefillin Shel Yad have to be one. Whether sown together they become one or not. Here (וְהָיָה הַמִּשְׁכָּן, אֶחָד) sounds like it does become one and somehow this is not brought as a source for that Din.

Rav Shteinman ends with the words Shechibar Kraism, the connecting with hooks certainly couldn't be considered one when it came to other Halachos, and therefore, he wonders why the Posuk (וְהָיָה הַמִּשְׁכָּן, אֶחָד). Ad Kan, these are the words of Rav Shteinman.

I discovered that this idea that Rav Shteinman introduces is actually a Teshuva in the Terumas Hadeshen Siman 296 which is one of the earliest of the Teshuva Seforim, and the way he explains this not only is it a Halachik point (וְהָיָה הַמִּשְׁכָּן, אֶחָד) but it is a Halacha that has to do with assembling the Mishkan.

Let me preface this with the following. If you read the Parsha you see that when the Yerios were assembled, at the center each half had a hook and the two hooks were connected with an S shaped hook which attached itself to both. If the S remained open it would be a rather loose connection. Of course it can stay together. Naturally if you took plyers and closed the S tightly then it would stay together well and even a wind would not shake it and make it fall apart. Yet we don't find anywhere in the Parsha that they were actually pressed together to stay close together.

The Terumas Hadeshen was asked in Hilchos Shabbos if someone has a vest made out of linen and he wants to attach to it sleeves which were made out of wool but they are not being sown together they are being connected Al Yedai K'nepel, through some type of a hook or button which connects it together. Is this Shatnez?

The Terumas Hadeshen answers that if they are connected through something that is loose and can easily fall apart, that is not considered connected and then there is no problem of Shatnez. However, if they are connected by something that stays together tightly then it is Shatnez.

For example, if you were to have a lining in your coat which is zipped together with the coat, since the zipper is a solid connection he says there is an Issur Shatnez. Naturally he is not talking about zippers he is talking about hooks. He writes the following words. He says even though we find by the Mishkan that they were connected through hooks so that would seem to say that that is enough of a connection despite the fact that it is loose. He says NO because it says (וְהָיָה הַמִּשְׁכָּן, אֶחָד). It says that there was a connection (וְהָיָה הַמִּשְׁכָּן, אֶחָד) it says in Posuk 11 and that indicates that the hooks

were not left open and that they were pressed together like with plyers and therefore, only a case where they are pressed together (הַמְשַׁבְּרִים, אֶתְּ) is it considered one, when they are loose they are not considered one. Hence this Din in Hilchos Shatnez.

So we learned a Halacha that in order to be Halachically considered one there needs to be some type of a tight connection. We also learned a new Teitch to the Posuk. When you teach a class (הַמְשַׁבְּרִים, אֶתְּ), it is not just telling you that the result is that they were one, but it is a command that they be connected in a way that they become Halachically one which means in a tight fitting way. It is a Beautiful Halachik thought in a way that a Posek Teitches up a Posuk in the Torah.

2. Let's move on to an Inyan of Machshava something to do with what the parts of the Mishkan represent. As you know, every part of the Mishkan represented one aspect of service of Hashem. We know the Shulchan represented the need for Parnasa

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Yeshivat Ateret Yerushalayim
From the teachings of the Rosh Yeshiva

Ha-Rav Shlomo Aviner Shlit" a

Ask Rav Aviner:

Ha-Rav answers hundreds of text message questions a day. Here's a sample:
Blessing on Miscarriage

Q: I had a miscarriage. Should I recite the blessing "Baruch Dayan Ha-Emet – Blessed be the True Judge"?

A: Yes. It is bad news. May Hashem bless you in your next pregnancy.

Person Who was Thought Dead

Q: If people said that someone had died but he was actually alive, what message is that for him?

A: Not good or bad. Baruch Hashem that he is alive.

"Our Community"

Q: When someone asks Ha-Rav a question about "our community", i.e. the Religious-Zionists community, Ha-Rav always answers "Our community is Am Yisrael". This is a beautiful idea, but other Rabbis do not feel the same way.

A: You need to ask forgiveness from all the Rabbis! They all feel this way! It is related that a devoted Satmar Chasid once said to the Satmar Rebbe, after a tragedy where many Jews were killed: "Baruch Hashem, none of them were our people". The Satmar Rebbe responded: "This is how a Jew who has been around me for so many years talks?! A Jew is a Jew, and it does not matter whether he is one of 'us' or not"! In the book "Beit Peshversk Volume 1, p. 94 note 1).

Blessing on Music

Q: Why isn't there a blessing for enjoying music?

A: We do not know the exact principles by which our Sages established the blessings over enjoyment. And some explain that it is because sound does not have concreteness (Rabbenu Bechaya in his book "Shulchan Arba", brought in Magen Avraham 216:1)

Rabbi Ovadiah of Bartinura

Q: When we learn Mishnah, should one refer to the commentator as Rabbenu Ovadiah, or it is permissible to call him Bartinura?

A: It is preferable to call him Rabbenu Ovadiah, but it is permissible to call him Bartinura, since it is not his name, but the Italian city from whence he came, and is a nickname for him.

Turning Off Light on Shabbat

Q: If I forgot to turn off a light before Shabbat, can I do so with my elbow?

A: Certainly not.

Zecher Le-Churban

Q: Is it true that after the liberation of Yerushalayim, one need not leave a Zecher Le-Churban (Remembrance of the Destruction, i.e. leaving part of one's home unfinished)?

A: Not true.

Peyot Behind One's Ears

Q: Is there any worth in growing Peyot which one places behind his ears and they are not seen?

A: Certainly. We do not fulfill Mitzvot in order to be seen, but rather to serve Hashem (See the book "Orchot Rabbenu" Volume 1, p. 236 that the Steipler and the Chazon Ish were very particular that one should not put his Peyot behind his ears, since it looks like he is embarrassed of them).

Corona

Q: While Davening Shemoneh Esrei in the blessing of Refaeinu for health, should one have in mind that the virus Corona should be eliminated?

A: It is permissible. There are obviously many other illnesses and many which are much more deadly.

<https://torah.org/learning/yomtov-purim-5757-vol2no29/>

Question: **My family likes to have the Purim seuda toward the end of the day, and then we eat well into the night. What are the halachic implications (if any)?**

Answer: According to the normal rules, we would think that this is not an optimal practice. Presumably, every moment and element of festivity of Purim adds to the mitzva (Rama, Orach Chayim 695). We do not find a halacha of tosefet (adding on to the day before and/or after Purim). Therefore, it all should be during the day.

However, the Terumat Hadeshen (I:110) cites an early source and a broad minhag to start the meal late in the day and go into the night. His requirement that a (significant) part of the meal is during the day makes the matter more one of preferences than of basic fulfillment of the mitzva. After all, if one has a meal in honor of Purim, then even if the part that was eaten during the day was not elaborate, he still fulfills the mitzva, especially if part of the festive food is eaten during the day.

The way the Terumat Hadeshen paints the minhag, it developed based on trading off the preferences of one mitzva vs. another. The morning and even part of the afternoon is full with Kri'at Hamegilla, mishloach manot, and matanot la'evyonim. The latter two are open-ended mitzvot which are strongly recommended to be done on a large scale (Shulchan Aruch, OC 695:4 regarding mishloach manot; Rambam, Megilla 2:17 and Mishna Berura 294:3 regarding matanot la'evyonim). One should also daven Mincha before the big and sometimes incapacitating meal (see Shulchan Aruch, OC 232:2). Thus, allowing the meal to start later enables one not to rush the other mitzvot. One may also add that in order to enable the inclusion of others (which is desirable, family or not), including those coming from a distance, one must give time for them to finish their mitzvot and make it.

The Terumat Hadeshen describes the minhag as having the main part of the meal in the evening, although, he also writes that he personally had his in the morning. The way the Rama (OC 695:2) sets out the minhag in the manner he considers acceptable, people should not start the meal too close to the end of the day; the main part of the meal should be during the day. It seems logical that he does not care how long one continues after nightfall but whether there was enough time to have the majority of what would have been a proper meal (including merriment and songs and words of inspiration).

Is the festivity into the next night worth anything religiously? There are three ways to explain how it can be. The Terumat Hadeshen seems to say that the two time periods of the meal form one unit, and thus the day-rooted meal was lavish, which is what is important. The Meshech Chochma (see Mikraei Kodesh (Frank) 53)) says that in the time of the Purim story, the celebrations

started in the day and continued into the night (as do the laws of korbanot – see Y'mei Hapurim, p. 157) so that the night is an appropriate time for festivities. The Levush (OC 695:2) says that both days of Purim (14 & 15 Adar) are days of festivity, so that the night is appropriate as the second day of Purim. According to the Levush, this minhag should logically not be as desirable in Yerushalayim, where the evening after the seuda is the 16th. That being said, the minhag, at least for Ashkenazim (see Mikraei Kodesh (Harari), 13:5), is to allow extending the meal into the night – even in Yerushalayim.

In theory, there could be a practical consequence of this minhag. The Rosh (see Tur, OC 695) says that Al Hanisim can be said only if Birkat HaMazon is recited during the day. He says the same thing regarding R'tzei at seuda shlishit (Shut 22:6). On the other hand, the Beit Yosef cites a Hagahot Maimoniot that Al Hanisim can be said at night if the meal started during the day, as we do in practice regarding seuda shlishit (Shulchan Aruch, OC 188:2). While the Shulchan Aruch elsewhere (OC 695:3) cites two opinions on the matter, his conclusion and that of the Rama is that Al Hanisim is to be recited in this case.

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Rabbi Eliakim Koenigsberg - Do Clothes Really Make the Man?
torahweb@torahweb.org

Thu, Mar 5, 9:28 PM (3 hours ago)

Rabbi Eliakim Koenigsberg

Do Clothes Really Make the Man?

The story of Megillah Esther is punctuated by references to clothing. At his lavish royal parties, Achashveirosh wears the special garments of the Kohan Gadol (Esther 1:4 and Megillah 12a). When Mordechai hears of Haman's decree, he rips his clothing and puts on sackcloth (Esther 4:1). Before Esther enters the king's chamber, she dresses in royal garments (5:1). Haman expresses his desire to be dressed in royal clothing (6:8). And finally, after Haman's plan is foiled, Mordechai leaves the king's presence wearing royal clothing (8:15). What is the message behind these multiple references to clothing? What's more, the custom on Purim is to dress up in costumes and masks. What is the idea behind this type of masquerade?

In Parshas Tetzaveh, the Torah instructs Moshe to make special clothing for the kohanim - l'chavod u'l'sifares, for glory and splendor (28:2). The bigdei kehunah are designed to give honor and respect. The question is whose honor are they meant to accentuate? The Ramban offers two interpretations. First he suggests that the bigdei kehunah give honor to the kohanim who wear them. Just like royal vestments give honor to a king, and cause his subjects to treat him with greater respect, so too, the bigdei kehunah make the kohanim look distinguished, so that those who see the kohanim wearing these garments will view them differently and they will treat them with greater respect.

The Gemara (Bava Kama 91b) says that R' Yochanan would call his clothing mechabdusa - things that honor me. Clothes may not make the man, but they certainly can help him make a more powerful impression. They can shape the way people view him. And this is one of the purposes of the bigdei kehunah - to bring honor to the kohanim.

But the Ramban adds another idea. He suggests that perhaps the phrase l'chavod u'l'sifares does not refer to the kohanim at all. The bigdei kehunah are not meant to bring honor and glory to the kohanim. But rather, they are designed to make the kohanim appreciate the importance of the avodah that they are performing, so that they will treat the avodah with proper respect and dignity.

This idea is echoed by the Sefer HaChinuch (#99) as well. The mitzvah of wearing bigdei kehunah is one of the places where the Sefer HaChinuch makes his famous statement that ha'adam nif'al l'fi p'oo'losav - a person is

affected and shaped by his actions. When a kohen wears bigdei kehunah, he feels differently about the avodah. He takes it more seriously and treats it with greater respect. The Sefer HaChinuch adds that the same should be true of someone who wears tefillin. He should feel elevated and more spiritually focused. He should feel inspired to live with a renewed sense of purpose, to take his mission in life more seriously. Clothes don't necessarily make the man. But they can make him more aware of his mission.

Sometimes clothing is misused. People dress in fancy expensive clothing to draw attention to themselves, to cause others to treat them with honor and respect they do not deserve. This is what happened at the time of Purim. Achashveirosh threw elaborate parties to demonstrate his power and prestige. He wore the bigdei kehunah to show off y'kar tiferes gedulaso - the honor and splendor of his majesty (1:4). The emperor was wearing beautiful clothing, but the clothes were not his own. He was covering himself in the superficial trappings of majesty, but (according to one opinion) he did not really deserve the honor of kingship (Megillah 11a).

Haman also had delusions of grandeur. He wanted to be dressed in royal garments, to be treated with the honor and respect worthy of a king. And Klal Yisrael at the time played along with this charade. They attended the party of Achashveirosh and they bowed to Haman. They were willing to pay homage to the majestic charlatans who were masquerading around in borrowed clothing and undeserved glory. They were taken by the glitz and glitter being displayed in Shushan, and they had lost their ability to strip away the superficial veneer of all that fake majesty, and to appreciate that Hakadosh Boruch Hu was the only one who truly deserved their respect and their attention.

Perhaps that is why when Mordechai hears of Haman's decree, he rips his clothing, not just as a sign of mourning and teshuva, but as a symbol of the lesson he wished to convey to Klal Yisrael. Mordechai wanted to teach them not to be taken by superficial impressions. Looks can be deceiving. Only by ignoring external appearances can we perceive the truth that is lying beneath the surface. Esther and her maidservants fasted for three days (4:16). They perfected themselves through introspection and tefillah, so that when Esther finally approached the king's chamber, she was not only dressed in royal garments, but she was infused with a spirit of ruach hakodesh (Megillah 14b). Her inner purity matched the splendor and majesty of her outer appearance.

Similarly, when Haman's decree is finally annulled, Mordechai emerges from the king's presence wearing royal vestments. This posuk is a turning point of the Megillah, and one that we read aloud, not only because it signals the complete reversal of fortune for Klal Yisrael (v'na'hafoch hu), but because it presents Mordechai as a model of true majesty, one whose inner humility, modesty and purity of spirit match the splendor of his regal attire. This is the image that Chazal wished to highlight at the end of the Megillah, to show the kind of people that are truly deserving of our respect.

On Purim, we masquerade in costume to demonstrate that we appreciate Mordechai's message. All too often people fail to realize that superficial appearances are just an illusion. Only by looking past the costume and penetrating to the inner nature of people and of situations, will we gain a more accurate perception of reality, and ensure that we stay focused on our spiritual mission in life.

More divrei Torah from Rabbi Koenigsberg

More divrei Torah on Parshas Tetzaveh

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ORTHODOX UNION INSPIRATION

Purim, the Holocaust and the State of Israel

Rabbi Moshe Taragin

March 2, 2020

The Purim miracle was a “milestone moment” in Jewish History as a nation, faced with almost certain annihilation, was rescued by Divine intervention. Unlike the Exodus from Egypt, the Purim experience unfolded without overt Divine involvement. It reminded us that G-d always manages history – sometimes in a manifest fashion while other times ‘behind the scenes.’ However, one cannot fully appreciate the impact of Purim without casting these events within a broader historical framework. According to the traditional timeline, Purim occurred around seventy years after the first phase of Jewish exile. This first stage, known as the exile of King Yechanaya, preceded the actual destruction of the Mikdash by approximately eighteen years. Purim occurs around seventy years after the first wave of exile in the shadow of the catastrophic destruction of the First Temple.

Everyone reading this article was born into a world without a Mikdash and without full Jewish sovereignty. By contrast, the generations who lived in that world of miracles, prophecy and supernaturalism, were traumatized by the destruction of the Temple.

According to Chazal the one-hundred-and-eighty-day party in Shushan was pivoted upon drinking from the holy keilim or jugs of the Mikdash. One can only imagine the sting for those who still remembered the Mikdash ceremonies with those same vessels. Perhaps this is why Chazal were so critical of those who participated in this wanton party; regardless of the kashrus level, a Jew has no place at a party which contaminates these holy Mikdash remnants. Purim unfolds at a dark and despairing period of Jewish history. The depressed plight of the Jews was also noticed by Haman—a man who had risen to become the king’s trusted adviser. How did he commit such a gargantuan mistake in plotting against the Jews? So many before him, from Paro to Nevuchadnezer, had tried and failed to defeat the people of G-d. How did this student of history commit such a foolish mistake?

Haman read the tea leaves: The Jews had indeed been chosen as G-d’s children but were discarded because of their continuous infidelity. The period of the First Temple was marred by years of shameful paganism and brutal murder. The Jews were no longer G-d’s children and they were now ripe for the picking. In many respects Haman was the first “Christian.” Obviously he wasn’t a religious Christian but he was the first to lodge the claim which Christianity would ultimately institutionalize and perpetuate—that G-d had discarded his rebellious former children while choosing another people.

In fact, Haman’s historical gamble is latent in the conspiratorial plan he delivers to Achashverosh. He refers to the Jewish people as a nation that is “mefuzar u’meforad bein ha’amim” dispersed randomly amongst the general population. This contemptuous phrase showcases not merely their geographical scattering, but also Haman’s opinion that they had been demoted to a “regular” nation status-diffused among the nations of the world.

No longer possessing the unique status as G-d’s children, they could now be vanquished.

The thousand-year period of prophecy and revelation had now ground to a halt and history was ready to “move on” from the Jews. Witnessing his lottery select the month of

Adar for his genocide, only reaffirmed Haman’s convictions. The great era of Jewish selection began in Nissan but it was now slowly expiring, coughing its last breaths at the conclusion of the calendar year in Adar.

The dramatic Purim turnaround revitalized the fallen Jewish spirit. It reminded the world but more importantly the Jewish nation—that the original selection of the Jews was immutable. Despite our disloyalty and religious lethargy, we remained “chosen” and were still protected, even in the fields of our enemies. Purim possesses a tone of Sinai because it reaffirmed the

fact of Sinai formed centuries earlier. The Jews are, and will always be, G-d’s people, chosen to represent Him in this world.

What occurred close to 2,500 years ago recurred seventy years ago. The historical rupture of the Holocaust dealt a potentially devastating blow to Jewish identity. How could our Father and Protector allow the systematic elimination of six-million Jews? Weren’t we promised safeguarding and Divine protection? Of course, many Jews emerged from this nightmare with their faith intact but much of our nation faced a haunting question—were we still chosen? Just as He did then, G-d reminded us that we were still his chosen people. He collected us from across the globe and returned us to our homeland. This miracle reminded us that we still possess our special status. It rejuvenated Jewish identity and pride across the globe. The phenomenal growth over the past seventy years in Jewish culture, community building, economic influence, political activism and, of course, in Torah study would have been seriously hampered without the restored confidence which the renewed state of Israel provided.

Beyond national rejuvenation, there was a second historical function to the Purim miracle. Purim unfolds as the Jews had already returned to Jerusalem and had launched the construction of the second Mikdash. However, the project was stalled in the face of stiff and hostile opposition from locals in Israel opposed to Jewish expansionism. According to the Sefat Emmet, the Purim miracle was a pre-redemptive event to provide “thrust” for the ultimate redemption. Without the national energy provided by the Purim miracle the final return to Israel and construction of the second Mikdash would have been significantly delayed. Purim provided historical thrust for the final stages of Jewish redemption. Will the founding of the State of Israel function in our era in the same manner? Obviously, we aren’t “fully” redeemed as we still lack so much in our beloved State. Will 1948 be recorded in history as the modern-day Purim? Will this serve as the pre-redemptive event which provides the thrust to achieve ultimate redemption? We certainly hope so and pray for this to be so. Purim samei’ach!

The words of this author reflect his/her own opinions and do not necessarily represent the official position of the Orthodox Union.

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Extended Purim Seuda

Rabbi Daniel Mann

Adar II 7 5779

Bemare Habazak - Rabbis Questions

The Laws of Purim

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Question: My family likes to have the Purim seuda toward the end of the day, and then we eat well into the night. What are the halachic implications (if any)?

Answer: According to the normal rules, we would think that this is not an optimal practice. Presumably, every moment and element of festivity of Purim adds to the mitzva (Rama, Orach Chayim 695). We do not find a halacha of tosefet (adding on to the day before and/or after Purim).

Therefore, it all should be during the day.

However, the Terumat Hadeshen (I:110) cites an early source and a broad minhag to start the meal late in the day and go into the night. His requirement that a (significant) part of the meal is during the day makes the matter more one of preferences than of basic fulfillment of the mitzva. After all, if one has a meal in honor of Purim, then even if the part that was eaten during the day was not elaborate, he still fulfills the mitzva, especially if part of the festive food is eaten during the day.

The way the Terumat Hadeshen paints the minhag, it developed based on trading off the preferences of one mitzva vs. another. The morning and even part of the afternoon is full with Kri’at Hamegilla, mishloach manot, and matanot la’evyonim. The latter two are open-ended mitzvot which are strongly recommended to be done on a large scale (Shulchan Aruch, OC

695:4 regarding mishloach manot; Rambam, Megilla 2:17 and Mishna Berura 294:3 regarding matanot la'evyonim). One should also daven Mincha before the big and sometimes incapacitating meal (see Shulchan Aruch, OC 232:2). Thus, allowing the meal to start later enables one not to rush the other mitzvot. One may also add that in order to enable the inclusion of others (which is desirable, family or not), including those coming from a distance, one must give time for them to finish their mitzvot and make it. The Terumat Hadeshen describes the minhag as having the main part of the meal in the evening, although, he also writes that he personally had his in the morning. The way the Rama (OC 695:2) sets out the minhag in the manner he considers acceptable, people should not start the meal too close to the end of the day; the main part of the meal should be during the day. It seems logical that he does not care how long one continues after nightfall but whether there was enough time to have the majority of what would have been a proper meal (including merriment and songs and words of inspiration).

Is the festivity into the next night worth anything religiously? There are three ways to explain how it can be. The Terumat Hadeshen seems to say that the two time periods of the meal form one unit, and thus the day-rooted meal was lavish, which is what is important. The Meshech Chochma (see Mikraei Kodesh (Frank) 53)) says that in the time of the Purim story, the celebrations started in the day and continued into the night (as do the laws of korbanot – see Y'mei Hapurim, p. 157) so that the night is an appropriate time for festivities. The Levush (OC 695:2) says that both days of Purim (14 & 15 Adar) are days of festivity, so that the night is appropriate as the second day of Purim. According to the Levush, this minhag should logically not be as desirable in Yerushalayim, where the evening after the seuda is the 16th. That being said, the minhag, at least for Ashkenazim (see Mikraei Kodesh (Harari), 13:5), is to allow extending the meal into the night – even in Yerushalayim.

In theory, there could be a practical consequence of this minhag. The Rosh (see Tur, OC 695) says that Al Hanisim can be said only if Birkat HaMazon is recited during the day. He says the same thing regarding R'tzei at seuda shlishit (Shut 22:6). On the other hand, the Beit Yosef cites a Hagahot Maimoniot that Al Hanisim can be said at night if the meal started during the day, as we do in practice regarding seuda shlishit (Shulchan Aruch, OC 188:2). While the Shulchan Aruch elsewhere (OC 695:3) cites two opinions on the matter, his conclusion and that of the Rama is that Al Hanisim is to be recited in this case.

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Purim: Remember to Forget Excerpted from Rabbi Norman Lamm's Festivals of Faith
REMEMBER TO FORGET*

Memory and forgetfulness are subjects for study by psychologists, neurologists, and cyberneticians. It is for them to learn and explain the “how” of these processes, the mechanisms, the dynamics.

But these themes are also the substance of spiritual life. Many commandments of the Torah refer to remembering and forgetting. We are commanded to remember, amongst other things: the Sabbath; the day we left the Land of Egypt; what the Lord did to Miriam—and, thus, the teaching that no one is infallible; how we angered the Lord in the desert—and, therefore, to be aware of our own penchant for ingratitude.

Similarly, there are commandments concerning forgetfulness. Most prominent is the commandment of shikhhah—that if one has harvested his field and forgotten a corner, he should not return to it but must leave that forgotten corner for the poor (Deut. 25:19). Even more paradoxical is a commandment to forget (although it is not worded explicitly in that manner). We must forget grudges, insults, hurt. Lo tikkom ve-lo tittor—you shall not

take revenge, you shall not bear a grudge (Lev. 19:18). Forgetfulness is even considered a blessing.

Our Rabbis teach us: gezerah al ha-met sheyishtakkah min ha-lev, “it is ordained that the dead be forgotten from the heart” (Bereshit Rabbah 84:19). R. Bahya ben Asher pointed out that this is a great blessing, for if man were always to remember the dead, he soon would be laden with such grief that he could not survive emotionally or spiritually (commentary to Gen. 37:35). But most often, and most usually, forgetfulness is regarded as an evil, as a sin. Thus, the Rabbis taught, Ha-shokheah davar ehad mi-mishnato ma'aleh alav ha-katuv ke-illu mithayyev be-nafsho, “If one forgets a single item from his studies, Scripture considers it as if he were guilty with his life” (Avot 3:10).

And, of course, the source of all these commandments is the one which gives the Shabbat before Purim its special distinction and its very name: Shabbat Zakhor. Zakhor et asher asah lekha Amalek . . . lo tishkah (Deut. 25:17–19)—remember what Amalek, that barbaric and savage tribe, did to you . . . you shall not forget.

But this commandment not to forget is problematic. After all, everyone forgets. Forgetting is natural, it is part of both our psychological and our physiological selves; it is not a volitional or deliberate act. How, then, can the Torah consider it a sin if we forget? Permit me to recommend to you an answer suggested by R. Yitzhak Meir, the Gerer Rebbe, known to posterity by the name of his great halakhic work, Hiddushei ha-Rim. Forgetfulness, he says, often depends upon man. For we are not speaking here of simple recollection of facts, but the kind of forgetfulness that implies the emptying out of the mind, the catharsis of the heart of its most basic spiritual principles, of the very props of its identity. And this kind of shikhhah is contingent upon ga'avah; it is a forgetfulness which has its roots in man's arrogance.

When a man's mind is preoccupied with himself, he has little place for what is really important—and he forgets it. Hence we read (Deut. 8:14): Ve-ram le-vavekha ve-shakhahta et Hashem Elokekha ha-motzi'akha me-Eretz Mitzrayim mi-beit avadim, “And thy heart shall be lifted up, and thou wilt forget the Lord thy God who taketh thee out of the Land of Egypt, out of the house of slaves.”

Similarly, we are commanded to remember and not to forget Amalek. Now, the numerical value of the Hebrew word Amalek is 240—the very same numerical value as the word ram, the heart being lifted, raised, exalted, supercilious! When man is filled with conceit, he falters and forgets. Too much ego results in too little memory. An absent mind is the result of a swelled head. A high demeanor results in a low recall. If ram, you will forget Amalek. It is the arithmetic of mind and character.

Indeed, this is a human, if not a specifically Jewish, weakness. Rav Kook has taught us in effect that the root of all evils is that we forget who we are, our higher selves. We turn cynical and act as if man is only an amalgam of base drives, of ego-satisfactions, of sexual and material grasping. We forget that, in addition, man is capable of noble action, of sublime sentiment, of self-sacrifice. When we forget that, we are in desperate trouble. (See Orot ha-Kodesh III:97.)

Most Jews who assimilate today, so unlike those of the early and middle parts of this century, do not do so primarily because of self-hatred, but because of a massive act of ethnic forgetfulness. And such national absent-mindedness, such forgetting of our higher identity, is often the result of ve-ram levavekha.

Our memory is weakened by excessive affluence and too much self-confidence. We American Jews act as if our liberties and successes are self-evidently our right. We act as if our good fortune is deserved. And so ve-ram levavekha leads to ve-shakhahta. And what do we most often forget? Amalek!

I read recently that a Swedish gentile woman, who has several times been proposed for the Nobel Peace Prize because of the hundreds of Jews she saved during the Nazi period, said in an interview that only once in her life

did she entertain hatred for a fleeting moment. It occurred during a visit she paid to Yad Vashem, the Holocaust museum, in Jerusalem. She overheard an American Jew say to the guide: "I don't understand why they didn't fight? Why weren't they real men?" She was seized with anger, and said to him: "You look fat and prosperous! Have you ever been hungry a day in your life? Do you have any idea what it is like to be starved almost to insanity, surrounded by powerful enemies, aware that no one in the world cares for you—and you have the unmitigated nerve to ask that question?" I confess that in reading the interview, I shared her hatred—but only for a fleeting moment. One cannot hate fools. One can only have contempt for them.

Certainly, we are subject to that weakness of forgetting time and again. Only a year ago Israelis—and Jews throughout the world—were afflicted by overconfidence, and the Yom Kippur War was the result. I should hope that we Jews are bright enough to have learned from this experience. Most important, one of the things we must never dare to forget is the contemporary Amalek, the Holocaust. The news that the younger generation of Germans does not want to be reminded of it, that they feel they did not participate in it, comes as no surprise to me. But Jews must never fall into the trap of *ve-ram levavekha* and so forget Amalek. Remember and do not forget! The Holocaust must constantly be part of our education, commemoration, and motivation for further study and spiritual development. Conversely, too, if we remember Amalek, that will lead to a realistic assessment of ourselves, and we shall be able to avoid the pitfall of a "lifted heart."

The United States and all the Western world are today in the doldrums. We are all of us in a pessimistic mood about the economy, something which affects each and every one of us. If the Lord helps, and we all escape economic disaster—if it will be, as we say in Yiddish, *afgekumen mit a shrek*, "escaped with a scare"—then perhaps we will have learned to rid ourselves of the cultural and psychological and moral signs of decadence in our culture, all these corruptions the result of *ve-ram levavekha*, overconfidence inspired by affluence.

So the Hiddushei ha-Rim has given us an unforgettable Devar Torah about forgetfulness and arrogance.

It is a lesson worthy of our deep thought and meditation. Remember it, do not forget.

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<https://oukosher.org/halacha-yomis/>

Halacha Yomis

I ordered a food package on Amazon two days before Purim with guaranteed delivery to my friend on Purim day. Do I fulfill the mitzvah of Mishloach Manos with such an arrangement?

This is a matter of dispute among the poskim. Some hold that by doing so he does fulfill his obligation of Mishloach Manos (Be'er Heitev to OC 695:7, citing Yad Aharon; Da'as Torah in the name of Mahari Assad, and Rav Elyashiv, cited in Yevakshu Mipihu, Purim 1:31). However Aruch HaShulchan (695:17) held that one does not fulfill Mishloach Manos with this arrangement. The Ben Ish Chai (Teshuvos Torah Lishmah 188) explains the reasoning behind this dispute as follows: In the previous Halacha Yomis we learned that there is a dispute as to why Mishloach Manos are given. Is it to engender good will and camaraderie between people (Manos Halevi), or is it to ensure that poor people have sufficient food for their Purim Seudah (Terumas HaDeshen)? If Mishloach Manos are to foster good will – one must send the food on Purim itself because sending the food is part of the mitzvah. Those who hold that one is *yetzei*, take the position that the purpose of Mishloach Manos is for the recipient to have sufficient food for the seudah. Hence, as long as the food is received on Purim – even if it was sent prior to Purim – the sender has fulfilled his obligation of Mishloach Manos, as the recipient will now have sufficient food for his seudah.

<https://www.biu.ac.il/JH/Parasha/eng/purim/stern.html>

Bar-Ilan University The Faculty of Jewish Studies Daf Parashat Hashavua

Laws and Customs of Purim

A. Shabbat Parashat Zachor (Parshat Vayikra)

The Shabbath before Purim is called Shabbat Zachor. On this Shabbath two Torah scrolls are taken out of the Ark. Seven men are called up to the first Torah scroll, from which the weekly portion is read; then the Maftir is called and Parashat Zachor is read from the second:

Remember what Amalek did to you on your journey when you were leaving Egypt: how, undeterred by fear of God, he came upon you on the march when you were tired and weary, and struck down all those who were stragglers behind. And it will be when God has given you respite from all your enemies all around, in the land which the Lord, your God, has given to you as an inheritance to possess it, you shall erase the name of Amalek from under Heaven, do not forget (Deuteronomy 25: 17-19).

Why do we read Parashat Zachor on the Sabbath prior to Purim?

a. To link the elimination of Amalek to the elimination of Haman, who was a descendant of Amalek (Rashi, Megillah 29a).

b. To remember (*zachor*) the deeds of Amalek before the observance of the commandments of Purim, as it is written: "And these days are commemorated (*Nizkarim*) and observed" (Esther 9:28), in order that their remembrance precede their observance (Yerushalmi, Megillah, chap. 3, halacha 4)

Kavannah (Intent): Since the reading of Parashat Zachor at its proper time is a positive commandment from the Torah, the one who reads it from the Torah must have intent to fulfill the commandment on behalf of the entire congregation. The congregation must have the intent to fulfill the commandment of remembrance upon hearing the reader as if they were reading it themselves.

A minor (i.e., one below the age of Bar-mitzvah, who is not yet obligated by the commandments) may not be called up to the Maftir of Parashat Zachor, nor can he be the reader of Zachor responsible for fulfilling the commandment on behalf of those who listen. The reason is that since he himself is not obligated by the commandments - he cannot fulfill the mitzvah on behalf of others.

The obligation of women: Halachic authorities differ in their opinions whether women are obligated to hear Parashat Zachor or not. There are those who maintain that they are exempt since the commandment of Zachor is directed only to those who were commanded to destroy the descendants of Amalek in war, the Biblical period. Since women were not commanded to wage war, they are exempt from the commandment of verbal remembrance as well. However, there are Halachic authorities who maintain that women are also bound by law to hear the reading of Zachor, because in an essential war (*Milchemet Mitzvah*) even "a bridegroom from his chamber and a bride from her canopy" were conscripted to the war effort.

One cannot say that women are exempt because of the rule that "a positive commandment having a defined time" is not obligatory for women, since the Torah provided no specific time for the commandment of the elimination of Amalek or for the oral remembrance to do so. Therefore this is not a time-defined positive commandment. Today it is customary for women to come to the synagogue on Sabbath to hear the reading of Parashat Zachor, (however, nowadays this commandment has no practical meaning, since legally it is not possible to identify the descendants of Amalek any more).

Blessing: One does not pronounce a blessing on this commandment of remembering Amalek, since one does not make a blessing on destruction (even of the most evil of the peoples of the world), just as the Midrash tells us regarding the Exodus from Egypt, that the Almighty said to the angels: "The creations of My hands drown in the sea - and you sing ?!" (Megillah 10a). B. The Fast (Ta'anit) of Esther The Fast of Esther takes place on the 13th day of Adar, the day before Purim.

This fastday is named for Esther because she began her activity with a fast, saying to Mordechai: "Go and assemble all the Jews who are in Shushan and fast on my behalf, and do not eat or drink for three days, night and day, and I and my maidens will likewise fast." (Esther 4:16).

Those fastdays occurred during Passover, according to the midrash: "And Mordechai passed (Hebrew: *vay'avor*, which can literally be translated: transgressed") - that he transgressed the first day of Passover by fasting" (Megillah 15a).

Commemorating those fasts, it was the custom of the sages of Eretz Yisrael to fast for three days. However, since the time of crisis passed, they forbade fasting on Passover and established those fastdays for all generations after Purim. "It was the custom of our Rabbis in the west (Eretz Yisrael) to observe the fastdays of Mordechai and Esther on separate (not continuous) days, after Purim, on Monday, Thursday and Monday..." (Masechet Sofrim, chap. 21, halachah 1).

The determination that the time of the Fast of Esther should be on the 13th of Adar is first found among the Gaonim in Babylonia and later in the writings of Rashi, Maimonides and the Tosafists. These authorities emphasize that the three days of the Fast of Mordechai and Esther were in Nissan, and the present fastday is no more than a commemoration of the event. Thus for example, Maimonides indicates in his Laws of Fasts, chap. 5, halacha 4: "And the thirteenth of Adar [is] a commemoration of the fastdays observed in the days of Haman". The Fast of Esther in place of the Festival

of Nikanor The thirteenth of Adar is also one of the festivals mentioned in Megillat Ta'anit: "On the thirteenth day in it (the month of Adar) is the day of Nikanor." When Megillat Ta'anit was annulled, after the destruction of the Temple, all those festivals were eliminated and the 13th of Adar, the Day of Nikanor, not only ceased to be a festival but became a fastday - the Fast of Esther, on which we commemorate the fasts that Esther kept. [Today we do not keep three days of fasting for one does not decree something upon the community which would be difficult to keep. However there are those who fast as described above for three days - Monday, Thursday and Monday - after Purim in remembrance of the Fast of Esther which lasted for three days]. We fast on the 13th of Adar, but if Purim falls on a Sunday (as it does this year) we move the fast up to Thursday, the 11th of Adar, in order to do honor to the Shabbath, for if we fast on Friday it would be difficult to make the proper preparations for the Shabbath or to taste the foods being prepared for Shabbath.

The Time of the Fast: The fast begins at dawn and not at the beginning of the previous night. It extends until the appearance of the stars. The Magen Avraham mentions a custom observed by some who fast on the Fast of Esther not only from dawn on that day but from the night before - commemorating that which is written of the Fast of Esther - "night and day" (Esther 4:16).

This fast is not included in the list of four fasts decreed by the prophets and is merely a custom. Therefore it is observed more leniently than the others. Pregnant women or nursing mothers and weak people do not fast. The laws of the Fast of Esther are identical to the laws of other communal fasts.

The Half Shekel: It is customary on the 13th of Adar, before the Minchah (afternoon) prayer, to donate three silver coins to charity in remembrance of the commandment to give a Half (Machatzit) Shekel which was customary in ancient times. It is well known that in the month of Purim an annual collection of contributions was held in the Jewish communities all over the world, to finance the activity in the Temple (Bet Hamikdash). Each person had to contribute one half shekel to this fund and the money was turned over to the temple treasury. Since the destruction of the Temple, this custom has survived as a remembrance of that collection; today, the money donated is directed toward communal needs: charitable organizations, synagogues, and the wages of those who serve the spiritual needs of the community. The giving of three coins is based on the passages in Exodus 30:12 in which the Children of Israel are told to donate the half shekel in order to make repentance for their sins. In these passages the word donation (terumah) occurs three times.

Oriental Jews customarily donate to charity one coin having the value of 10 grams of pure silver which was weight of the half shekel as it appears in the Torah. There are those who are careful to donate a half shekel for each member of the family including small children. (In actual fact, it is the custom to have these silver coins - silver dollars, or in Israel, special coins minted for the purpose - present in the synagogue. Each donor lifts the coins and re-deposits them together with his donation. In this way, he has "given" the mahatzit ha-shekel.)

C. Purim Purim falls on the 14th of Adar. In the halakha, this Purim is called Purim Deprazim (i.e., Purim of places not surrounded by a wall), based on the verse "Therefore the Jews of the villages who dwell in unwall towns observe the fourteenth day of the month of Adar as a day of feasting and holiday" (Esther 9:19).

Cities that were enclosed by a wall during the time of Joshua Bin Nun (even though they are not walled today) celebrate Purim on the 15th of Adar, called Shushan Purim, because the miracle occurred in the city of Shushan one day later than in all the other cities (Esther 9:18): "And the Jews who were in Shushan gathered on the thirteenth day of the month...and on the fifteenth day they rested".

The Four Special Commandments of Purim

- 1) The Reading of the Megillah (Scroll) of Esther The reading of the Megillah is the primary commandment of the day. It is read on the night of Purim (between nightfall and dawn) and in the morning (from sunrise till sunset). The Megillah is read from a parchment scroll handwritten by a scribe. The Megillah must be unrolled and then folded in a manner similar to a letter, as it says: "to confirm this letter (iggeret) of Purim" (Esther 9:29). One must take care not to miss hearing even one letter of the reading of the Megillah. When pronouncing the blessings of the reading of the Megillah the reader and the listeners must stand but during the reading itself the congregation may be seated. The reader himself stands out of respect for the congregation.

Blessing on the Megillah:
The reader recites three blessings before the reading:
Blessed are You, Lord our God, King of the Universe Who has sanctified us with his commandments and commanded us to read the Megillah.
Blessed are You, Lord our God, King of the Universe Who created miracles for our forefathers in those days in this time.
Blessed are You, Lord our God, King of the Universe Who has sustained us and preserved us and enabled us to reach this moment.
A Megillah in an artistic silver case, Hungary, 17th century.

These three blessings are recited both at night and by day. When reciting the third blessing in the morning, one should have in mind all the other commandments of the day, such as gifts to the poor, gifts of food (mishloach manot), and the Purim Feast. However, it is the custom of the Sephardic communities not to recite the third blessing in the morning.

At the conclusion of the Megillah reading, the reader pronounces another blessing (only when the Megillah is read publicly but not when he reads it to himself).

Blessed are You, Lord our God, King of the Universe Who argues our cause, and carries out our justice, and takes our revenge, and repays all our enemies, and gives us repayment from our opponents, Blessed are You, Lord, Who gives His people Israel repayment from all their opponents, the God who is a Saviour.

A Purim noisemaker made of silver inscribed "Cursed be Haman who wished to destroy me", Vienna, 1826.

The Megillah includes four passages of redemption (Geulah):

1. "There was in Shushan the capital a Jewish man named Mordechai"(2:5)
2. "And Mordechai went out from the presence of the king in royal apparel" (8:15)
3. "The Jews had light and gladness and joy and honor..." (8:16)
4. "For Mordechai the Jew was viceroy to King Achashverosh..."(10:3)

It is customary that when the reader reaches these four passages he pauses and the entire congregation reads these four passages aloud and the reader then repeats them. It is also customary to read the names of Haman's ten sons aloud, saying the words "five hundred men" before them until the word "ten" afterwards in one breath.

When the reader reaches the words "On that night the king could not sleep" (ch.6) he raises his voice because precisely there, the story takes a turn for the better and the salvation is in sight.

The reading of the Megillah at its proper time and from a proper scroll is a positive commandment, a decree of the Prophets, and all must observe it - men and women - despite its being a time-determined commandment from which women are generally exempt. This is because women were also involved in the miracle of Purim (Megillah 48).

Since the Sages said that even the study of Torah is superceded by the reading of the Megillah, certainly all the other commandments of the Torah are put off in favor of reading the Megillah. An exception to this rule is the case of a deceased person who has no relatives to deal with his burial (Met Mitzvah). In such cases the commandment to bury the deceased precedes the reading of the Megillah.

The Megillah should rightly be read in the presence of a Minyan (10 adults) for "the glory of the King is in the multitude of the people" (Proverbs 14:28). Where there is no minyan an individual can read it for himself and pronounce the appropriate blessings (he does not say the blessing after it). One who has already fulfilled his obligation may read the Megillah for others, but in such a case it is preferable for one of the congregation to recite the blessings.

The Reader and the Listener : The reader must have intent to fulfill the commandment on behalf of those who hear him and they must intend to fulfill their obligation and must listen to his reading carefully.

A woman who cannot attend the synagogue may have someone else read the Megillah for her at home. However, if no one can read for her, she should read it herself from a proper scroll and recite the blessings, saying "To hear" the reading of the Megillah instead of "to read the megillah." Women who listen to the reading of the Megillah by a man who has already read for himself and is now reading for them should also say "To hear the reading of the Megillah" since some views maintain that a woman is obligated to hear the Megillah being read, but not to read it. A woman cannot read for a man and enable him to fulfill his obligation but she can do so for other women.

- 2) Sending Gifts of Food - Mishloach Manot Each person must send two portions of different foods to at least one friend, as it is written "... and sending portions (plural, minimum plural is two) each to his friend (singular)" (Esther 9:22). One who cannot afford to send such gifts to his friend should exchange with him, each sending his meal to the other (Maimonides, Hilchot Megillah, chap. 2, halacha 15). These gifts should be sent during the day and not at night - this is understood from what the Megillah says: "Days of feasting and gladness and sending portions..." etc. A woman should send portions to another woman and not depend on her husband to do the mitzvah for her. Giving money, clothing or jewelry does not fulfill this commandment - only giving edible items.
- 3) Gifts to the Poor - Matanot La-Evyonim One must give at least two gifts to two poor people (i.e., one to each) as it is written: "and gifts (plural, minimum plural is two) to poor people (also plural)" (Esther 9:22). Even a poor person who is dependent on charity for his livelihood must give gifts to the poor. Our Sages said: "One should not be too exacting about Purim donations", meaning that on Purim we do not investigate whether the recipient is truly poor; anyone who extends his hand is given a donation. It is better to donate more to the poor than to have an elaborate Purim feast or to send expensive gifts of food to friends.
- 4) The Purim Feast and Purim Rejoicing The days of Purim (14 and 15 Adar) are called "days of feasting and gladness",

therefore we are commanded to have a great celebratory meal on Purim. This Purim meal should be held by day; if held on the previous night one does not fulfill the obligation. It is customary to hold it in the afternoon after the Minchah (afternoon) prayer is recited. In the blessing on the food after the meal (Birkat Hamazon) we recite the prayer Al Hanissim (For the Miracles) even if the feast extends past nightfall because we follow the time when the meal began - during the day. When the 14th of Adar occurs on a Friday the feast is held earlier, before noon, enabling us to eat the Shabbat meal that night with a hearty appetite. Since wine was such a crucial part of the Purim miracle, wine is drunk liberally at the Purim feast. Excessive drinking is actually an obligation on Purim, to the point where one cannot distinguish between "Cursed be Haman" and "Blessed be Mordechai" (Talmud). Some authorities say that is preferable not to get drunk but rather to drink somewhat more than usual - the amount would therefore differ for each individual- and then grow drowsy and fall asleep. He who sleeps would be unable to distinguish between the two phrases, thereby fulfilling that obligation. Whatever the quantity of wine which is drunk the important thing is to have the intention of fulfilling a commandment "for the sake of Heaven (L'shem Shamayim)" and not to drink for the sake of drinking.

D. Prayers and Torah Reading on Purim a. The Al Hanissim (For the Miracles) Prayer

In the Shmoneh Esreh (18 Benedictions) prayer - in the evening, morning, and afternoon - we say "Al Hanissim" in the blessing of "Hodayah" (thanks). It is added before the words "Ve'al Kulam" (and for all these). If one forgets to say it in its proper sequence, and then remembers it, as long as he has not already pronounced the name of God at the end of the blessing of thanksgiving he should go back and say it. After that point in the prayer he should not return to it but rather say it before the concluding paragraph "Elokai netzor leshoni" (My God, guard my tongue) in the form of a request: "The Merciful One will do miracles and wonders for us as He did for our forefathers in those days at this time, in the days of Mordechai and Esther...".

In the Grace after Meals (Birkat Hamazon) "Al Hanissim" should be recited as part of "Birkat Ha'aretz" (The blessing of the land) before the words "Ve'al hakol". Having forgotten to say it there, if he has already pronounced the name of God he should not return to it. However before the words "Harachaman Hu yezakeinu (The Merciful One grant us merit)" he should say: "The Merciful One will do miracles and wonders ...".

b. Yaaleh V'yavo: This prayer is not recited on Purim since the holiday is not mentioned in the Torah.

c. Hallel (Praise): Hallel is also not recited on Purim, even though it is one of the most characteristic expressions of joy in holiday prayers. Several reasons are given for this:

1. Since the time when the People of Israel entered the Land of Israel we do not recite Hallel for miracles which occurred abroad.
2. The Redemption from Egypt was a complete redemption since we became free men. The salvation of Purim was not complete because, though their lives were saved, the Jews of Persia remained as slaves to Achashverosh and the Children of Israel remained in exile.
3. The reading of the Megillah is itself the expression of praise (Hallel) on the day of Purim.

d. Tahanun: In the morning prayer (Shacharit) we do not say "Tachanun" or "Lamnatzeach".

e. Torah Reading: In the morning prayer three men are called up to the Torah and the verses of Exodus 17:8-16 (Vayavo Amalek) are read. After returning the Torah Scroll to the Ark the Megillah is read. The Tfillin (Phylacteries) are not removed until the end of all the prayers.

E. Other Topics 1) Doubts as to the Status of a Walled City The ancient cities of Israel - Safed, Tiberias, Lod, Jaffa and Beersheba - may have been walled cities in the time of Joshua, therefore it is the custom in those cities to read the Megillah on the 14th and 15th days of Adar. However the blessings on the Megillah reading, the special reading of the Torah, and the "Al Hanissim" prayer are recited in those cities only on the 14th of Adar. The mitzvot of gifts of food, gifts for the poor and the Purim feast can be performed on both days. 2) A Threefold Purim In a year when the 15th of Adar falls on Shabbat the order of the observance of the Purim commandments is changed in the walled cities (which for all practical purposes means "Jerusalem"). They observe a "Threefold Purim" in which the commandments are divided over three days in the following manner:

1. On Friday (14th of Adar) the Megillah is read and gifts are given to the poor. The reading of the Megillah is advanced since our Sages prohibited reading the Megillah on Shabbat, in order to refrain from carrying the scroll four cubits in a public thoroughfare (a violation of the Sabbath) to take the scroll to someone who knows how to read it properly. The reading is not delayed until Sunday since it says ve'lo ya'avor (and it shall not pass), which our Sages understood to mean: "You are forbidden to let the time of reading pass but you are permitted to advance it before its time" (i.e., to the 14th). The Gifts to the Poor are advanced too, so that the recipient can benefit from it as early as possible.

2. On Shabbat (15th of Adar) which is Shushan Purim itself, we take two Torah scrolls from the Ark. From the first the weekly portion is read and from the second the portion of "Vayavo Amalek" (Ex.17:8-16). On Shabbat we also recite the "Al Hanissim" prayer in the Shmoneh Esreh and Birkat Hamazon.

3. On Sunday (16th of Adar) we eat the Purim feast and send gifts of food. The Purim feast is not held on Shabbat because we do not combine two different types of celebration, Shabbat and Purim. The gifts of food cannot be delivered on Shabbat because of the prohibition against carrying in a public thoroughfare. Since the term Ve'lo Ya'avor does not refer to these commandments, they may be put off until Sunday so that the difference between Purim in open cities and Purim in walled cities remains recognizable as it is every year, (the "open" cities perform the entire Purim on Friday, 14 Adar, only). c) Purim in a Leap Year A leap year in the Jewish calendar is one in which a thirteenth month is added to the usual twelve, in order to align the Jewish lunar year which has 354 days with the generally accepted year of 365 days. This is done in order to guarantee that Passover will always occur in the Spring, as the Torah says: "Guard the month of Spring". The Leap Year occurs seven times in every cycle of nineteen years, (in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years). This year, 5757 [1996-97] is a leap year.

In these years the month of Adar which comes just before Nissan, the month of Passover, is doubled. The two months are then called Adar Aleph (or, Rishon = first) and Adar Bet (or, Sheni = second). All the commandments and customs normally observed in the month of Adar are observed in a Leap Year in Adar Sheni. These include Purim, memorial days, Bar Mitzvah, etc.

Purim Katan (Minor Purim): the 14th of Adar Aleph in a leap year is called Purim Katan - to differentiate it from the "real" Purim which is in Adar Bet. Some measure of celebration is observed on this day, as well. Eulogies and fasting are prohibited, Tachanun and Lamnatzeach are not recited in the daily prayers, but the mitzvot of Purim are not celebrated then.

Why do we put Purim off till Adar Sheni rather than celebrating it earlier in Adar Rishon? Two reasons are given in tradition: 1. According to tradition the year of Haman's decree was a Leap Year and salvation appeared in Adar Sheni. 2. In order to bring two incidents of Redemption closer to one another - the Redemption of Esther (Purim) and the Redemption from Egypt (Passover). 4) Traveling from City to City During Purim 1. Anyone who goes before the 14th of Adar from a place where Purim is celebrated on the 14th to one where it is celebrated on the 15th, or vice versa, intending to remain at his destination during the days of Purim, should celebrate Purim and observe all its commandments as is the custom of the place at which he arrived. 2. A resident of an open city, where Purim is observed on the 14th, who reaches Jerusalem on the night of the 15th (before dawn) should celebrate Purim on the 15th. However, he should not recite the blessing on reading the Megillah. A Jerusalemite who was in an open city on the 14th and celebrated Purim there and later returned to Jerusalem on the night of the 15th must observe all the commandments of Purim on the 15th. This is also true of a student who studies outside Jerusalem but returns for Purim to his parents' home.

3. A traveler crossing the desert or aboard a ship at sea or in an airplane should celebrate Purim on the 14th.

4. One whose travel began after the start of the night of the 14th of Adar, and whose intention was to return to his home before dawn on the 14th but who was forced to delay his return against his will, and someone who had originally intended to remain at his destination and changed his mind and returned home, or was forced to remain against his will - about all such cases there are disputes among the Poskim (Halachic authorities). The details are many and complicated and there are even certain cases in which the Purim commandments cannot be observed on either day and are lost entirely. One should consult with a Rabbi as to each individual case. 5) Purim Customs Many diverse customs are observed in the various Jewish communities on Purim a. The Drinking of wine It is customary to drink a lot of wine on Purim and even to become slightly drunk. The reason given for this is that wine was the source of the turn of events in the Purim story. The feast of Vashti and her drunkenness led to the crowning of Esther as queen and the drinking party to which Esther invited Achashverosh caused the downfall of Haman and the appointment of Mordechai. b. Costumes and Masquerading The custom of masquerading on Purim originates in the Middle Ages. It is hinted at by the words of the Megillah: "but the reverse was true" (9:1).

The Poskim deal at length with the question of whether men may wear women's clothes and vice versa. The Rama in the Shulchan Aruch writes: "And that they customarily wear masks on Purim and a man wears a woman's dress and a woman the clothes of a man - there is no reason to prohibit it since they only intend to be joyful" (Orach Chaim 696:7).

Rabbi Yoel Sirkis (i.e., The Bach, who was a Rabbi in Cracow some 50 years after the Rama) doubts the propriety of this custom, but wrote: "Let the Jew be, for it is better

that they sin unintentionally and not sin intentionally... but every God fearing person should warn his household and anyone else who will listen to his voice that they should not transgress the prohibited negative commandment on Purim (The Bach on Tur Yoreh De'ah 182).

Rabbi Shlomo Ephraim Lontshitz (one of the great rabbis of Prague at the time of the Rama) spoke out against the custom of cross-dressing in his book *Olelot Ephraim* (Article 309), seeing that on Purim "they change their nature by putting masks on their faces till they become someone else and no one knows them since they all have costumes and they become women since a man wears women's clothes and all the women put a mask on their faces so that those who see them do not recognize or know them or understand who's who ... should this be the nature of a day of festivity and favor before God? And what source have they for these improper customs?"

In our own time Rabbi Aharon Zakkai, the head of the Ohr Yom Tov Yeshiva, in his book *Habayit Hayehudi* (In the section "Holidays", p. 159, Halacha 27) spoke out against this custom, writing: "It is forbidden for boys to wear women's clothes and also for girls to wear men's clothes even to celebrate Purim since the celebration of Purim does not permit the transgression of things prohibited by the Torah. Adults are commanded to watch over the youngsters and should not dress even a little boy in girls' clothes or vice versa" (see Mishnah Brurah, 696, 5).

c. Special Delicacies For the festive meal of Purim as well as for the other meals of the holiday, special dishes which somehow hint at the miracle of Purim, are customary.

1. "Haman Taschen" (Oznei Haman = Haman's Ears): In the Ashkenazi communities these triangular baked pockets filled with poppy seed or other sweet fillings are ever-present. The custom originates in Eastern Europe, Ashkenaz (Germany) and Italy. They have become the most well known and widespread Purim delicacy in all communities the world over.

2. "Kreplach": chopped meat covered with dough, also triangular in shape. The name has received a popular etymology: "Kreplach are eaten only on days on which there is both hitting and eating: Yom Kippur eve - the custom of Kaparat, Hoshanna Rabba - the beating of the willow branches, Purim - the (symbolical) beating of Haman".

3. Purim Challa: A special, large challah is baked for the Purim feast, decorated with raisins.

4. Seeds and Legumes: There is a custom to eat seeds and legumes in memory of Queen Esther, who, according to tradition, did not eat any non-Kosher food in the palace of Achashverosh, eating only seeds and legumes (see Daniel 1:1). Moreover: legumes are a customary food for mourners and we must not make our happiness complete as long as the Temple in Jerusalem has not been built.

5. Many Fish Dishes are eaten on Purim because Pisces (Fish) is the sign of the month of Adar.

6. There are some who eat Turkey (Tarnegol Hodu) on Purim commemorating King Achashverosh who ruled from India (Hodu) to Ethiopia (Kush). The Purim Rabbi: It is customary in many yeshivot to appoint one of the sharpwitted students as "Purim Rabbi". He takes his place at the head of the table and expounds a Talmudic lecture in a humorous fashion, imitating the Heads of the Yeshiva as he does so. This satire must be done in moderation, taking care not to embarrass anyone and to do no dishonor to the Torah. The Prohibition of Work: Both men and women should refrain from working on Purim so that the celebration will be complete. (This refers to work done specifically for the purpose of earning money. It is permitted to perform any kind of work in order to fulfill a commandment or for Purim-related needs and activities). Our Sages of Blessed Memory said: "Whoever does work on Purim will never see blessing (profit) from it". It is, however, permitted for those living in open cities to work on the 15th of Adar and for inhabitants of walled cities to work on the 14th.

f. Mourning 1) Prohibition of eulogizing and fasting: The 14th and 15th of Adar are days of feasting and gladness, therefore eulogizing and fasting are forbidden to everyone, everywhere. In both open and walled cities it is forbidden to fast and to recite a eulogy for the deceased. In leap year this prohibition applies to the 14th and 15th days of the first Adar as well as the second Adar.

2) A mourner during the Shivah (first week) period should not show signs of mourning in public on the two days of Purim, the 14th and 15th of Adar whether in an open or a walled city. He should not sit on the floor or remove his shoes - but rather do only those aspects of mourning done in privacy, as on Shabbat. Despite the prohibition of mourning on Purim the day itself counts as one of the seven (shivah).

3) The Reading of the Megillah: If the mourner is able to assemble a Minyan (10 adult males) in his home for prayers and the reading of the Megillah, he should do so. However if this is not possible or if he does not have a proper Megillah, or if he has one and does not know how to read it properly, he is permitted to go to the Synagogue to hear the reading of the Megillah, at night and in the day.

4) Gifts to the Poor and Sending portions of food: A mourner, even during the Shivah period, must observe the commandments of gifts to the poor and sending portions of food to a friend, but he should not exaggerate but rather send only what is necessary for

the fulfillment of the commandment. In any case he should not send things which cause joy. One does not send portions of food to a mourner on Purim during the entire year of mourning. If there are only two Jews in a town and one is in mourning they may send portions to each other in order to observe the commandment.

g. Purim Sheni - A Second Purim The term Purim Sheni is applied to local days of celebration and feasting which were observed to commemorate miracles which occurred to a particular Jewish community or family which was saved from some decree or imprisonment similar to what occurred in the time of Mordechai and Esther. On several such local "Purim" days celebrations are held and a special "Megillah", composed for the occasion, is read. It tells of the events which brought about the establishment of the local holiday. Sometimes a special version of the "Al Hanissim" (For the Miracles) prayer is recited in the prayers of Purim Sheni. In some communities the days before "Purim Sheni" is a fastday on which special prayers of supplication and repentance are recited as they are on the Fast of Esther.

A list of "Purim Sheni" dates in Diaspora communities can be found in: a. Jewish Encyclopedia, Vol. X, pp. 280-283; b. Encyclopedia Judaica (1971), Vol. XII, pp. 1395-1400.

h. The Difference Between Chanukah and Purim On Purim we place emphasis on the many material aspects of the celebration: the Purim feast is itself a commandment, we send portions of food, and there is even an obligation to drink to excess. All these relate to man's physical, bodily enjoyment. In contrast, on the days of Chanukah our Sages of Blessed Memory emphasized the spiritual side of man and therefore the main commandment is "to thank, to praise and to glorify"; on each of the eight days we recite the "Hallel" (Prayer of Praise) and there is no obligatory festive meal or the sending of portions of food to friends.

Wherein does the difference lie? It appears that the source of the difference is in the nature of the threat on the two different occasions in history. Haman aspired to destroy, kill, and eliminate the entire Jewish people - physical destruction. Antiochus, on the other hand, desired the cultural assimilation of the People of Israel. To commemorate the different goals of the adversaries of Israel in each case, the different natures of the holidays were established. On Purim when the goal was physical destruction we are commanded to celebrate, in ways related to our physical, corporeal natures - eating and drinking even to excess. On Chanukah, however, the aim of Antiochus was to bring the People of Israel to deny the Almighty and his Torah, therefore we praise and glorify God in prayer, and emphasize our faith in Him.

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Going Dry, Going To Grape Juice: Prohibition, Wine, and Hilchos Kiddush By Rabbi Shlomo Zuckier

We are all used to people using grape juice to make kiddush. But it's actually not so clear that grape juice qualifies as the "wine" necessary for kiddush al ha'kos. The story of how grape juice became acceptable for kiddush is fascinating and intersects with Prohibition, which is marking its centennial anniversary this year.

The story starts in the Gemara (Bava Basra 97a), which asserts that for wine to be acceptable for kiddush, it must also be acceptable for wine libations in the Beis Hamikdash. In this context, the Gemara discusses yayin mi'gitto - wine straight out of the press, before it has time to ferment, i.e., grape juice - and rules that it is valid for kiddush. The Shulchan Aruch (Orach Chayim 272:2) records this ruling as halacha.

However, modern-day grape juice - the one we know and love - is not only unfermented; it is pasteurized (mevushal) and includes additives such as sulfites that don't allow it to ferment into wine. The Rambam (Shabbat 29:14) rules that yayin mevushal is not acceptable for kiddush.

The Shulchan Aruch (Orach Chayim 272:8) cites both the Rambam's opinion and a more permissive one, ruling like the latter opinion. However, the Magen Avraham (1635-1682) maintains (Orach Chayim 272:3) that using old wine is preferable and the general practice was to try to be stringent in accordance with this position.

Moving from halacha to American history: The Eighteenth Amendment and the associated Volstead Act - both passed 100 years ago in 1919 - prohibited the consumption of alcoholic beverages. This legislation allowed for certain exceptions, including religious usage. The primary activity Congress had in mind presumably was the distribution of wine at Catholic mass. But kiddush seemed to be covered as well. Some unexpected developments, however, then took place. Religious ministers - rabbis and priests - were allocated a certain number of barrels of wine to disburse to their congregations. As one might guess, such an arrangement led to abuse. Multiple cases occurred of both rabbis illegally disbursing alcohol for non-religious purposes and

pseudo-rabbis somehow receiving permission to distribute wine. In some cases, non-Jews joined synagogues to reap the alcoholic benefits of Judaism under Prohibition! This state of affairs led to great embarrassment for Jewish communities that simply wished to drink wine for legitimate religious reasons. A great deal of pressure was thus exerted upon American rabbis to find a way out of having to rely on this exception to the Volstead Act. And so the halachic question of using grape juice for kiddush was revived.

Reform and Conservative rabbis were inclined to embrace grape juice. Rabbi Stephen Wise, for one, thought it ill-advised for Jews to continue to drink wine and thus be seen as less moral than other Americans: "No fundamental rights of life and liberty are endangered by Prohibition," he wrote, "and the Jewish attitude must become one of active opposition to alcohol. Always a moral pioneer, the Jew must not in this case be a moral laggard. Not to prohibit the use of liquor is to sanction it."

In 1922, Rabbi Louis Ginzberg of the Jewish Theological Seminary wrote that even the Magen Avraham would approve of using grape juice for kiddush considering the chillul Hashem of being associated with criminals abusing the ritual exception to Prohibition. Orthodox rabbis, however, generally took a different approach. For example, Rabbi Herbert Goldstein, president of the Union of Orthodox Jewish Congregations (the OU), wrote that abuse of the ritual use exception does not mean observant Jews should stop following the position of the Magen Avraham.

Addressing the potential for abuse, Rabbi Moshe Zevulun Margulies, an OU founder after whom the Ramaz school is named, successfully lobbied government officials to designate the OU as the only legitimate Orthodox Jewish purveyor of wine.

In 1926 Rabbi Isaac Simha Hurewitz of Hartford, Conn., included a response to Rabbi Ginzberg's justification for using grape juice in his sefer on Hilchos Shabbos. The response featured polemical attacks on Rabbi Ginzberg as well as incredulity that the Magen Avraham's position could be set aside so easily. Rabbi Hurewitz argued that grape juice is not even valid bedi'eved since it does not ferment the way the Talmudic yayin mi'gitto does.

Prohibition ended in 1933, but not the prevalence of using grape juice for kiddush. Interestingly, even the most Orthodox of poskim ended up permitting grape juice for kiddush. The Chazon Ish was said to use grape juice instead of wine for several decades, and the posek Rav Menashe Klein (in Mishneh Halachos X:67) argues that one need not follow the Magen Avraham's position; if one prefers grape juice, one can use grape juice.

While some authorities still maintain that one should not use grape juice for kiddush, clearly it no longer is the mainstream position.

Using grape juice for the Arba Kosos, meanwhile, raises a separate set of halachic hurdles, as some poskim assert that the Arba Kosos demonstrates freedom and should gladden the drinker, which grape juice arguably fails to do. Poskim continue to debate the matter.