

דברי תורה

פורים

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פרשת תצוה

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חייב 7b Megilah איניש לבסומי עד דלא ידע

"A man is required to drink on Purim, until he does not know the difference between cursing Haman and blessing Mordechai." The Rambam in Hilchos Purim 2:15 says that the Mitzvah is specifically to drink יין, wine. What is special about wine, that it is a Mitzvah to drink it on Purim? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

– "לאחר שעשה העץ" 9:4 – אסתר רבה

After Haman prepared the gallows on which he wanted to hang Mordechai, he went to look for Mordechai. He found him in the Bais Medrash, with children sitting before him with sackcloths on their loins, studying the Torah, and they were crying and weeping. Haman counted the children and found that there were 22,000 children there. Haman cast iron chains on them and appointed guards over them, and said, "Tomorrow I will kill these children first, and afterwards I will kill Mordechai." The mothers of the children brought them bread and water, and said to them, "Our sons, eat and drink before you die tomorrow, lest you die of starvation." They immediately put their hands on their holy books and swore, "By the life of our teacher Mordechai! We will neither eat nor drink; rather we shall die while still fasting!" They all wailed loudly until their cries to Hashem to save Klal Yisroel rose up to Shomayim, and Hakodosh Boruch Hu heard the sound of their weeping during the second hour of the night. At that moment of mercy, Hakodosh Boruch Hu arose from the Kisai Hadin, the Throne of Judgment, and sat on the Kisai Harachamim, the Throne of Mercy, and said, "What is this loud noise that I hear that sounds like the crying of kids and lambs?" Moshe Rabbeinu stood up before Hakodosh Boruch Hu and said, "Ribbono Shel Olam, they are neither kids nor lambs, but they are the young members of Your nation, who have been immersed in a fast today for three days and three nights, and tomorrow, Haman the enemy intends to slaughter them as if they were kids and lambs." At that moment Hakodosh Boruch Hu took the letters containing the decree against them, which had been sealed with a seal of clay, and tore them up. That night, Hakodosh Boruch Hu made Achashveirosh to be in בהלה, a state of confusion, and restlessness, and ultimately Klal Yisroel were saved.

– Esther Rababh 9:3 – יפה ענף

"ושנים עשרים אלף תינוקות" – Mordechai had 22,000 children Talmidim, K'neged the twenty two letters of the Aleph Bais.

Haman sought to be Mevatel Mordechai and his precious Talmidim from studying the Torah Hakdosha.

– Esther Rabbah 9:3 – עץ יוסף

"ושנים עשרים אלף תינוקות" – Mordechai had 22,000 children Talmidim K'neged the Malachim, that came along with Hakodosh Boruch Hu when He went to Har Sinai to give the Torah to Klal Yisroel, as it says in Tehillim 68:18 "רכב אלקים רבותם אלפי שנאן ד" – "בם סיני בקדש". He hoped that the Torah learning of these 22,000 children would therefore serve to protect Klal Yisroel from harm. Mordechai gathered 22,000 Tinokos Shel Bais Rabbon, young children, for they were free of sin.

חייב איניש Purim – יצב אברהם

Megilah 7b – "לבסומי עד דלא ידע" – A man is required to drink on Purim, until he does not know the difference between cursing Haman and blessing Mordechai. Why is there a Mitzvah to drink wine on Purim? The Gemara in Eiruvim 65a says, "כנס יין, ויצא סוד" – when wine enters the body, a secret emerges. Drinking wine reveals the true inner-self of a person, which is good. (If someone acts in a manner unbefitting of a Yid due to drinking wine – then he should not be drinking, for it is only for those who the wine brings out the good). Megilah 12a – Why were Klal Yisroel deserving of annihilation? They bowed down to the Avodah Zara that Nevuchadnetzar had made; all bowed down to his Avodah Zarah except for Chananya, Misha'el, and Azaryah. If it is true that they all bowed to Avodah Zara, then why did they deserve to be saved? They did not really worship the Avodah Zara, but they pretended to do so only for appearance – they acted as if they were carrying out the king's command to bow before the Avodah Zarah, but in their hearts they had no intention of serving the Avodah Zarah. So too, Hakodosh Boruch Hu did not destroy them, but He acted angry with them, in appearance. He pretended that He had a desire to destroy them, and the decree against them was made, but ultimately the decree was annulled. It was in their Zechus that Hakodosh Boruch Hu annulled the decree for He looked at what was inside them, we therefore drink wine to bring forth the goodness that truly is within us. Chazal tell us that on Purim Klal Yisroel rededicated themselves, and re-accepted upon themselves the Torah with desire, something that they did not do when Hakodosh Boruch Hu placed a mountain over their heads and told them that if they did not accept the Torah, they would be buried there. We therefore drink wine to show that even when we accepted the Torah in a state of being forced, in our hearts, we always had a desire to accept the Torah.

הפיל פור הוא Esther 3:7 – קרן ישועה

"The lot was cast, that was the Goral, in front of Haman." Klal Yisroel were saved from Haman in the Zechus of Torah. Mordechai gathered together Klal Yisroel into the Batei Medroshe and learned Torah with them, for it is a Mesorah from our fathers, "אין הידים" – when Klal Yisroel learn Torah, Eisav has no power over them. The letters before, "המן" are "למד" – meaning לימוד – alluding to that Limud Hatorah is what can subjugate Haman, and protect Klal Yisroel. Haman's idea of killing Klal Yisroel and having Mordechai hanged turned against him, and he was hanged and the enemies of Klal Yisroel were killed. "הפיל פור הוא הגורל" – Exactly what Haman sought to do to Klal Yisroel, the lot was turned and it fell on him. What was the cause of this turnaround? "לפני המן" – For Klal Yisroel utilized the letters "before the letters of the name of המן" – "למד" – that Klal Yisroel were saved in the Zechus of Torah. אסתר with the Kolel and the five letters of the מרדכי is equal to 677, which is the same Gematria as the words, "הפיל פור הוא הגורל." This is a Remez that it was the Zechus of Mordechai and Esther that protected Klal Yisroel from the evil decree of Haman, and turned the decree around causing the Goral to fall on Haman, and saving Klal Yisroel.

ויקראו Esther 8:9 – ר' משה דוד וואלי

ספרי המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Why did Mordechai and Esther wait until the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, which were sent out in the month of Nisan? The Posuk says, "בעת ההיא" – they specifically waited to that special month, the month of Sivan, which is the Chodesh of Rachamim, the month Klal Yisroel were Zoche to receive the Torah Hakdosha. The month of Nisan is Chesed and the month of Iyar is Din. The Midah which is greater than both of them is the Midah of Rachamim – which is the month of Sivan.

ויקראו ספרי Esther 8:9 – רלב"ג

המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the month of Sivan to send out letters rescinding the decree against Klal Yisroel, because she felt it was important to wait until Achashveirosh's anger subsided. Only then did she make her request to rescind the decree, for she felt that if he was angry there was less of a chance that he would agree.

כי תשא את ראש 30:12 – בן איש חי

בני ישראל לפקדיהם ונתנו איש כפר נפשו לד' בפקד אתם ולא יהיה בהם נגף בפקד אתם – It is known that Klal Yisroel are called, "גפן" as the Gemara in Chulin 92a says on the Posuk in Tehillim 80:9 "גפן ממזרים תסיע" –

"You (Hakodosh Boruch Hu) caused a grapevine (Klal Yisroel) to journey out of Mitzrayim." The difference between the words, "נגף", a plague and "גפן" are that in the word, "גפן" the letter פ' is closed, and the 'נ' is open, while in the word "נגף" the 'נ' is closed and the 'ף' is open. The letter 'נ' alludes to the hand of the giver of Tzedakah and the one receiving the Tzedakah. The hand has five fingers which are K'neged the five אורות, lights, and each one really consists of all five. That means each hand represents 25. The hand of the giver and the hand of the receiver – 2 hands, equals 50 – נ'. The proper way to give Tzedakah is to have it that the hand of the giver should be open, and giving, and the hand of the receiver should be open, receiving the Tzedakah. Thus, it is proper for the 'נ' to be the 'נ' open – representing that their hands are open. Conversely, the 'פ' which represents the פה the mouth, should be closed. The giver should not open his mouth to sing his praises for what he has done, and the mouth of the receiver should not need to be open to beg for money, for the hand of the giver is open and there is no need to plead his case. The elevated and proper form of giving Tzedakah is "גפן" – with closed mouths and open hands, thus Klal Yisroel are called "גפן" for they give in the proper way. However, when Tzedakah is not given properly, and the mouths are open and the hands are closed, that creates the word, "נגף" which causes a plague. "ונתנו איש כופר" – If one gives Tzedakah properly, without seeking anything in return for it, "ולא יהיה בהם נגף" – then there will not be the letters, "נגף" – there will not be a plague, but it will be Klal Yisroel in the proper form of גפן.

גפן" 80:9 Tehillim 1:95 – כוזרי
 "You (Hakodosh Boruch Hu) caused a grapevine (Klal Yisroel) to journey out of Mitzrayim." The Pesukim in Tehillim vividly portray how Klal Yisroel were very carefully nurtured by Hakodosh Boruch Hu, until they blossomed into a great thriving nation.

80:9 Tehillim - ר' שמשון רפאל הירש
 "גפן ממצרים תסיע" – "You (Hakodosh Boruch Hu) caused a grapevine (Klal Yisroel) to journey out of Mitzrayim." The Torah often compared Klal Yisroel to a vine. Like the vine, it is the noblest of all when it produces the fruit that is expected of it. However, without its fruit, it is the lowest of all, as its vines do not have much use. Klal Yisroel have much to bring forth, and when they do, they are the noblest of all. Chas V'sholom when they do not... There is another similarity, and that is that the vines fruit is the most crushed and abused of them all. But – this very crushing improves it to the point that the one who has crushed it is

ultimately overpowered by its strength. Klal Yisroel are and have always been the most crushed and abused nation, but it is the crushing which brings Klal Yisroel closer to Hashem, which allows them to ultimately overpower all of their oppressors.

כי "Shemos 30:12 – אך פרי תבואה
תשא את ראש בני ישראל לפקדיהם ונתנו איש כפר
 The Gemara in Bava Basra 10b says - Rebbe Avahu says: Moshe said to Hakodosh Boruch Hu, "With what is the strength of Klal Yisroel exalted?" Hakodosh Boruch Hu answered, "When you raise their heads – כי תשא." And Rebbe Avahu says: They asked Shlomo Hamelech, the son of Dovid Hamelech – how far does the power of Tzedakah extend? Shlomo Hamelech answered, "Go out and see what my father Dovid explained: He has distributed freely, he has given to the poor, his righteousness endured forever, his horn shall be exalted with honor (Tehillim 112:9)." It is known regarding the Avos Hakdoshim that each one had a different Midah. Avrohom Avinu grasped onto the Midah of Chesed, and he inherited the right side. Yitzchok grasped onto the Midah of Gevurah, and he inherited the left side. Yaakov Avinu grasped both the Midah of Chesed and Gevurah – this is the Midah of Emes, truth, for there are times that it is proper to deal with Chesed, and at times proper deal with Gevurah – Din. In the Midah of Chesed, Yishmael also grabbed hold of it, but to an extreme, and sins through the Midah. In the Midah of Gevurah, Eisav also grabbed hold of it, but to an extreme and sins through that Midah. However, the Midah of Yaakov Avinu, part Chesed and part Gevurah, no other nation has a grasp of it. It is through Yaakov Avinu that Klal Yisroel can be elevated all the way to the ראש, the top. The Torah commands us to give a Machatzis Hashekel, specifically a half, to teach us that each of these two Middos we must only have half of it. Meaning, that there are times we are to utilize the Midah of Chesed and at times we must utilize the Midah of Gevurah. These two Middos are not utilized to completeness, and by doing part of each at the proper times, one can come to the Midah of Rachamim. This is the Midah of Yaakov Avinu, the optimal Midah, and by doing this Klal Yisroel will elevate themselves in Ruchniyos. That which the Posuk says, "כי – תשא – את ראש" – how can one elevate himself – he can do so by being the ראש – utilizing the Midah of Yaakov Avinu. The Mitzvah of Tzedakah is one that unifies the Midah of Chesed and Gevurah – the wealthy person with the poor person. The other nations of the world do not have this grasp of the Midah of Yaakov Avinu; part

Chesed and part Gevurah, and thus they do not really have a connection to the Mitzvah of Tzedakah – a Mitzvah which has both. Shlomo Hamelech was explaining that the Mitzvah of Tzedakah is what shows Klal Yisroel's greatness, and it elevates Klal Yisroel to the head – כי תשא את ראש by giving Tzedakah. Dovid Hamelech spread out Tzedakah to the poor, and that righteousness will endure forever, as it is only for Klal Yisroel.

Now we can understand what is so special about wine. Wine is made by crushing grapes. The more it gets crushed, the more comes out of it. Klal Yisroel are compared to גפן. It is the most Choshuv of all drinks, and it brings out what is within the person. The Gemara in Eiruvim 65a says, "נכנס יין, יצא סוד" – when wine enters the body, a secret emerges. Drinking wine reveals the true inner-self of a person, which is good. The Mitzvah of drinking wine is to reveal the true depth of a person. We know that within the heart of every Yid, he wants to do the Rotzon Hashem, and he has a tremendous desire for the Torah Hakdosha. There are different levels as to how deep down those sentiments are. Those who act in an improper manner – act in a way not in accordance with a Ben Melech, then he has stuffed up his heart so that the wine does not bring forth what is hidden deep within him, but is bringing out the silliness of this world - and in that case not only is it not a Mitzvah to drink, but it is prohibited. However, for those who drink and it can be seen on their faces the love they have for the Torah Hakdosha, those are the people that the wine brings forth those sentiments.

Purim was when Klal Yisroel were being "crushed" by their enemies. They needed to dig deep down and reconnect to the Torah Hakdosha. Mordechai rallied together the children – the ones whose hearts are still pure and not stuffed up, and toiled in Torah with them. Haman saw this and was enraged, for he recognized that it was pure Torah, and that could bring his downfall. Thus, he planned to kill them first. B"H, Hakodosh Boruch Hu foiled his plan, and Klal Yisroel were saved. We must look at the Torah study of the children and seek to replicate it. We must seek to make ourselves Torah true Yidin. We are people who give Tzedakah for we believe and know that Hakodosh Boruch Hu is in charge of all, and it is all His. We study the Torah, and through it, connect ourselves to Hakodosh Boruch Hu. May we be Zoche to utilize the holy day of Purim in learning the Torah Hakdosha, and bringing out what is truly within us, the great love for the Torah Hakdosha.



ויקראו ספרי" Esther 8:9 המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו

"And the King's secretaries were summoned at that time, on the twenty-third day of the third month, that is the month of Sivan." The Megilah is telling us that letters were sent out on the twenty-third of Sivan rescinding the decree to annihilate Klal Yisroel, and replacing it with a decree in Klal Yisroel's favor. The Megilah tells us that the original decree to annihilate Klal Yisroel was sent on the thirteenth of Nisan, seventy days before the letters annulling the decree went out. Haman was killed three days after his decree, on the sixteenth of Nisan. Why did Mordechai and Esther wait such an extended period of time to have their letter be sent out? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

ויקראו ספרי המלך" Esther 8:9 – גר"א
בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – "And the King's secretaries were summoned at that time, on the twenty-third day of the third month, that is the month of Sivan." Haman sent out his letter to eradicate the Jews on the thirteenth of Nisan (Esther 3:12). Haman was hanged on the sixteenth of Nisan. The Megilah tells us here that the letters that Mordechai sent out, reversing the decree, and enacting a decree in favor of Klal Yisroel, were sent out on the twenty-third day of Sivan, which was seventy days after Haman's letter. Why did Mordechai wait so long to send out the letter? Had Mordechai sent out his letter sooner, people would have thought that perhaps the second letter was a forgery, and that it should be ignored. Therefore, Mordechai waited until the messengers delivering to all of the land the first letter, the letter of Haman, returned, and Mordechai sent those same messengers with this new decree. Being that it was the same messengers, all would realize that both decrees came from the same source, and thus the second decree annulled the first decree, and the new decree was to be followed.

ויקראו ספרי המלך" Esther 8:9 – גר"א
בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – There were seventy days in between the two letters being sent out so that Klal Yisroel would do Teshuva for seventy days, one day K'neged each of the seventy years they were in Golus, one day per year. (We see the concept of one day a year regarding the Meraglim, who spied out the Land for forty years, and gave an evil

report, and therefore Klal Yisroel needed to wander in the Midbar for forty years).

ויקראו ספרי" Esther 8:9 – מהר"ל
המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, for that was seventy days from when the decree against Klal Yisroel was sent out, on the thirteenth of Nisan. Amalek is the head of the seventy nations, the nations that are against Klal Yisroel, as the Posuk in Bamidbar 24:20 says, "ראשית גוים עמלק." Therefore, from the day that the descendant of Amalek, Haman, sent out a decree to annihilate Klal Yisroel, until the day that the letter went out that Klal Yisroel should destroy Amalek, was seventy days. When Hakodosh Boruch Hu saved Klal Yisroel here, it was as if He took them out from all seventy nations. Each day that Klal Yisroel waited for the letter to go out which rescinded the decree of their extinction, Klal Yisroel were in Tza'ar – one day for each of the seventy nations, as if each nation placed Klal Yisroel in Tza'ar – for a total of seventy days. Once the second letter was sent, that was Klal Yisroel being saved from all seventy nations.

ויקראו" Esther 8:9 – מדרש לקח טוב
ספרי המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, for she wanted Klal Yisroel to have the Zechus Hatorah. The Torah was given on the sixth of Sivan, and טוב – good – which is the Gematria of seventeen – days later was the twenty third of Sivan. It was then that Klal Yisroel completely embraced and accepted the Torah willingly, and then Esther went in to make her request, knowing that it would be fulfilled in the Zechus Hatorah.

ויקראו ספרי" Esther 8:9 – אהבת דוד
המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, because while the decree of Klal Yisroel being killed was really annulled, the decree of their Chas V'sholom losing the Torah was not yet annulled. Thus, Esther waited until after Kabolos Hatorah in the month of Sivan, when Klal Yisroel accepted the Torah, and the decree against their losing the Torah was nullified.

ויקראו ספרי" Esther 8:9 – אמרי יעקב
המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree

against Klal Yisroel, for they wanted the Goyim to have time to prepare to go out and kill Klal Yisroel. While they would be preparing, it would be apparent to all as to what they were doing. Klal Yisroel would then know who were their true enemies. Then when the decree was turned around, and Klal Yisroel would kill the Goyim, they would only kill those who sought to kill them.

ויקראו ספרי" Esther 8:9 – דבר יהושע
המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, for although Achashveirosh had Haman killed, he was still a hater of the Yidin. The fact that he had Haman killed did not mean that he was prepared to annul the decree to kill them. Esther worked on it for those seventy days, seeking favor in the eyes of Achashveirosh so that he should nullify it, and he acceded to her request on the twenty third of Sivan.

Esther 8:9 – 1:17 – יערות דבש
ויקראו ספרי המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלשה ועשרים בו – Esther waited until the twenty third of the month of Sivan to have letters sent out rescinding the decree against Klal Yisroel, because of the laws of the land. Esther 8:1,2 – Achashveirosh elevated Mordechai to be the second in command. However, according to their laws, a second in command was not considered in full power - he did not have the full power, until he was the second in command for seventy days. Hence, Mordechai could not send out the letter rescinding the decree of Haman until seventy days after he came into power, so that when he sent his letter, it would have the full strength and power to annul the previous decree and create the new decree.

אמר רבי אבהו" 100:6 – בראשית רבה
אותן שבעים יום שבין אגרת לאגרת כנגד שבעים יום – "Rebbe Avahu said: Those seventy days that elapsed between the first letter and the next letter (in the times of Mordechai and Esther) correspond to the seventy days in which Mitzrayim performed kindness for Yaakov Avinu." (When Yaakov Avinu died, the Torah tells us that the Mitzriyim mourned over his death for seventy days).

Bereishis Rabbah 100:6 – עץ יוסף
"כנגד שבעים יום שעשו מצרים חסד" – The Medrash is connecting the 70 days of mourning for Yaakov Avinu, to the seventy days between the letter of Haman which was sent out to destroy Klal Yisroel, and the letter of Mordechai which saved Klal Yisroel. The Medrash is telling us that it was in the Zechus of Yaakov Avinu that

Klal Yisroel were saved in the days of Mordechai and Esther. Yaakov Avinu died on Pesach, and that was when the decree of Haman was in effect. During the seventy days in which the Mitzriyim mourned for Yaakov Avinu, the seventy days after the letter of Haman went out, Klal Yisroel did not have the complete Zechus of Yaakov Avinu to save them, and abolish the evil decree against them. However, as soon as that seventy-day period was up, and they were no longer mourning Yaakov Avinu, then they had the full Zechus of Yaakov Avinu, and the letters were sent out to save them (see Ya'aros Devash 2:2).

ענין יוסף - Bereishis Rabbah 100:6

“כנגד שבעים יום שעשו מצרים חסד” – The Medrash is connecting the 70 days of mourning for Yaakov Avinu, to the seventy days between the letter of Haman which was sent out to destroy Klal Yisroel, and the letter of Mordechai which saved Klal Yisroel. Mordechai waited seventy days to send out the letter which would free Klal Yisroel from the terrible decree against them because Klal Yisroel really deserved to be destroyed, Chas V'sholom. As long as the initial letter that Haman sent was not retracted or rescinded, Klal Yisroel were in great pain, for there was a death sentence hanging over them. Each day, it was as if they died Al Kiddush Hashem, for they did Teshuva during that time, truly returned to Hashem, and they thought they were going to die. One day for a year, a total of seventy days for a total of seventy years – seventy years is considered the life-span of humans. Thus, it was if they died Al Kiddush Hashem for seventy years, a lifetime, and this gave them a Kapparah for their sins. The Mitzriyim mourned Yaakov Avinu for seventy days, for that represents an entire lifetime, as if to say that they needed to mourn their entire lives over the death of Yaakov Avinu. The Medrash is thus comparing the seventy days of mourning of Yaakov Avinu, to the seventy days between letters, to tell us that just as by Yaakov Avinu it was done to represent the lifetime of a person, so too between letters it represented the lifetime of a person, and therefore it was a complete Kapparah for Klal Yisroel.

שבעים שקל – 14:12 – במדבר רבה

“בשקל הקדש” – The leaders of Klal Yisroel donated basins that weighed seventy Shekels. They did so corresponding to the seventy nations of the world that came from Noach. A different reason for them specifically donating basins worth seventy Shekel is because it corresponds to the beginning of Sefer Bereishis until the curse

of the Nachash, which contains seventy Pesukim. Rebbe Pinchos said: There were two enemies (evil characters) that were not cursed until seventy Pesukim were complete: the Nachash, and Haman Harasha, the Nachash, as we see that the seventieth Posuk in the Torah is 3:14 **“אָרוּר אַתָּה מְכַל הַבְּהֵמוֹת”** – “Accursed are you from all of the Beheimos.” Haman Harasha, as we see in Megilas Esther that Haman rose to power in 3:1, and seventy Pesukim later, Haman was hanged on a tree. On Shabbos Parshas Zochor, some say Piyutim, which includes the phrase, **“לתכלית שבעים נתלה על”**, **“חמשים”** – at the end of seventy was hanged on fifty. This means that at the end of the seventy days of Haman's reign, he was hanged on a tree that was fifty Amos high. There are many other alternative P'shatim, things that correspond to the weight of the basins being seventy Shekel: the seventy Names of Hashem that appear in Sefer Bereishis until the Parshah of the Nachash; the seventy years of Terach when he was Zoche to father Avrohom Avinu; the Mitzriyim mourned Yaakov Avinu for seventy days; the seventy days of Yomim Tovim (including Shabbosos) that Hakodosh Boruch Hu gave to Klal Yisroel; the seventy names that Klal Yisroel have; the seventy names for the Torah; the seventy names for Yerushalayim; and the seventy years that Odom deducted from his own years to give to Dovid Hamelech

כל הנפש – Bereishis 46:27 – אור חדש

“חֲבִית יַעֲקֹב הָבָא מִצְרֵימָה שְׁבַעִים” – “All the people of Yaakov's household who came to Mitzrayim – seventy.” Yaakov Avinu went down to Mitzrayim with seventy people and formed the foundation of the Jewish nation, which corresponds to the seventy nations of the world. The mission of Klal Yisroel is to keep sacred their core of seventy, and keep it separate from the seventy nations of the world. If Klal Yisroel do that, they will prevail. At the end of the seventy years of Golus Bavel, unfortunately Klal Yisroel did not fulfill this mission, for they sinned by attending the party of Achashveirosh where people were drinking יין, wine, which has the Gematria of seventy. Being that Klal Yisroel sinned by removing the barriers between themselves and the non-Jews, they were punished by the resurrection of the Nachash Hakadmoni, for seventy Pesukim in the form of the rise of Haman to power for seventy days.

בן שבעים – Avos 5:21 – דרך חיים

“לשיבה” – The seventy year old has achieved a fullness of years, for seventy years of life in this world is considered full, for that is the life span of a person in this world.

“שיבה” can be understood as full, or satiated. It is also related to the word, **“שבעה”** – “seven” which connotes fullness as we find the cycles of life are in the seven days of the week, and seven-year Shemitah cycles. While seventy is the bar by which a person seeks to live a full life, it is possible for one to add additional years to life, as we see the Mishna speaking of one hundred years old.

בן שבעים לשיבה – Avos 5:21 – מאיר

– Once one reaches the age of seventy, a ripe old age, and all of his hair has turned white, he should no longer have much of an attachment to matters of Olam Hazeh. Rather, he should focus all of his efforts to his Avodas Hashem.

בן שבעים – Avos 5:21 – סדר היום

“לשיבה” – a Shin, comes from a Loshon of Teshuva. At the age of seventy, it awakens a person to do Teshuva.

מפני שיבה – Vayikra 87b – זוהר

“תקום” – “before” one reaches the age of **“שיבה”** – seventy, **“תקום”** – he should get up and do Teshuva.

Now we can understand why Mordechai and Esther waited specifically seventy days from when the letter of the decree against Klal Yisroel was sent out, to send out their letter annulling the decree. The number seventy is a key theme in the Megilah, and in the great Yom Tov of Purim. Seventy is a considered a full life. Haman was in power seventy days, and the Torah mentions the curse of the Nachash in the seventieth Posuk in the Torah. Just as seventy can be a good number, it can also be an evil number. Seventy is Klal Yisroel against all the seventy nations in the world. Klal Yisroel as a whole must rise above all the other nations of the world, and each individual must take note of the number seventy. While Boruch Hashem there are those who live longer, seventy years is considered a full life – as we know that Odom Harishon gave Dovid Hamelech a full life – seventy years. We must recognize that life is finite and we only have a certain amount of time in this world. We must utilize it to the max, so that no matter how many years we are Zoche to receive, we make our lives complete. The goal is to come close to Hakodosh Boruch Hu and the way to do it is through Teshuva. יין, wine, is the Gematria of seventy. We drink wine on Purim to remind us of what we must accomplish in this world, for we are finite, and thus we must not wait to take advantage of the amazing opportunity Hakodosh Boruch Hu gives us to come close to Him. May we be Zoche to utilize the Yom Tov of Purim to its fullest, in coming close to Hakodosh Boruch Hu.



המן מן – Chulin 139b התורה מנין

From where in the Torah do we see an allusion to Haman? We see it from the Posuk in Bereishis which says, “המן העץ” – which is what Hakodosh Boruch Hu asked Odom – “Have you eaten of the tree from which I commanded you not to eat?” The Gemara is asking us from where in the Torah is there a Remez to Haman. The Gemara answers that we learn it from a Posuk in Bereishis, when Hakodosh Boruch Hu chastises Odom Harishon. The Torah is not written with vowels, so the word Haman can also be pronounced as “Haman” – so this alludes to Haman. If the Torah chose to allude to Haman from this Posuk, there must be a profound connection between Haman, and Odom and Chava's sin of the Eitz Hada'as. What is the connection between Haman and the sin of the Eitz Hada'as, and what lesson is the Torah coming to teach us? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

ויאמר ממוכן לפני” Esther 1:16 – רוקח
“המלך והשרים” – “And Memuchan declared before the King and the officials.” The word is read as ממוכן, Memuchan, but is written as ממוכן. The name should be broken up into two – מום כן – referring to Haman, who was a blemish, כן which is the Gematria of 70, endured for seventy days. From the day that Haman sent out the decree against Klal Yisroel, the thirteenth of Nisan, until Mordechai and Esther sent out a new decree, annulling the old one, on the twenty third of Sivan, was seventy days. There is a Remez in the Megilah that Haman was actually in power for seventy days, for there are exactly seventy Pesukim from when the Megilah records his rise to power in 3:1, until he is hanged in 7:10.

ותוסף אסתר ותדבר” 8:3 – מנות הלוי
לפני המלך ותפל לפני רגליו, ותבך ותתחנן לו להעביר את רעת המן האגגי ואת מחשבתו אשר – “Esther spoke to the King again, collapsed at his feet, and cried and begged him to avert the evil intention of Haman the Agagi, and his scheme which he had plotted against the Jews.” Why did Esther wait so long to request of Achashveirosh to send out letters rescinding the previous decree against Klal Yisroel? (To be exact, it was seventy days from the decree of Haman until the letters were sent out retracting that decree). Mordechai and Esther had been granted great favors by Achashveirosh on the sixteenth of Nisan; Haman was executed, Haman's estate was given to Esther, and

the king's signet ring was given to Mordechai. We learn from this that when asking something from a king, one must not ask for too much at once. Being that they had already gotten so much, they feared asking about the letter. They waited a little over two months, and began to fear that they needed to do something soon or it may be too late to actually reverse the decree. It was at this point in time, after more than a two-month gap, that she then asked Achashveirosh if he could send out letters nullifying Haman's decree, and putting into place a decree that was beneficial to Klal Yisroel.

גם אני” Esther 4:16 – חתם סופר
“ונערתי אצום כן, ובכן אבוא אל המלך” – “I and my maidservant will fast as well, and with that I will go to the king.” The Gematria of the word, “כן” – equals seventy, and the Gematria of the word, “בכן” equals seventy-two. Esther was placing herself in extreme danger at the second party, because she would be accusing Haman, the king's second in command, of evil in the presence of both Haman and Achashveirosh. As such, she was indicating that she and her maidservants would fast, “כן” – for seventy hours, and then “בכן” – in the Zechus of the seventy-two hour fast of the Yidin, she would make her petition and accuse Haman before the king. Esther only fasted for seventy hours because at the end of the three days, she had to eat at the second party that she prepared for Achashveirosh and Haman.

המן מן – Chulin 139b – חמש ידות
“התורה מנין – בראשית ג', י"א – המן העץ” – From where in the Torah do we see an allusion to Haman? We see it from the Posuk in Bereishis which says, “המן העץ” – which is what Hakodosh Boruch Hu asked Odom – “Have you eaten of the tree from which I commanded you not to eat?” What is the Gemara asking here? Why do we need to have a Remez in the Torah to the wicked Haman? The Gemara is asking what is the source for one to have such an evil heart – to be so wicked as Haman Harasha? To this question the Gemara answers, “המן העץ” – the source for this evil is from the Chet of the Eitz Hada'as – the Chet of Odom Harishon. Odom eating from the Eitz Hada'as caused there to be an ability to sprout such wickedness.

Purim - Chulin 139b – מהר"י שטייץ
“המן מן התורה מנין – בראשית ג', י"א – המן העץ” – From where in the Torah do we see an allusion to Haman? We see it from the Posuk in Bereishis which says, “המן העץ” – which is what Hakodosh Boruch Hu asked Odom – “Have you eaten of the tree from

which I commanded you not to eat?” Megilah 12a – Klal Yisroel were Chayiv Misa because they had Hana'ah, pleasure from the Seudah of that Rasha (Achashveirosh). From where do we see such a concept that there are such severe consequences for eating something in a way that is prohibited? “המן העץ” – We find that Odom and Chavah ate that which was prohibited to them, they ate from the Eitz Hada'as, and because of it death was decreed upon human beings – quite a severe punishment. We see from here that in fact eating and / or drinking that which we shouldn't can Chas V'sholom have dire consequences. This is a great Musar for us to be very careful to only eat and drink that which we should. It is for this reason that the Chachomim were Mesaken for us to increase our eating and drinking on Purim, of course in a permitted manner, as a Tikun for the Chet of Klal Yisroel at that time of partaking of the Seudah of the wicked.

Purim - Chulin 139b – מהר"י שטייץ
“המן מן התורה מנין – בראשית ג', י"א – המן העץ” – From where in the Torah do we see an allusion to Haman? We see it from the Posuk in Bereishis which says, “המן העץ” – which is what Hakodosh Boruch Hu asked Odom – “Have you eaten of the tree from which I commanded you not to eat?” That which Haman antagonized Klal Yisroel was orchestrated in Shomayim, as everything is. The reason for Haman was so that Klal Yisroel would do a complete Teshuva. Whenever Klal Yisroel forget the ways of their forefathers, Chas V'sholom, a Haman of some kind rises to power to antagonize Klal Yisroel so that they do Teshuva. Klal Yisroel must know that the Hamans of this world are nothing more than a message from Above to do Teshuva. The question in the Gemara of “Haman Min Hatorah Minayin,” – asking where do we see in the Torah this concept that all of the Hamans of this world only come from Hashgacha Pratis? We see it from, “המן העץ” – where immediately after Odom Harishon sinned with the Eitz Hada'as, Hakodosh Boruch Hu went to Odom and asked him if he indeed ate from the Eitz Hada'as. Odom was embarrassed that he did not fulfill the Rotzon Hashem. Hakodosh Boruch Hu chastised Odom for doing so. Ultimately, Odom did Teshuva for his sin. What we see from here is that Hakodosh Boruch Hu is always running the world, and when we Chas V'sholom sin, Hakodosh Boruch Hu does something to let us know that we sinned, and we must do Teshuva. Odom Harishon was called out for his sin – directly, it was clear that he was being called out on it, while there may be many

times that we do not realize that we are being summoned to come forth and do Teshuva. When we are faced with various circumstances, we must recognize that it is a sign, and if we open our eyes there are times that we can see clear messages that we must do Teshuva for our sins.

ותקח מפריו 19:5 – בראשית רבה
 “And she took of its fruits and she ate; and she also gave to her husband with her and he ate.” Rebbe Eivu said that she squeezed grapes and gave the juice to him.

Bereishis Rabbah 19:5 – יפה תואר
 “סחטה ענבים” – She squeezed the grapes from the Eitz Hada’as. This Medrash is going according to the Shita who says that the Eitz Hada’as was grapes.

Bereishis Rabbah – מתנת כהונה
 “ותקח מפריו 19:5” – The Medrash says that Chava squeezed the grapes, for the Posuk says, “מפרי” – that which comes from the fruit – the juice.

Bereishis Rabbah – אשד הנחלים
 “סחטה ענבים” 19:5 – Chava squeezed the grapes so that Odom would not recognize that what she was giving him was from the Eitz Hada’as.

Bereishis Rabbah 19:5 – ידי משה
 “סחטה ענבים” – Being that Odom was not eating the fruit itself and was only drinking from its juice, he assumed that it was not such a great sin.

Bereishis Rabbah 19:5 – עץ יוסף
 “סחטה ענבים” – Chava gave Odom from the juice of the grapes, and not the actual grapes, so that he would not recognize that it was from the Eitz Hada’as. She knew that the Nachash had convinced her to eat from it, but that if she tried to give it to Odom, he would not eat it – as he was not convinced by the wily Nachash. If so, why was Odom punished for eating from the Eitz Hada’as when he did so unwittingly? “אדם” – Man is always responsible for his actions. Chava told him to drink and he did so without checking into it. He had a responsibility to ensure that it was not from the Eitz Hada’as, and he did not do so. Thus, he was liable for eating from the Eitz Hada’as.

כי תשא את ראש 30:12 – בן איש חי
 בני ישראל לפקדיהם ונתנו איש כפר נפשו לד' בפקד אתם ולא יהיה בהם נגף בפקד אתם – It is known that Klal Yisroel are called, “גפן” as the Gemara in Chulin 92a says on the Posuk in Tehillim 80:9 “גפן ממצרים תסיע” – “You (Hakodosh Boruch Hu) caused a grapevine (Klal Yisroel) to journey out of Mitzrayim.” The difference between the

words, “נגף”, a plague, and “גפן” are that in the word, “גפן” the letter פ is closed, and the ן is open, while in the word, “נגף” the ן is closed, and the פ is open. The letter ן alludes to the hand of the giver of Tzedakah and the one receiving the Tzedakah. The hand has five fingers which are K'neged the five אורות, lights, and each one really consists of all five. That means each hand represents 25. The hand of the giver and the hand of the receiver – 2 hands, equals 50 – נ. The proper way in giving Tzedakah is to have the hand of the giver open, and giving, and the hand of the receiver open, receiving the Tzedakah. Thus, it is proper for the ן to be the ן open – representing that their hands are open. Conversely, the פ which represents the פה the mouth, should be closed. The giver should not open his mouth to sing his praises for what he has done, and the mouth of the receiver should not need to be open to beg for money, for the hand of the giver is open and there is no need to plead his case. The elevated and proper form of giving Tzedakah is “גפן” – with closed mouths and open hands, this is why Klal Yisroel are called “גפן” for they give in the proper way. However, when Tzedakah is not given properly, and the mouths are open and the hands are closed, that creates the word, “נגף” which causes a plague. “ונתנו איש כופר נפשו” – If one gives Tzedakah properly, without seeking anything in return for it, “ולא יהיה בהם נגף” – then there will not be the letters, “נגף” – there will not be a plague, but it will be Klal Yisroel in the proper form of גפן.

והמלך שב מגנת הבית אל 7:8 – רש"י
בית משתה היין והמן נופל על המטה אשר אסתר
 “עליה” – “When the king returned from the palace garden to the banquet room, and Haman fell on the bed that Esther was on.” A Malach came and pushed him onto the bed.

Hadassah – מערכת ה"א – דבש לפי
 Just as the Hadassah, myrtle, has a sweet and pleasant smell, but has a bitter taste, so too Esther (who is also referred to as Hadassah) was sweet for Mordechai, and bitter to Haman (Esther Rabbah). Esther was a Gilgul of Chava; Haman was clothed with the Nachash; and Mordechai was a Gilgul of Yaakov Avinu. Thus, Esther who was Chavah, was bitter to Haman, who was the Nachash – for it was the Nachash who caused her to sin. She was sweet to Mordechai, for Mordechai was a Gilgul of Yaakov; and Yaakov was a Gilgul of Odom Harishon, the husband of Chavah.

Now we can understand the connection between Haman and the sin of the Eitz Hada’as. On a simple level, we can

explain that they were similar in that both scenarios were ones where they lacked one thing, and needed it (Odom and Chava needed to have from the Eitz Hada’as, and Haman needed each and every person to bow down to him, including Mordechai) – not that they really need it – but they could not control themselves to be happy with everything they had. Instead of focusing on what they had, they focused on the one thing they didn’t. The Torah tells us that Odom and Chava were created in Hashem’s image. It says in the Avos D’rebbe Nosson that they enjoyed great honor in Gan Eden, as Malachei Hashareis prepared food and drink for them. Hashem told them that entire world was theirs for the taking with one exception – they were prohibited to eat from Eitz Hada’as. Although one would think that they could withstand this test, and refrain from this one item, nonetheless, the Nachash succeeded in persuading them to sin and partake from the one food they were commanded not to eat from. However, there is something much deeper here that we must explore.

The story of Haman was on some level a reenactment of the story of the Eitz Hada’as, however this time just the opposite occurred. Purim is all about things being, “ונהפך”. The Nachash fooled Chava by pushing her into the tree, and then when she saw that nothing happened, she was more willing to partake from the tree. Chavah came back in the form of Esther and rectified the sin, as she saved Klal Yisroel from Haman – the Nachash. Esther invited Haman to a משה יין – wine – and a Malach pushed him onto the bed – that was payback for the wine that the Nachash gave to Chava and for pushing her into the tree. This was a form of Teshuva for the Chet of the Eitz Hada’as. The Yom Tov of Purim revolves around wine, for wine was an integral part of the miracle. That which we see is not always as it is, but we always remember that Hakodosh Boruch Hu is running it all. Klal Yisroel are compared to גפן – for we are supposed to be givers – without outstretched hands. Chazal say, כל הפושט יד – all who stick out their hands should be given Tzedakah – the key words are that all should be sticking out their hands. A Yid gives Tzedakah for he knows that is all Hashem’s, and He says to give Tzedakah. Giving Tzedakah is an exercise in Emunah. May we be Zoche to utilize this great Yom Tov of Purim, and strengthen our Emunah in Hakodosh Boruch Hu – for this day is truly special.



ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתית למאור, להעלות נר תמיד

“Now you shall command the B’nei Yisroel that they shall take for you pure, pressed olive oil, for illumination, to kindle the lamp continually.” What was the purpose in the Avodah of the Menorah? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

ואתה 27:20 - ר' שמשון רפאל הירש
 – You shall command because you received the Torah at Hara Sinai in order to transmit it to Klal Yisroel. Tending to the lights symbolizes for all future generations the study and knowledge of the Torah as a Mitzvah of the most importance. Therefore, “תצוה” – command it to them. The term “תצוה” also denotes urging on the performance of a duty which is effective immediately and for all future generations to come. Additionally, the Loshon of צו is a Loshon of urging which is needed “מחמת חסרון” – “כיס”. Meaning, that special emphasis must be placed on the obligation of performing a Mitzvah when that Mitzvah entails sacrificing material assets (for example the purified oil) for spiritual and idealistic purposes whose profit is not immediately apparent.

27:20 - ר' שמשון רפאל הירש
 – “להעלות נר תמיד” – This expression for kindling lights is used only in connection with the service of the Menorah. It precisely describes the duty to hold the kindling flame against the wick until the wick continues burning on its own, as the Gemara in Shabbos 21a says, “שתהא” – “שלהבת עולה מאליה”. This signifies that the task of the Torah teacher is to make himself superfluous. His task is to not keep those who he teaches continually dependent upon him, rather he is supposed to teach his students how to learn on their own – that they should have their own fire burning. In addition, there is an implied admonition here to both teachers and students to be patient with one another. (The flame and the wick stay together as long as needed until the wick can stay lit on its own).

ואתה תצוה את 36:2 - שמות רבה
 – “בני ישראל” – Hakodosh Boruch Hu was telling Moshe Rabbeinu here, “It is not that I need these lamps for Myself, rather

the reason for this command is so that you provide light for Me, just as I have provided light for you. Why do I give this command? In order to raise you up, to glorify you in front of all the nations of the world that they should say, “The people of Yisroel were chosen to provide light to Him Who provides light to all things.” This can be explained with a Moshol to a man who could see, and a blind man who were walking together. The man said to the blind man, “Come, I will hold on to you.” This way, the blind man was able to walk. When they entered the house and the blind man was able to walk on his own, the man told the blind man, “Go forth and light the lamp to provide light for me, so that you should not be beholden to me for having escorted you; that is why I told you that you should provide light for me.” The man who can see in the Moshol is a reference to Hakodosh Boruch Hu, as the Posuk says in Divrei Hayomim 2:16:9 “כי ה' עיניו” – “משטטות בכל הארץ” – “For Hashem’s eyes roam throughout the land.” The blind man of the Moshol is a reference to Klal Yisroel, as it says in Yeshaya 59:10 “גששה כעורים קיר וכאין עינים נגששה, כשלנו” – “We grope the wall like the blind; and like the eyeless we grope, we stumble at noon as in the dark of the night.” We stumbled with regard to the Eigel at six hours of the day (the initial mistake that led to the Chet of the Eigel took place after the sixth hour on the 16th day of Tammuz had passed). Hakodosh Boruch Hu provided light for Klal Yisroel and led them through the Midbar; Hashem went before them by day in a pillar of cloud to lead them on the way, and by night in a pillar of fire to give them light. When it came time to build the Mishkan, Hakodosh Boruch Hu called to Moshe Rabbeinu and said to him that they shall take for you pure oil. Klal Yisroel said to Hakodosh Boruch Hu, “You are the source of all light and You light my lamp, and yet You say that we should provide light for You?” Hakodosh Boruch Hu responded to Klal Yisroel; “I command you to kindle light before Me only in order to raise you up, that you should provide light for Me just as I have provided light for you.”

ואתה תצוה את 27:20 - ישא ברכה
 – “בני ישראל ויקחו אליך” – Why does the Torah use a peculiar Loshon here, different than most other places in the Torah, and

not use a common Loshon of, “ידבר ה' אל”, “משה לאמר, ויקחו שמן זית זך” – “Why does the Torah say here, “ואתה תצוה” and “ויקחו” – “אליך” It says in Shemos Rabbah 36:2 that Hakodosh Boruch Hu says, “It is not that I need these lamps for Myself, rather the reason for this command is so that you provide light for Me, just as I have provided light for you. Why do I give this command? In order to raise you up, to glorify you, in front of all the nations of the world that they should say, “The people of Yisroel were chosen to provide light to Him Who provides light to all things.” While this is meant to give Klal Yisroel great Chizuk that they are the chosen nation, at the same time they must always remain humble – and never become arrogant and haughty. “ואתה” – and you, the exceedingly humble Moshe, “ויקחו אליך” – you should tell Klal Yisroel that they too must emulate your Midah, and be exceedingly humble.

ועתה 45:8 - Bereishis
 – “לא אתם שלחתם אותי הנה” – It says in Shemos Rabbah 36:2 that Hakodosh Boruch Hu told Moshe, “It is not that I need these lamps for Myself, rather the reason for this command is so that you provide light for Me, just as I have provided light for you (see above Medrash).” We learn a great Yesod in Middos from this Medrash. It is natural that when one does a favor for another, he does not want to receive anything in return for that favor. It is not because he really wants to do a Chesed for the person, rather it is just the opposite and he is doing so because he wants the person to be forever beholden to him, for the favor he did for him. He therefore refuses to take anything in return for the favor. We learn from Hakodosh Boruch Hu that we must not act in this manner, rather we must act in the opposite manner. When one has a favor done for him, he now has a debt to repay. If one really seeks to do a favor for a person, a true Chesed, he must seek to do it in a way where the person will not feel indebted to him. Hence, if the person seeks to do something in return for that favor, you should accept it, so that the person no longer feels indebted to you. That is what the Ribbono Shel Olam is saying in this Medrash – He does not need the light from Klal Yisroel, nor anything else for that matter. Hakodosh Boruch Hu lit the way for Klal Yisroel

through the Midbar, and He wanted to make Klal Yisroel feel as if they did something in return for Him – albeit something He did not really need. The same is true with all the Mitzvos that we perform. Hakodosh Boruch Hu does not need them, He does not need us to give Tzedakah for He can give money to anyone who He so chooses to. Nonetheless, He makes it as if He needs it, and even gives us reward for that which we do for Him.

Shemos Rabbah 36:2 – יד משה

“ואתה תצוה את בני ישראל” – It says in Shemos Rabbah 36:2 that Hakodosh Boruch Hu told Moshe, “It is not that I need these lamps for Myself, rather the reason for this command is so that you provide light for Me, just as I have provided light for you (see above Medrash).” Hakodosh Boruch Hu allowed Klal Yisroel to provide light for Him, although He did not need it, so that Klal Yisroel could show that they were not כפוי טוב, ingrates, for the great Chesed that Hakodosh Boruch Hu performed for them. Hakodosh Boruch Hu had no need for this light, but wanted to teach Klal Yisroel that they should never be ungrateful for what they receive, and they should seek to do something in return for that which they received.

ואתה תצוה את – 27:20 – עוד יוסף חי

“בני ישראל” – Why was he called, “Moshe Rabbeinu” – “Moshe our Rebbe” as opposed to the way we call others, with the title first – he should be called, “Rabbeinu Moshe?” Moshe was called the name משה for he was the redeemer of Klal Yisroel, and he was “מושך” “drew” them out from Mitzrayim which was the כור הברזל, the iron cauldron (as it says in Devorim 4:20). This refers to all of Klal Yisroel, as the word, “ברזל” is the Roshei Taivos of “בלהה, רחל, זלפה, לאה” – the four Imahos who gave birth to all of the Shevatim, and thus includes the entire Klal Yisroel. That is why Moshe is called, “משה” with a Cholem, and not “משוי” for this way it means that he was drawn, while משה with a Cholem means that he drew others – Moshe drew Klal Yisroel out of Mitzrayim. Moshe was given the title “Rabbeinu” for the Torah that he was Mekabel from Hakodosh Boruch Hu and taught to Klal Yisroel. Moshe taught Klal Yisroel after he drew them out of Mitzrayim. We go in the order of what Moshe did- first he drew Klal Yisroel out

of Mitzrayim, and then taught them Torah, hence he is called, “Moshe Rabbeinu.”

ואתה תצוה את – 27:20 – בעל הטורים

“בני ישראל” – The name Moshe is not mentioned in this Parshah, a phenomenon that does not occur from the time Moshe Rabbeinu was born, through the end of Sefer Bamidbar (His name is not mentioned in some Parshiyos of Mishna Torah). The reason that Moshe is not mentioned in this Parsha is because he said to Hakodosh Boruch Hu, “אם אין, מחני נא מספרך” – “If you will not forgive Klal Yisroel, then erase me from Your book.” The Gemara in Makkos 11a says that the curse of a Tzaddik will always come to pass, even when given with a condition, as in this instance. So although Hakodosh Boruch Hu did in fact forgive Klal Yisroel, there nonetheless had to be some form of Kiyum of Moshe’s curse, and so it is fulfilled by Moshe’s name not being written in this Parshah. Additionally, this Parshah speaks about the rituals of the Kehunah. Moshe was supposed to have received the Kehunah, but because of his hesitation in accepting his role as Hashem’s emissary when Klal Yisroel were in Mitzrayim, it was taken from him and given to his brother, Aharon. Moshe was distraught over this, and therefore his name is left out of this Parshah, a Parshah which would have been directly relevant to him, and instead was mostly very bothersome for him.

ואתה – 27:20 – מהרי”ד מבעלזא

“תצוה את בני ישראל” – Moshe Rabbeinu was Mispalel on behalf of Klal Yisroel that they should receive a Kapparah for the Chet Ha’eigel, and he said to Hashem, “ואם אין, מחני נא מספרך” – “If you do not forgive them, then erase me from Your book.” The Gemara in Rosh Hashanah 16b says that Hakodosh Boruch Hu has three Seforim, books: Tzaddikim, Beinonim, and Resha’im. Hakodosh Boruch Hu told Moshe that due to the Gezeira against Klal Yisroel for the Chet Ha’eigel, only Moshe would be written into the book of Tzaddikim. To this Moshe responded that he did not want to be in the book of Tzaddikim alone, rather that Hakodosh Boruch Hu should write him in the same Sefer with the rest of Klal Yisroel, and requested that his name be removed from the book of Tzaddikim. Hakodosh Boruch Hu answered him that

because he was Moser Nefesh on behalf of Klal Yisroel, Hakodosh Boruch Hu will, “מי אשר חטא לי אמתו” – that he who sinned against Hakodosh Boruch Hu would be removed from the Sefer of Resha’im, and they too would be written in the Sefer that Moshe Rabbeinu’s name was written in, and that is in the Sefer of the Tzaddikim Gemurim, the complete Tzaddikim.

Now we can understand a great aspect of the Menorah, and the great Chesed by which Hakodosh Boruch Hu deals with us. Hakodosh Boruch Hu doesn’t need our light, nor does He need anything from us. He lets us kindle the fire, so that we can feel as if we are somehow repaying him for all that He does for us. Hakodosh Boruch Hu wants us to emulate Him. We should do favors for others, and to the best of our ability make them feel that they do not owe us anything. (Perhaps when possible – to do something for another where they will not know is a greater level of Chesed, as they do not feel indebted to you at all, for they do not know you did anything for them).

The Menorah and the oil represent the Torah Hakdosha. We must act in the same way with the Torah Hakdosha. We are to teach Torah to others, and do so in a way that they can become self-sufficient, and are able to learn on their own. Chazal say that one learns a lot from his Rebbe, more from his Chavrusa, and even more from his Talmidim. Perhaps in that saying there is another aspect of the Rebbe-Talmid relationship. The Rebbe is to make the Talmid feel that the Rebbe is gaining so much from the Talmid, that he not feel indebted to him, while certainly still having Hakoras Hatov and respect for the Rebbe. Perhaps we can explain with this why Moshe Rabbeinu’s name is not in this Parshah. This Parshah represents Limud Hatorah. The Torah was giving the greatest praise to Moshe Rabbeinu by not having his name in this Parshah. His name is not here for he taught Klal Yisroel Torah on the highest level, by not making them feel indebted to him, although in essence we are to be indebted to him, as we are to be to Hakodosh Boruch Hu. May we be Zoche to follow the ways of Hashem, and do for others without making them feel indebted to us.