



Rabbi Reisman – Parshas Tzav 5784

1 – Topic – A Thought on the Parsha

As we prepare for Shabbos Parshas Tzav. We prepare ourselves now in the 30 days leading up to the Yom Tov of Pesach. Parshas Parah is this week. IY”H we should be Zoche to the Parah Adumah and be able to be in the Beis Hamikdash yet in the coming year B’ezras Hashem.

In the Parsha we have as is found in 6:6 the (אש, תמיד תוקד על-המזבחה--לא תקבה). We have the (אש, תמיד) that was on the Mizbaiach and (לא תקבה). We learn out it is never supposed to go out. Chazal say that it is a Mitzvas Lo Sasei that the Kohanim have to make sure that there is always adequate fuel on the Mizbaiach, that the fire should never go out.

It is a little bit of a problem. Why do you have to have a Mitzvah of (אש, תמיד תוקד על-המזבחה--לא תקבה). The Ribbono Shel Olam himself took care of the fire on the Mizbaiach. (אש שירדה משמים) (על המזבח) was one of the miracles in the Beis Hamikdash that there was always fire there. So why do you need a Mitzvah of (אש, תמיד תוקד על-המזבחה--לא תקבה). Isn't it a Davar Pele?

The Sefer Hachinuch in Mitzvah Kuf Lamed Beis says Adaraba. There is a big Yesod here. It is not just an issue of fire on the Mizbaiach. The Torah is teaching us a Yesod. The Yesod is, that even though there is a Neis in the Beis Hamikdash, the Ribbono Shel Olam wants to L’hastir Es Haneis. Yiddishkeit is not Geboit on miracles. Even though for whatever reason the Ribbono Shel Olam understood that there has to be an Aish Hashamaimi, there has to be a heavenly fire on the Mizbaiach all the time, it is the engine that drives the Korbanos, that makes the sacrifice and the burning of the Korbanos meaningful, but it is not to show tricks to people. Adaraba, (אש, תמיד תוקד על-המזבחה--לא תקבה). It was a Chiyuv to make sure that there is always a fire there B’derech Hateva and to hide the miracle. Emunah is Emunah it is not Talui in Nissim. Klal Yisrael is not a place that we look to show miracles to people.

Rav Chaim Shmuelevitz in Sichos Mussar in Taf Shin Lamed Aleph, Shmuz Beis, talks about this idea, talks about this Chinuch. He tells us and points out an interesting Ramban. The Ramban is back on Parshas Vayigash. The Ramban there talks about the Chazal that Yocheved gave birth when she was 130 years old. She was Nolad Bein Hachomos as it says in Parshas Vayigash. The Ibn Ezra asks if she was Noled Bein Hachomos that means that she was Nolad when they first got to Mitzrayim, they were in Mitzrayim for 210 years. Moshe Rabbeinu was 80 years old when he left. 210 minus 80 means that Yocheved gave birth at 130. The Ibn Ezra rejects that Yocheved was Nolad Bein Hachomos. He says if so, then the miracle is even greater than the miracle of Sara. The Torah makes a big deal over the miracle of Sara, that Sara gave birth when she was 90 years old, and yet the Torah doesn't say a word about Yocheved. He says

it can't be. Why wouldn't the Torah such a thing? For this reason he rejects this idea of Chazal that Yocheved was born as they entered Mitzrayim.

The Ramban in Parshas Vayigash 46:15 (the Ibn Ezra is in Posuk 23, however, the Ramban brings it in Posuk 15). He screams against the Ibn Ezra. He is very upset with the Ibn Ezra. As a matter of fact he uses a very strong Lashon. He uses a language of (זהב רותח יוצק בפי החכם הזה). Hot gold should be poured in the mouth of this Chochom. He brings a Gemara in Sanhedrin 92b. He writes very sharply against the Ibn Ezra for doubting Chazal because of this type of a question which is somewhat arbitrary.

As a matter of fact, he writes already that the Ibn Ezra does this all the time. He points out that in Parshas Pinchus where Chazal say Pinchus Zu Eliyahu, the Ibn Ezra rejects that also. He also says that it is not so. He says (וזולתו במקומות הרבה) it is the style very often of the Ibn Ezra to have rational ideas then reject Divrei Chazal based on that. For example, in Ur Kasdim that Avraham Avinu was thrown into a fire, he says such a miracle wasn't brought in the Posuk then it probably didn't happen. This is the Ibn Ezra's Mehaleich.

The Ramban is very upset with this. He has to answer the question. He is asking a good Kasha. The Kasha is if a miracle like this took place why doesn't it say? The Ramban says a fascinating Yesod. The Ramban says that the Torah doesn't tell us Nissim. There is no reason to list off miracles. Miracles happen in life for many different reasons.

When does the Torah say a miracle? When a miracle is foretold by a Navi or by a Malach Hashem and he comes and he says there is a lesson here. He says the Malach came to Avraham, there were many lessons in what the Malachim said to Avraham Avinu about Sara giving birth. In that case, where it was foretold, such a miracle is mentioned. That is the way it was in Mitzrayim with the Makkos and Kriyas Yam Suf. All these things, before they happened the Navi, Moshe Rabbeinu said or the Ribbono Shel Olam said through Moshe Rabbeinu that these miracles are going to take place. When it is planned out with a lesson there are many reasons why the Torah teaches it to us. There are many lesson to be learned. But Stam that miracles happen that things happen sometimes to people, the Torah doesn't tell us that.

The Sichos Mussar writes that this is an important lesson. In life very often G-d winks at us. You have to be in tune to it. Not a miracle that you are going to write home about. But G-d winks at you and says look at what happened, look at what is going on. I am here. In very subtle ways.

I remember last week Monday, I was learning here in the Yeshiva Maseches Gittin, and we had a Tosafos that spoke about a Get Yashan. A Get Yashan is a Get that is written and then they decided not to get divorced and then later on they want to get divorced. You can't use that Get. It is barely mentioned in the Yeshivish Blatt, it is mentioned on Daf Lamed Beis. Tosafos Agav mentioned it in the Tosafos that we were learning. Punkt that day I had a Get Yashan in my pocket. The day before I had gotten a Get, the couple had sat down to write a Get and the witnesses had signed it already and they said they would try to work it out. So it is a Get Yashan. I had it in my pocket that day. I felt like G-d was winking at me. Is it a miracle? Of course it is a miracle. In my whole life I never had a Get Yashan. I was never involved in a Get Yashan. I am not involved in so many Gittin in the first place. Here on the day we learned the Tosafos I pulled

out a Get Yashan and I showed it to them. Now, I am not going to write home about it, but every once in a while I just feel that HKB”H winks at me. You can’t call these things coincidences. You call it a miracle people start screaming at you. So I am not. But you should know, if you are in tune to it, HKB”H winks at you all the time.

The Yesod that Rav Chaim Shmuelevitz is bringing Sai from the Chinuch on (אש, תמיד תוקד על-) (המזבח) and Sai from the Ramban, is that the miracles that happen are subtle miracles, they are quiet miracles, they are miracles that are all around us. You got to be in tune to them, you got to pick up on them. They are not made to be the source of your Emunah. Don’t believe in G-d because I had a Get Yashan in my pocket. Once a person is a Maimin, HKB”H winks at him and you smile back at the Ribbono Shel Olam. This is the lesson of (אש, תמיד תוקד על-המזבח).

2 – Topic – The times we are living in

As you all know, we live in a very difficult and challenging time, the world is standing up against Klal Yisrael. There is so much going on in the world, nobody says a word. Thousands and tens of thousands of rockets have been shot at Eretz Yisrael from all around. The United Nations are not busy with it. In the Ukraine we just heard about how there was an attack on all of the power stations in the Ukraine by the Russians and the United Nations don’t say a word about it. But Klal Yisrael, they all gang up on Klal Yisrael.

I want to tell you something. In a Posuk in Yirmiya 4:30 (ואת) and you Klal Yisrael (שדוד מה-) (תעשי כן-תלבושי שני כן-תעדי עדי-זהב) who are in the course of history pressured, what are you doing, (כן-תקרעי בפרך עיניך) what are you doing, you make yourself look beautiful, you put on jewelry, you put on makeup, (לשוא, תתייפי) you beautify yourself for nothing. (מאסו-כה עגבים) your lovers hate you, (נפשך יבקשו) they are out to get you. What is Pshat in this Nevua?

The Bais Halevi in the beginning of Shemos has a Pshat that he said B’sheim Rav Chaim, where he said a Mashul. Rav Chaim explains this Beis Halevi and gave the following Mashul. He said let’s say Reuven hates Shimon. You tell Reuven why do you hate Shimon? If Reuven says I hate Shimon, he is always filthy, he has dirty clothing, there is an odor about him, I don’t want to have anything to do with him. Then if you go to Shimon and you tell him to take care of himself, shower properly, dress properly, so then the Sin’a will leave. The hatred will go away. But if you go over to Reuven and you say why do you hate Shimon, and he says I can’t stand his guts, he disgusts me. He hates him B’etzem. So if you go to Shimon and you say dress better, be cleaner, it is not going to decrease the hatred it will increase the hatred. The more he tries to be pleasing the more the hatred will be there.

Klal Yisrael with the nations of the world, they tell us we are a dirty Jew, we are not clean. So what happens? There are some Jews who think all we got to do is be more like the nations of the world and then they won’t hate us. The Zionist ideal was to solve the Jewish problem. We will have a nation like everybody else and suddenly we will be a nation among the nations. No one will start up with us. By the Haskala they threw away everything. Why did they throw away everything? If you throw away the religion then they are all going to love us and we will be accepted. It ended up that they lost this and they lost that. They don’t have the Mesorah of Klal Yisrael and they have the hatred of Klal Yisrael.

Zagt the Ribbono Shel Olam to Klal Yisrael, (וְאַתָּה שָׂדוּד), when the nations stand up against me, (מִה-תַּעֲשֶׂי) what are you doing? (כִּי-תִלְבָּשִׂי שָׂנִי כִי-תַעֲדִי עַד־זָהָב כִּי-תִקְרָעִי בַפּוּךְ עֵינַיִךְ). You think if you will be more like the Goyim and you will assimilate with them they will suddenly love you? I got news for you. (לְשׂוֹא, תְּתַנִּיפִי) you are doing it for nothing. (מֵאַסִּי-בָּךְ עֲגָבִים) the people you want to love you, they are disgusted with you. (נִפְשָׁךְ יִבְקָשׁוּ).

It is a big lesson. The State of Israel, the Zionist ideal is going to solve all the problems. Now it is the focal point of the hatred. They would hate us one way or the other. It became the focal point of the hatred. Farkert, when this happens we are not happy about it. We are certainly not happy. We shouldn't do things to instigate them against us.

But you should know, it is a Chizuk. How many Jews are there in the world? You go to a non-Jew and you ask how many Jews do you think there are in the world? They will tell you 500 million, 200 million. There are a handful of Jews in the world, and the whole world is busy with Klal Yisrael. All the nations of the world are busy with us. What a Chizuk to our Emunah. Bishvil Yisrael She'nikra Raishis. The whole world is Bishvil Yisrael. Don't be surprised, it is a Chizuk in our Emunah. We would rather it come in a good way, but once it is here be Mischazeik, know what is going on.

There are those who assimilated. There was once a politician in Britain years ago who assimilated. He made a famous statement afterwards because they hated him anyway. He converted to Christianity and he said in his later years, "I thought they hate my Jewish name and I found out that they hate my Jewish nose." In other words, I thought I could change my name and everything will be good and they hate me because of who I am.

Rav Yonason Eibshutz said he once went to a Jew who had converted and he had influence in the government. He told him Klal Yisrael needs you. He said Mi Yodai'a, who knows Im Lokach Notzarta, he borrowed the language from the Yomim Noraim, if this is why you were created. But Notzri is also the Lashon of a Catholic. Ki Lokach Notzarta, maybe you converted for this reason because now we need you to help us. He tried to help. It didn't help. He converted so what, he is still a Jew.

Rav Yonason Eibshutz told him Achshav Shenotzarta K'ilu Lo Notzarta. Now that you converted it didn't help you anything. You threw away the old and you don't have anything new. Nothing happened. You have the hatred without the essence. What a beautiful Nevuah of Yirmiyahu. Yirmiyahu is saying you think you are going to beautify yourself, you think you are going to make yourself (לְשׂוֹא, תְּתַנִּיפִי). You assimilate for nothing. (מֵאַסִּי-בָּךְ עֲגָבִים, נִפְשָׁךְ יִבְקָשׁוּ). Anyway, this is the lesson for the times we are in. We are hoping HKB"H will help us and we will get through this Tzarah. IY"H (וּמִאֲפֵלֶה לְאוֹרָה וּמִשְׁעָבוּד לְגִאֲלָה). We Daven for (אֲחִינוּ כָּל בַּיִת) in Eretz Yisrael and at the same time for (אֲחִינוּ כָּל בַּיִת יִשְׂרָאֵל) world over. HKB"H should protect us and we should be Yotzei our Chevlei Moshiach and be able to see the Geulah Bim'haira B'yamainu. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Tzav 5783

1 – Topic – A Kasha that I have on Korban Chagiga and Korban Pesach

Shalom Alechem, welcome everyone as we prepare for Shabbos Hagadol, we prepare for Pesach and Parshas Tzav. I'd like to share with you one thought that takes some time to give over and one thought that is just a Kasha so it goes quicker. So let's do the quick one first and the longer one second. The quick Nekudah is the following. I was studying the topic of אין מפטירין אפי' קורבן פסח, I was studying the topic of נאכל על השבע. נאכל על השבע means that the קורבן פסח is eaten at the end of the meal when the person is satisfied. What is the source for that?

So here's my difficulty. Rashi in Parshas Re'ai 16:2, on the Pasuk “וַתִּבְחַת פֶּסַח לִירֹגֵר אֶלְרִיף צֹאן וּבָקָר” the Pasuk says you bring a קורבן פסח to Hashem, sheep and cattle. Rashi of course is bothered, the קורבן פסח is not cattle, the קורבן פסח is sheep, what's going on?

So Rashi says from Chazal of course, צאן לפסח, the sheep is a חגיגה ובקר פסח, and the cattle is for חגיגה. Rashi adds “כְּדֵי שֶׁיִּהְיֶה נֹאכֵל עַל הַשֶּׁבַע” it teaches us a קורבן פסח has to come with a חגיגה, why? Because you eat the first and then when you're already holding by being satisfied then you eat the קורבן פסח. Wonderful, no problem with the Rashi, very clear he gives us a source for this concept, for this idea.

Let's go to Rashi in Pesachim 86a, “אין מפטירין אחר הפסח אפי' קורבן” Rashi brings of course that קורבן פסח is נאכל על השבע, and then Rashi adds the following words “שכן חובת כל הקרבנות” all Korbanos are eaten על השבע עד כדי שיהיה אוכלין השבע כדקיימא לן. It's a Pasuk in Parshas Korach, so the same thing over here, all Korbanos are eaten על השבע.

I don't get it. Rashi in Re'ai says that you eat the חגיגה and the פסח. The חגיגה first and the פסח second, why not the פסח first? If you eat it first it's not נאכל על השבע. So therefore, you eat it second. But I don't understand. Rashi in Pesachim says the קורבן חגיגה is also נאכל על השבע. Rashi there says that is the Derech of all Korbanos. If so, you should eat Chulin meat first and then the פסח? There's no Chiyuv to eat the Chagiga meat. The Chagiga is eaten so that the פסח will be eaten על השבע.

It seems to be a contradiction between the two Rashis. Actually it's a double contradiction. Rashi in Parshas Re'ai says how do you know נאכל על השבע because the Pasuk says צאן ובקר. It says “וַתִּבְחַת פֶּסַח לִירֹגֵר אֶלְרִיף צֹאן וּבָקָר.” Obviously the בקר is related to the פסח and its נאכל על השבע. But Rashi in Pesachim 86 brings a different source, he says the reason its eaten על השבע is because נאכל על השבע that's a Pasuk in Parshas Korach 18:8 “לֶךָ יְמֵתִים לְמִשְׁתָּהּ וּלְבִנֶיהָ לְחֻק־עוֹלָם” so it seems to be a double Stirah.

Unless we'll answer something the Sifsei Chachomim says often. Maybe it's a Machlokes in Chazal, a dispute among the Tanaim. The Sifsei Chachomim says that Rashi on the Torah goes with the thing that's Karov Lip'shat, that's very easy to explain in the Pasuk, and not necessarily that which is LiHalacha. So we will make a new Machlokes out of it. Anyway this is the first point, the Kasha that I had.

2 – Topic – Adding to a Remez, is it allowed and what are the parameters.

Let me move on to a second totally different topic. Arba Kosos, we have four Kosos. We have a rule Ein Moseifen Al HaKosos, we don't add. Now during the meal you're allowed to add, you're allowed to have another cup of wine, but for example in Shulchan Aruch Taf Ayin Beis, Os Zayin, it says between the third and fourth Kos, you're not Mosef Al Hakosos. During the meal it doesn't count, it's part of the meal, but Ein Moseifen Al HaKosos. The Biur Halacha there says "עיקר סברא דמוסיף על הכוס אינו ברור." The Mishna Berurah says I'm not sure the Sevara of the Issur of Ein Moseifen Al HaKosos. The Yerushalmi is Mashma we just don't want you to drink too much wine, you're might become drunk. The Biur Halacha expresses some doubt.

Now the Biur Halacha did not see this. The Chidushei HaRan on Pesachim which was publicized later, after the Mishna Berurah, brings that there's a reason he says at the end of Mesechtas Pesachim that because there are four Leshonos of Geulah that the four Kosos represent, the four expressions of Geulah. If you add, you're ruining the Siman, the Siman is not Miskayam. The Ran says Im Mosef Ein Haremez Miskayem, you have to have four, if you have five then the Remez is gone. You have to have four. Azoi Shteit in the Ran. Now we understand, when you have a Remez, a certain number, the number has to be precise.

We find a similar thing by the Neiros of Chanukah. Each night you light the number of Neiros that fit the night that it is. And there also, there's a Hakpada Lo Yoisef, not to add. As a matter of fact, Sefardim have the custom that only one person lights in each location, because if two light it looks like more. And since it's supposed to be Meramez the Minyan, Ein Lohosef, very good. If you're Mosef Ein Haremez Miskayem. So we have here two places that there's a Remez, a number, and it's not Miskayem.

I have a Kasha, what about Neiros Shabbos. Neiros Shabbos we light two Neiros a Remez to Zachor VeShamor, and yet we don't seem to mind being Mosef Al Haneiros. Why don't we say Im Mosef Ein Haremez Miskayem, why don't we say the same thing?

I was thinking of a possible Teretz. I remember years ago when Rav Moshe's Teshuvah came out, not to use Shabbos clocks. I got a hold of the Teshuva before it was published. After it had been written, I happened to be in Tiferes Yerushalayim and someone gave me a copy of the Teshuva. I showed it to Rav Pam. Rav Moshe had a difficult handwriting and Rav Pam had me read the Teshuva to him. Subsequently I asked Rav Pam if he uses a Shabbos clock for the lights in his house. He said no, he never uses the Shabbos clocks for the lights in the house. Not for Rav Moshe's Cheshbon, he said he wasn't aware of Rav Moshe's Teshuva. He said because Chazal said to add light to the house, why should I go through a mechanism to have less light in the house. So therefore, he said I don't use it. In other words the Neiros Shabbos is an idea, a benefit to add light.

So it could be that that is the answer. When you have a Remez you don't add to it; don't add Kosos, don't add Neiros Chanukah, unless there's a good reason to add. If having more is a benefit, so then we're not so worried about the Remez, and you add. It's not a problem, why? Because why are you adding, everyone can understand, because you're supposed to have light.

Ma Sheain Kein, if you're going to add to the Kosos, or add to the Neiros; there's no Halachik benefit, so therefore you stick to the exact Remez.

This would answer a fourth Remez. So far we had Daled Kosos, Neiros Chanuka, and Neiros Shabbos. Let's move to Rosh Hashana. On Rosh Hashana we have ten Pesukim of Malchiyos, ten of Shofros, and ten of Zichronos. Why ten? The Gemara in Rosh Hashana 32a says "כנגד עשרה מאמרות שבהן נברא העולם" Rosh Hashana commemorates the creation and since there were Asara Mamaros we do ten Pesukim of each Malchiyos, Shofros, and Zichronos. However, there we may and we do add extra Pesukim. As a matter of fact, the Rosh in the Last Perek of Rosh Hashana Siman Gimel says, the Lashon HaGemara is "אין פוהתין מעשרה" not less than ten, but more than ten is ok. A Kasha, why don't we say the same Yisod of the Ran, Im Mosef Ein HaRemez Miskayem, how can you add? Here would be the same Teretz as Neiros Shabbos. Saying more Pesukim is always beneficial, it's always good to say more Malchiyos, to mention Malchiyos Hashem more, or Zichronos and Shofros.

So the Teretz is very Geshmak. In the two places where adding has an inherent value, Neiros Shabbos and Pesukim, we don't worry about the Remez. And the two places where adding doesn't have a Halachik value, Arba Kosos and Neiros Chanuka, there we say our rule that Im Mosef Ein HaRemez Miskayem, that this matters. Nafka Mina in this, when we have a Lulav, our Minhag, the way the Rema brings is to tie it in three spots. The Rema in Taf Resh Nun Aleph Sif Aleph says even though we Pasken the Lulav itself doesn't need to be tied, we put an Igud around the Lulav itself in three places Kineged Avrohom, Yitzchok, and Yaakov, the three Avos. What happens if you want to put a fourth Igud? Here it would apply the Ran's rule that Im Mosef Ein HaRemez Miskayem, if you add you're going to ruin the Remez. So therefore, you should not add. Very Miduyik, it's like the first two.

Another thing. Krias Shema has 248 words Kineged the 248 Eivarim. But it's missing, there's only 245 words? So the Chazzan repeats Hashem Elokechem Emes. Here's a tricky one, so the Chazzan says in his personal Krias Shema Ani Hashem Elokechem Emes and then he repeats out loud Hashem Elokechem Emes. Now he said Emes twice, so now he has 249 words, what do we do now? Should he say Emes twice?

The truth is it's a Machlokes Haposkim. Magen Avrohom says Ein HaRemez Miskayem, the Chazzan should not say Emes twice. There are others who disagree, and they say what do you mean, every person in the audience also says Emes himself and then hears the Chazzan. The first Emes is not part of Krias Shema. So we see here again the idea in the Magen Avrohom that Im Mosef Ein HaRemez Miskayem. Very Geshmak all around, it fits in so beautifully. So we have two places where we add to the Remez, Neiros Shabbos and Pesukim on Rosh Hashana because there is an inherent value in what we add. Ma Sheain Kein, the four other places we don't add, because there is no inherent value to adding.

One more, this is a difficult one because it is a Halacha. We give Maaser Kesafim, we give a tenth of Kesef. Now that's not really Maaser; real Maaser is in the Torah. The Avos gave Maaser from what they made. Avrohom Avinu gave Maaser from what he won in battle. But the Din Maaser from the Torah is a tenth of your produce. Maaser Sheini, Maaser Rishon, Maaser Ani; it's a tenth of your produce.

What happens if you give 11% are you Mekayem the Remez? The Chofetz Chaim in Ahavas Chesed in Perek Yud Tes Os Gimmel says a person should calculate exactly 10% for Maaser, if he gives Chomesh he should calculate 10% twice. And the Chofetz Chaim in Ahavas Chesed seems to obligate a person to keep it to 10%. That doesn't fit because it's true Im Mosef Ein HaRemez Miskayem, but here it's good to add, it's always good to add more Tzedaka. In general the Ahavas Chesed needs some sort of Biur, we understand by Terumah of wheat and Maaser of wheat it has to be precise, but when it comes to money it's not so simple. So I don't know what to say, it's a challenge, the whole Yesod of the Ahavas Chesed, I don't believe that anybody in the world heard of such a thing. You have to Cheshbon it and give exactly 10%, if you want to give you give separately, give more tzedaka.

In the Sefer Tzedaka Umishpat from Rav Blau he says in Perek Hei Os Vav, he makes some sort of Pshara, he says it's enough if in your personal calculations you calculate the Maaser you have to give. You can give more than Maaser, people do give more than Maaser. They give ahead of Maaser. What they're giving is not exactly calculated. However, as long as they have a calculation on their own it's adequate. So, this is a seventh Remez which needs a Hesber. I am certain that if you're talking about this at the Shabbos table you'll come up with additional things that are Remazim, and the question of whether you are allowed or not allowed to add to it.

I haven't said a word about Parshas Tzav so let me say a word. Parshas Tzav, everyone knows has 96 Pesukim; Tzav is Gematria 96. But the problem is that Tzav has 97 Pesukim, seems to be a problem. So what people say seems to be incorrect. Maybe its Mosef Al HaRemez the Remez of Tzav is 96, maybe an extra Pasuk is not a Chisaron to be Mosef Al HaRemez.

With that I want to wish everyone an absolutely wonderful Shabbos, hope the Hachanos for Pesach are meaningful to you. A connection to the Ribono Shel Olem, a connection to the Jewish people, Klal Yisroel. A connection to the Geulah of Klal Yisroel. We have to worry about Klal Yisroel, there's a lot to worry about, very difficult world. May Hakadosh Baruch Hu help us with the Geulah Sheleima, until the Geulah Sheleima with the Geulah from the different Tzaros that Klal Yisroel faces. May it be a Chodesh of Geulah all around! A Guten Shabbos!

Rabbi Reisman - Parshas Tzav - Pesach 5781

(לעילוי נשמת ישראל-ל בן ישעי-הו הלוי ואלישבע בתי בת יחיא-ל אפרים) whose 3rd Yahrtzeit is on Chol Hamoed.

1 – Topic – A thought on Parshas Tzav.

As we prepare for a very unique and special Shabbos Hagadol Parshas Tzav which is of course Erev Pesach. A very special Shabbos because the ladies in the house will be able to rest on Erev Pesach in the afternoon and it will be easier for them to be alert and awake at the Seder. The same thing for most of us B'ezras Hashem. Looking forward to a very special Pesach.

Let me begin with a thought on Parshas Tzav. People are forgetting to say Good Shabbos and they are just saying Chag Kosher V'sameach. Don't forget a Gutten Shabbos as well. At any rate, the Parsha begins as is found in 6:3 with (וּמְכַנְסֵי-בֶד יִלְבַּשׁ עַל-בְּשָׂרוֹ) with the Mitzvah which relates to Bigdei Kehuna and from (עַל-בְּשָׂרוֹ) we understand (שֶׁלֹּא יִהְיֶה דָבָר חוֹצֵץ בְּנִתְיֵים). That the Kohen is not allowed to have any Chatzitza between his skin and the Bigdei Kehuna that he wears.

The Rambam in the Hilchos Klei Hamikdash 10:6 says it as follows (נֹאמַר בְּבִגְדֵי כְהוֹנָה עַל בְּשָׂרוֹ) (ולבשם. מלמד שלא יהיה דבר חוצץ בין בשרו לבגדים). There is not allowed to be any Chatzitza. Now listen to this. (אפילו נימא אחת). Even a single thread, (או עפר) or dirt (או כינה מתה) or a dead louse. (אם היתה בין בשר לבגד הרי זו חציצה ועבודתו פסולה). A Chatzitza Mashe'u between the Bigdei Kehuna and the Kohen is a Chatzitza. It really goes even more, there is not even supposed to be air being Chotzetz. The Bigdei Kehuna were actually very tight on his skin. Something like the cool dressing of many people today who wear tight pants and tight shirts L'havdil Elef Havdalos. In the Beis Hamikdash the Kohanim wore Bigdei Kehunah that were tight against their skin.

The Ohr Sameach in Hilchos Issurei Bi'ah 4:10 is Matmia, he wonders why is any tiny Chatzitza something that is M'akeiv on Bigdei Kehunah. Whereas we know a well-known rule that when a person is Tovel in a Mikvah that a Chatzitza on a Mi'ut of the skin is not M'akeiv. Which means to say that even if 49% of his body is covered with something it is not M'akeiv. Only if it is Rubo. However, M'd'rabbanan we are Makpid even on Mi'uto. But the Din of the Torah is that the Chatzitza doesn't Pasul, and there is says V'rachatz Ba'mayim Kol B'saro. It says there also a Lashon here it says Al B'saro and there it says Kol B'saro. Why over there are we more Maikil then here? This is the Kasha that the Ohr Sameach asks and the Avi Ezri over there as well. B'vadai it needs a Bi'ur Al Pi Derech Hap'shat.

Ulai, maybe, there is a difference between Al B'saro and Kol B'saro as follows. There is a Taz in Hilchos Rosh Hashana and the Taz there talks about the Nusach, the language of the special Tachnunim that we say on Yomim Noraim. There we use a language of Meloch Al Kol Ha'olam Kulo Bich'vodecha. A couple of times we use the Lashon of Kol and Kulo. Meloch Al Kol Ha'olam, what is the language of Meloch Al Kol Ha'olam Kulo Bich'vodecha?

The Taz says that Kol does not mean all literally without exception. Kol, something Kulo means without exception, but Kol by itself does not mean all, does not mean total all. So that Kol without Kulo means just about all and maybe that is why by Tevila in a Mikva where it says V'rachatz Kol Besaro and we understand that it doesn't mean literally everything. It is not literally all of Kol Besaro. Mashe'ainkein where it says by Begadim Al Besaro. Al Besaro means totally. So this may be a technical explanation and it may even be a better technical explanation.

The Gemara says that Chatzitza is a Halacha L'moshe MiSinai. The Gemara says at the beginning of Sukkah and Eiruvim that the rule is Halacha L'Moshe Mi'Sinai so it may be that that is the basis for the difference. Aich She'yi'yeh.

I would like to add B'derech Hamachshava. By Mikva you don't need a totality and by Bigdei Kehuna you do. By Mikva we are talking about being Tahor. Tahara B'olam Hazeh is never total. It is never total where human beings who are a mixture of Tumah and Tahara, of Yeitzer

Hora and Yeitzer Tov, of Taiva and Ratzon as well as Teshuka. Tahara is Rubo Ke'kulo. What about the Bigdei Kehuna?

The Bigdei Kehuna that the Kohanim wear according to the Chinuch is meant to convey an image to the person wearing it, a She'e'fa, a desire. Adam Nif'al K'fi P'ulos says the Chinuch. Meaning to say that when a person dresses a certain part and thinks of himself in a certain way then he tends to live up to it.

We have a rule that even though the world of Halacha L'mayseh, the world where we do things is a world of imperfection, still the world of She'e'fa, of desire, can be perfect, can be really perfect. When you dream of building a house in your mind, your She'e'fa, you can picture the house as a perfect building. Once you get to build it in the Olam L'mayseh it will not be that perfect.

The same thing is true in general. The L'mayseh of something is not perfect. The She'e'fa, the desire, the dream, the Machshava, that can have perfection. Mimeila, the Kohen Gadol and the Bigdei Kehuna which represent his She'e'fa, his desire, is total. That which is the Taharah of Halacha L'mayseh who can be perfect, who can be total, who can do it. And so, this is a thought regarding the Bigdei Kehuna. The underlying question definitely is strong. When do we say a little bit doesn't matter and when don't we. It is confusing in the Halachos of holding a Lulav. The Beis Yosef and Rama talk about the Chatzitza of even wearing a ring when you are holding a Lulav which is definitely a Mi'u'to. Definitely a confusing topic. When do we say Rubo K'kulo and when do we say Kulo. Tzorech Bi'ur.

2 – Topic – The Korban Pesach

It is fascinating. We are learning the Parshios of Korbanos and by every Korban we find (אשה ריח-גיהות לירוך). We find that a Korban is a (ריח-גיהות) to HKB"H. Yet by the Korban Pesach we find nowhere an expression of (ריח-גיהות). Could it be that the Korban Pesach which of all the Korbanos that an individual can bring, the Korban Pesach I would think is the most special, the most unique, the most connecting to HKB"H and yet it doesn't say (ריח-גיהות).

As a matter of fact in Parshas Bechukosai the Posuk says in the Tochacha as is found in 26:31 (ולא אריה, בריח גיהותכם), I will destroy the Beis Hamikdash (את-מקדשיכם), and I will no longer smell the (ריח-גיהות). There the Netziv in his Ha'ameik Davar says that it is a reference to all the Korbanos except the Korban Pesach. The Netziv says a Nafka Mina L'halacha. That when there is no Beis Hamikdash and we want to invoke the rule of Makravin Af Al Pi She'ain Bayis, that if you go to a place and want to bring a Korban even though there is no Bais Hamikdash that does not apply to anything which it says (ריח-גיהות) because when the Bais Hamikdash is Chorev HKB"H says (ולא אריה, בריח גיהותכם; את-מקדשיכם), I am not interested in your (ריח-גיהות). Which means to say that only a Korban Pesach could be brought. Al Kol Panim it needs an explanation.

The answer seems to be an old Yesod of the Korban Pesach. The Yesod of the Korban Pesach is that it is a Korban that is meant to show a closeness to HKB"H even in times of challenge, even

in times of weakness, even when Klal Yisrael are in the Mem Tes Shaarei Tumah, they go out and they bring a Korban Pesach to show their closeness to the Ribbono Shel Olam.

That is why we find in Navi numerous times that in the time of drawing close to HKB"Y a Korban is brought. Gideon brought a Korban in Sefer Shoftim, Chizkiyahu brought a Korban. Yoshiyahu Hamelech brought a Korban. All of them were Koban Pesach. When they wanted to be Mekareiv Klal Yisrael they did it with a Korban Pesach. A Korban Pesach is a Korban of Hiskarvus to the Ribbono Shel Olam. So you will say then why didn't it say (רִי-תֵּן-נִיחֻזֶּה)?

The answer is that is why it doesn't say (רִי-תֵּן-נִיחֻזֶּה). Because there are some friends who are fair weather friends. When it is (רִי-תֵּן-נִיחֻזֶּה), when everything is fine and dandy so then you are good friends, you are a pal. When there is a bump in the road, when something goes wrong, good bye Charlie, no more friend. Each one goes his own way. It is a relationship of only (רִי-תֵּן-נִיחֻזֶּה) V'zeh Hu. No no no. Klal Yisrael with the Ribbono Shel Olam bringing a Korban Pesach even without a (רִי-תֵּן-נִיחֻזֶּה), even at a time when things are not as perhaps they should be, Klal Yisrael is not behaving as they should. There is a distance, there is no Geshmak of (רִי-תֵּן-נִיחֻזֶּה) that HKB"Y would express towards Klal Yisrael. Even in such a time we bring a Korban Pesach. Because a Korban Pesach shows a real Hiskarvus. You want to be close to somebody, enhance your relationship, which when there is no (רִי-תֵּן-נִיחֻזֶּה) you still have and are interested in a meaningful relationship, even when things are not really perfect. What a beautiful thought going into Pesach, a beautiful thought regarding the Korban Pesach.

One request as we go into a very special Pesach, a Pesach coming off a Corona year which we hope is winding down. Nobody knows what tomorrow will bring, we still need to be careful. We should be talking at the Pesach Seder about the extraordinary events of the last 6 – 8 months. When I say extraordinary events I mean the following. The entire world, Kol Ha'olam Kulo, the entire world pretty much outside of the Yeshiva'leit have been in a lockdown with students out of Yeshiva for the most part, many places totally out of school. Here in NY, the schools are talking now about opening up with a 20 – 25% students coming to school.

Klal Yisrael, the Rabbeim in Klal Yisrael where the Mechanchim of Klal Yisrael show how they shine while teachers unions all over the country are suing to be closed, Rabbeim pushed to be open, pushed to teach, pushed to give an understanding that the Chinuch of our children is of extreme importance and while we have to take certain precautions we can't just close down. Rabbeim came to Yeshiva and we need to talk about the Siyata Dish'maya the Yeshivas have had. The Siyata Dish'maya. Boruch Hashem of avoiding hospitalizations or Chalila V'chas anything worse in the Rabbeim who were Moser Nefesh to come to the Yeshiva. A tremendous Siyata Dish'maya. We Daven that it continue. We can't just let it go and not mention it and not talk about it. It is a Shvach of Klal Yisrael, it is a praise of Klal Yisrael.

Gideon was a Shoifet. On the night of Pesach at the Pesach Seder he said to his father if HKB"Y took us out of Mitzrayim why doesn't he help us today? If he took us out of Mitzrayim Biz'chus Avos we still have Zechus Avos. Chazal say that since he was Melamed Zechus on Klal Yisrael, he spoke well of Klal Yisrael, he became the person who helped Klal Yisrael. We need to be Melamed Zechus on Klal Yisrael especially on this upcoming night of Pesach. The Mesiras Nefesh, the devotion. Talk about it to your grandchildren. Many of whom have experienced this

incredible devotion, this incredible Mesiras Nefesh. Ask them why are your Rabbeim willing to put themselves on the line where the whole world is on lockdown? What is going on?

Let them make the point that a Rebbi gives up Olam Hazeih for Olam Habo. A Rebbi lives with an inadequate income. A Rebbi lives working very hard in today's day and age trying to keep students interested, it is not easy. What does a Rebbi do? A Rebbi does it because he believes that HKB"H has an Olam Habo prepared for us. We all, Yidden sacrifice Olam Hazeih for the future. Therefore, it is a very appropriate topic that we should be talking about with our children and to our grandchildren. We should not make light of the dangers of the Virus but we should appreciate the Mesiras Nefesh of our Rabbeim. May it be a Pesach Mai'a'peila L'ora. A Pesach that lights up our lives, lights up our homes. May HKB"H grant us that we be heading in a direction of Geulah from our current Tzara and the Geulah Ho'asida B'karov B'yameinu. Wishing one and all first a Good Shabbos and then a Chag Kosher V'sameach. A meaningful Sidrei Shel Pesach!

Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5780

1 - Topic - A thought from Rav Schwab on the beginning of the Parsha

As we prepare for Shabbos Parshas Tzav, Shabbos Hagadol, the Shabbos of great challenge and Tzar to a lot of Klal Yisroel, really to the whole world. May Hakadosh Baruch Hu grant us the Shemira of Shabbos Hi Mi'Lizok U'lerifuah K'rova Lavo, it should be a Shabbos of Yeshuos.

I'd like to start with a thought on the Parsha. The first Rashi says (אין צו אלא לשון זרוז מיד) (אמר ר' שמעון ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כיס) . It's a Lashon of Ziruz and (ולדורות). Many thoughts have been said about this Rashi. I would like to share with you Rav Schwab's explanation of Ledoros. What does it mean Ledoros and what does it have to do with teaching generations?

So Rav Schwab says (in Mayan Beis Hashoeva page 245) something really beautiful. He says the Yisod of Korbanos requires that a person should not forget the main thing and focus on the Tafful. Meaning, when you bring a Korban the Ikar of the Korban is not the animal, G-d doesn't need your animal. The main part of the Korban is the heart that's behind it, the devotion that's associated with it. Beraishis 4:5 (וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ, לֹא שָׁעָה) . Hakodosh Baruch Hu didn't pay attention to Kayin's Mincha, why?

Because Kayin thought the idea of a Korban is to give the Ribono Shel Oilam the animal, the meat. However, he didn't do it properly. He didn't do it by devoting himself to the Ribono Shel Oilam. So Hashem said to him 4:7 (הֲלוֹא אִם-תֵּיטִיב, שְׂאֵת, וְאִם לֹא תֵיטִיב, לִפְתָּח חַטָּאת רִבֵּץ) . The Ikar is Taitiv, the idea of a Korban has to be accompanied by desire to satisfy, to give Nachas to the Ribono Shel Oilam.

K'ain Zeh, he brings from Shaul. Shaul had Rachmanus on the animals that remained and Shmuel gives him Mussar. Shmuel I 15:22 (הֲחֶפֶץ לִירֹר בְּעֵלוֹת וּזְבָחִים, כְּשֹׁמֵעַ, בְּקוֹל יְרֹר) . Does G-d want meat of animals? He wants you to listen to Him. (הִנֵּה שֹׁמֵעַ מְזַבַּח טוֹב, לְהִקְשִׁיב מִחֶלֶב אֵילִים) . So

that, the Ikar is that when people think the idea is the giving of the Korban, no. The Ikar is the heart that has to go with it.

Now that idea is well known, but Rav Schwab makes the following point. He says this was all true in the time of the Bayis Rishon. Yeshaya Hanavi says the same thing, does G-d need your Korbanos (in 1:11 (לְמַה-לִּי רֵב-זִבְחֵיכֶם יֹאמַר יְיָרָר))? He needs you.

Zagt Rav Schwab, in the days of the Bayis Sheini the world changed. After the Yeitzer Hara of Avodah Zara passed and Greek philosophy took hold, the world took on a much more philosophical approach. And suddenly what happened was the reverse. People said the Ikar of course of a Korban is the Teshuva, the feelings that go with it.

What's the difference if the animal is an old animal, a damaged animal, or if it's a blind animal that's not the main thing anyway? So that suddenly there was a turnaround. Whereas in the earlier generations the Yeitzer Hara was to focus on the physical gift of the Korban and ignore the feelings, the heart that has to go with it. The world became philosophical and started to ignore the parts of the Korban that required certain things to be done.

By Malachi we already find in the first Perek 1:7 (מְגִישִׁים עַל-מִזְבְּחֵי לָחֶם מְגָאֵל). The people bring junkie Korbanos and they say (וְאֶמְרֶתֶם בְּמֶה גָאֵלְנוּדָה) what do you care. Does G-d care if it's an old animal, or a young animal, a Baal Mum or not a Baal Mum? On the contrary it's Baal Tashchis. Why should we bring a good animal, we should bring an old junkie animal?

Zagt Rav Schwab, our trap is to know that Hakadosh Baruch Hu wants Dikduk Hamaysa. That Hakadosh Baruch Hu wants you to do it right. Rachmana Liba Bo. Its true G-d wants the heart, that is the Ikar, but it has to be accompanied by a proper Kiyum Hamitzvos. (אֵין צו אלא לשון זרוז). Hakadosh Baruch Hu looking to future generations said be careful, you have to be Mezareiz and do the Mitzva right. (ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כס). Especially where it costs money. A person will say what's the difference, does G-d care if I have a beautiful Esrog or a Bedieved Esrog. Does G-d really care? The answer is yes, Hakadosh Baruch Hu does care, He does care how you do Mitzvos. It does matter if you do the Mitzvos properly or not properly.

This is an important message this year for the Seder. By our Sedarim we are accustomed to having many people, we do the Mitzvos Behiduram. B'rov Am Hadras Melech. Many people will be alone and they need the Ziruz to know that Dikduk Hamaiseh, doing it right matters. Rachmana Liba Bo. G-d wants your heart. But doing the Mitzvos of the night, perhaps even when it's a little difficult, it does matter.

When you're sitting at a Seder and you don't have people with you, at least you have to understand and know that the Shechina is there. The Shechina is Kenegdo and it does matter, it does matter how you do the Mitzva. This is a thought on Parshas Tzav.

2 - Topic - A Message that was given over in the name of Rav Uren Reich of Lakewood.

I want to share with you a message Rav Uren Reich from Lakewood asked me to share with the Oilam. It's a very important message about the current situation. In Lakewood the message went

out that people should not travel to New York, or really anywhere to be with parents for this Pesach, stay put.

Unfortunately, people always think that they understand, they know better, people make exceptions. Besides the Lo Plug that is really necessary there's something else. The doctors are assuming now that especially among young people, one in six or one in five is carrying this virus without any symptoms at all.

That means that if young people are going to come to parents, Rachmana Litzlon one in five or one in six will introduce the virus to the home of parents, who usually are older and are more susceptible. We have to be careful, we've been too complacent, we've not been careful enough throughout this crisis and we can't allow that to continue. We have to wake up. We can't say (Tehillim 121:8) (יְרֵר, יִשְׁמַר-צִאֲתָהּ וּבֹאֶתָּהּ -- מַעֲתָהּ, וְעַד-עוֹלָם) (-). (מַעֲתָהּ, וְעַד-עוֹלָם).

We have to understand that the advice that's being given, is being given with a seriousness, and unless somebody has a doctor or a physician who says that his circumstances are somehow unique or different, a person has to pay attention.

There's a Pachad, there's a fear that what will happen is, G-d forbid there will be a new wave because of Pesach of people traveling creating a new wave, Rachmana Litzlon, of people who need hospitals in Frum circles. There's no room, the hospitals don't have room. We need it now to calm down, not Chas Veshalom there should be a new wave of this problem.

So you will have a Seder yourself, we have a Seder because it's Ratzon Hashem. It doesn't have to go to midnight, have a short Seder. Do the Mitzvos the way their supposed to be done and do it B'ratzon Hashem. Don't, for the fleeting pleasure of time with family, time with children, don't put people in Sakana, Klal Yisroel in Sakana.

Ignoring the rules has not done well for us over this period of time. Everybody is smart, we are smart, Klal Yisroel is smart, but right now we have to be smart and follow the rules. I beg you all, change your plans, stay home for Pesach. Stay home because it's Ratzon Hashem. It's not likely that this is the advice of the Manhigim there. Please we want Shemira, do what you need to have this Shemira.

I'll add one more Nekuda from Shulchan Aruch. In Hilchos Mezuzah, right in the beginning in Siman Reish Pei Hei S'if Bais, the Ramah brings a Minhag B'nei Ashkenaz, that's us, we don't have this Minhag, we have a Minhag to go out and kiss the Mezuzah which is beautiful. Listen to what the Ramah says.

The Ramah says that when you go out, you touch the Mezuzah and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. You adapt a Pasuk which is (יְרֵר, יִשְׁמַר-צִאֲתָהּ וּבֹאֶתָּהּ) and you say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. We have to try to remember to say that especially now. Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam.

We should have the Shemira, we should appreciate the Shemira. It's a wonderful Minhag to take Bli Neder, (we forget), but to try to undertake every time you go out to say Hashem Yishmor Tzeisi Uvo'i Mai'ata V'ad Olam. To appreciate what we have.

When you say Modim to say to Hakadosh Baruch Hu (בּוֹדֵה לָךְ וּנְסִיפֵךְ תְּהִלָּתֵךְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ). Hashem should guard our lives. (וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ) and our Neshamos, all of us. We, the Cholim, and everybody around us.

Let's hope that we will come through this Tekufa looking back and feeling that we did what we had to do. For those who have to have a Seder alone, just think that this is a moment of potential Aliya. Yafe Echad B'tzar Mei'elef B'lo Tzar. One in Tzar is worth a thousand without Tzar. You're not going to have a thousand Sedarim in your life, this is the Seder, the Seder we are lonely, the Seder where you're challenged to sense there's a Ribono Shel Oilam, the Shechina Kenegdo. This is the Yafe, this is the opportunity, a wonderful opportunity.

Let's make the most of it, let's be Mehader in the Mitzva of Shemiras Neshmaseinu of a Shemira and may Hakadosh Baruch Hu grant us to go out with the Afeila L'ora. To go out from the Shibud L'or Gadol. With the Yeshua Kerova Bimiheira Beyameinu, all of us together. Refuos, Yeshuos, and Shemira to one and all.

Rabbi Reisman - Parshas Tzav - Shabbos Hagadol 5778

1 - Topic - Sippur or L'hagid

As we prepare for Pesach and Shabbos Parshas Tzav, Shabbos Hagadol certainly our thoughts, our minds are on the upcoming Pesach and the Avir, the whole atmosphere of the Yiddishe Velt is on the preparation for Zman Cheirusainu. Let me share with you a Mussardika thought and a Haggadadika thought. Let's see how it goes and you will figure out which is the Mussar and which is the Haggada.

Sippur Yetzias Mitzrayim. Rav Moshe Shapiro quoted in the numerous Sefarim that quote him, says that the Lashon of Sippur, Sapeir which means to tell the story of, is actually related to many other words that have the same Shoresh and it means something which is finite, something which is limited. Mispar is a number. When you put a number to something you state exactly what it is. It is limited to the number you give it. The number can be a very large number and it could be a small number, but it makes something finite. Similarly, Sipar is a city on a boundary, a city near the border is called Samech Pei Reish, Sipar. This is because again the word Mispar or Sefer or Sippur indicates boundaries, it indicates certain types of boundaries.

A Sefer is a book. A Sefer by definition is Mugbal, limited. It goes until a certain point. The Gemara in Masechtas Shabbos says that if you write two letters you are Chayuv for writing on Shabbos. But Kasav Os Achas, if you write one letter and you complete a Sefer you are Chayuv. This is because it is the completion of the Sefer. Someone may have many ideas, many thoughts about something, he writes it. When he is finished he stops, he created a Gevul for his idea. So that, Sippur is something that makes something finite. When you tell over the story of what

happened, be careful how you tell it. When you have finished telling it you have created a certain boundary, a certain limitation on what the story may be.

I once remember learning a Rav Tzaddok that if a person is Mekabeil something for himself, if he has a Kabbalah, keep it to yourself. When you tell it to other people it becomes smaller, it becomes less Chashuv. When you keep it to yourself it is not a Sippur, it is something that is as significant as you allow your emotions to make it significant. When you tell it L'sapeir it makes the thing finite. So that, Sippur telling the story is making something finite. What does that have to do with Sippur Yetzias Mitzrayim? As of this moment not much.

There is a second dimension to the idea of Mispar. A number makes something finite. A dozen eggs is 12 eggs and no more. Having 100 people in a room is 100 people and no more. A number makes something very precise. However, numbers themselves are infinite. There is no limit to how many numbers there are. There are only a certain numbers of letters in an alphabet. But numbers, you can always add one and come to a higher number.

Which means that there are two dimensions to the idea of Mispar, numbers. They are finite in that it defines something. The word define is to make something finite, to make something precise. And yet, the Koach of numbers themselves is something infinite.

Similarly, the word Taspores in Hebrew means taking a haircut. Well if Samech Pei Reish is to make something Mugbal, to make it limited, so then I understand that when you cut something you are limiting it. But it is not used for cutting a piece of meat, or some vegetables or a piece of cloth. Taspores is only for hair, because hair just keeps on growing all the time. So the two dimensions of Taspores is that L'sapeir means to limit something but something which inherently would have no limitation it can keep on growing. We find that Lashon. We find in the Torah in Beraishis 15:5 (וַסְפֹר הַכּוֹכָבִים--אֶם-תּוּכַל, לְסַפֵּר אֹתָם) , count the stars, finite. (אֶם-תּוּכַל, לְסַפֵּר אֹתָם) infinite.

So the idea of Sippur getting back to L'sapeir, to tell a story, has twin dimensions. L'sapeir, when you tell something you are limiting it to the story and on the other hand it means that there is something infinite, there is a dimension of infinity to it.

Why am I mentioning this esoteric idea? For a very simple reason. A number of years ago I Klered a Chakira. The Mitzvah of Sippur Yetzias Mitzrayim is: a) to tell the old story over again or b) to be Mechadeish something, to say something new. What is the Mitzvah of the Haggadah, is it just to say the old or to tell something to the person listening that he does not yet know?

I mentioned then that the Malbim says that there are two words for talking. L'hagid and L'sapeir, for telling. One of them means to tell something new and one of them means to repeat something old and yet both are found in the Torah about the night of Pesach. As it says in Shemos 10:2 (וְהִגַּדְתָּ לְבְנֶךָ, בַּיּוֹם הַהוּא לְאָמֵר) and in Shemos 13:8 (וְלִמְעַן תְּסַפֵּר בְּאָזְנֵי בְנֶךָ וּבְנֵי-בְנֶךָ) . So that there is something unusual here. On the one hand it is to tell the old. The Haggadah is the same Haggadah every year and on the other hand it is to say something new.

Mimeila, (משמת בן זומא בטלו הדרשנים). As long as he was alive, he was Zoche to cause that the members of his generation accepted Darshanim, however, (משמת בן זומא בטלו הדרשנים). After he died, people were not Mekabeil as quickly. Therefore, the lesson of (רבי אלעזר בן-עזריה) is that the influence of Ben Zoma is to be Mekabeil Mikol Adam and that is how (רבי אלעזר בן-עזריה) despite being a young man was able to go and become a Nasi. Despite his youth everyone was Mekabeil him. Why? Because the Gadol Hador had a lesson for his generation, the lesson of Ben Zoma and (איזה הוא חכם--הלמד מכל אדם). A beautiful thought on the Haggadah.

And so, two thoughts for the day both related to the Parsha. The Mazal of Parshas Tzav is that it is Zoche to be the Shabbos on which Shabbos Hagadol Drashos are said, Pesach is Darshuned even at the same time that we read about the Korbanos in the Parsha. May everyone be Zoche to have a wonderful Shabbos in preparation for Shabbos Hagadol, and a preparation for Pesach. A Gut Gebenched Yar to one and all!

Rabbi Reisman - Parshas Tzav 5777

1 - Topic - A thought on Parshas Tzav related to the Seder

As we prepare for Pesach and Shabbos Parshas Tzav. Let me begin with a thought on Parshas Tzav and it has a Shaichus to Korban Pesach as well. The beginning of the Parsha begins as is found in 6:2 (זאת תורת העֶלָה : הוא העֶלָה). Now the language (זאת תורת העֶלָה) we find throughout the Parsha. 6:18 (זאת תורת העֶלָה , זָבַח), 7:11 (זאת תורת העֶלָה , הָאֵשֶׁם), 7:1 (זאת תורת העֶלָה , הָאֵשֶׁם). Every Parsha is introduced with that expression. It is only by the Olah that it is (זאת תורת העֶלָה : הוא העֶלָה). It needs an explanation. I would like to share with you a Yesodosdika thought regarding the Korbanos.

Non-Jews are allowed to bring Korbanos in the Bais Hamikdash but only a Korban Olah. The Gemara says in Menachos 73b (starting at the top of the Amud) that a Goy can donate a Korban Olah but not a Korban Shelamim. As a matter of fact, the Halacha is that even if they said they would bring Shelamim we bring it as an Olah. The non-Jew is entitled to bring Korbanos but they have to be an Olah, totally burnt.

We find in this week's Parsha of course that a Yid can bring other Korbanos as well. In Shir Hashirim we say as is found in 4:16 (עורי צפון ובואי תימן). The GRA who says that all of Shir Hashirim is about the Bais Hamikdash, fits well with Chazal who Teitch that (עורי צפון ובואי תימן) (עורי צפון) (עורי צפון ובואי תימן), those are the nations of the world that can bring only a Korban Olah. An Olah, is Shechted only on the northern side of the Bais Hamikdash. (עורי צפון ובואי תימן) and come Klal Yisrael who can bring Korbanos L'chol Makom B'azarah, even (תימן) in the south side. So it is something important, Yesodosdik that it is the Jews who are allowed to bring this additional Korban.

The Baalei Machshava say that there are two levels in serving HKB"H. The lower level is to understand that a person separates himself from the desires of Olam Hazeh, from the Taivos of Olam Hazeh and becomes totally Holy, can create a different reality for himself and can now become a Holy person. That is a level of holiness that is understood to the Umos Ha'olam. The

nations of the world understand the ideas of celibacy, of somebody being holy, if he goes to the top of the mountain and separates from this world and then there is holiness.

There is a higher level of Kedusha. The higher level of Kedusha is to be a person of this world and despite being a person of this world, being able to serve HKB"H from within the Gashmios of this world, a person is able to serve HKB"H. That is a different level of serving Hashem. The job of a Yid is within the Kedusha, within Olan Hazeh to be Makdish Olam Hazeh with Kedushah for the things that we want in this world and that level of Kedusha, that idea of reaching another level, that is a Shelamim. A Shelamim is eaten and is holy. A Yid makes himself Kadosh by eating a Korban Shelamim. It is a different level of Avodah to be Makdish the Gashmios, whatever a person does to give it Kedusha.

There is an incredible Meshech Chochmah I think in Parshas Yisro. The Meshech Chochmah wants to answer the question what Moshe Rabbeinu exactly gained in Madreiga at Mattan Torah. Of course, all of Klal Yisrael became Shelaimim at Mattan Torah, but Moshe Rabbeinu who was an Ish Sholeim before, what exactly changed.

The Meshech Chochmah says the following. He says when Moshe Rabbeinu was at the Sneh the first time he had Nevuah, he was told as is found in Shemos 3:5 (שָׁל - נָעֲלִיךָ , מַעַל רַגְלֶיךָ) take off your shoes (כִּי הַמָּקוֹם אֲשֶׁר אֲתָה עוֹמֵד עָלָיו , אֲדַמַּת - קִדְשׁ הוּא) because this is place of holiness. The shoes which represent the world, the earth, on which it steps, should be removed.

When Moshe Rabbeinu went up to Har Sinai he didn't take off his shoes. Moshe Rabbeinu went up with his complete Gashmios to Shamayim. It became something else, it became an Avodah of serving HKB"H with the Guf, with the body.

That is why Moshe Rabbeinu got as it says in Shemos 34:29 (קָרַן עוֹר פָּנָיו). When he went up to Shamayim and came back down he shone. Why did he shine? Because his Guf had been elevated to Kedushah. And so, we say (זֹאת תּוֹרַת) Hash'lamim, Hachatas, Ha'asham. These are new things that Klal Yisrael has. (זֹאת תּוֹרַת הָעֹלָה : הוּא הָעֹלָה). The Olah (הוּא הָעֹלָה), that is the Olah that we already learned about. But now (זֹאת תּוֹרַת) Hash'lamim, Hachatas, Ha'asham. It is a whole different level in serving HKB"H.

And as of course you know, the Korban Pesach is the ultimate Shelamim. It says that if one did not bring the Korban Pesach on Pesach it becomes a Shelamim. You can't bring it next year. A Korban Pesach can't be more than a year old. So the Pesach becomes a Shelamim, but it is the ultimate Shelamim. No part at all goes to the Kohen. It is totally for the Yisraelim. It is the only such Korban. The ultimate bringing of Kedusha into the world of Gashmios is when we sit at the Seder night and we give Kedusha to everything that we have, the Emunah Shelaima that everything we have is from HKB"H. That is the night of the Pesach Seder.

And so, that is one thought regarding Parshas Tzav.

2 - Topic - A thought for Pesach

Let me move on to a Maharal about the Seder. The Maharal at the beginning of Gevuras Hashem asks a great Kasha. Kol Hamarbe Lesapeir Harei Zeh Meshubach. If you are Marbe to talk at the Seder about HKB"H's kindness to us you are praiseworthy. The Maharal asks that it is a contradiction to the Gemara in Berachos 33b (12 lines from the bottom) where the Gemara says that someone went over to Daven for the Amud Shemoneh Esrei and he added praise. We say (הקל הגדול הגבור והנורא) four expressions (הקל הגדול הגבור והנורא). He kept on going (הקל הגדול הגבור והנורא והאמין והחזק והאמיץ והודאי והנכבד). When he was finally finished, he was asked (סיימתניהו לכולהו שבחי דמרך). If you are adding, when do you stop the praise of Hashem?

The message of the Gemara is saying praises (הקל הגדול הגבור והנורא) which come from Chumash in Parshas Eikev or don't be Marbe praises on your own. That contradicts the Seder night where we say Kol Hamarbe Lesapeir Harei Zeh Meshubach?

The Maharal answers (חייב אדם לראות את עצמו כאלו הוא יצא ממצרים...וכל המרבה לספר ביציאת מצרים) (הרי זה משבח). When it comes to Hakaras Hatov, when it comes to recognizing the kindness that HKB"H did to us, by Hakaras Hatov there is no quieting a person. By Hakaras Hatov a person has to let go, a person has to not have Cheshbonos, a person has to express his appreciation. Hakaras Hatov.

The Maharal says that the feeling of the Leil Seder is the Hakaras Hatov, is the feeling, the sense that we are thankful to HKB"H for having chosen us as a people. Not just taken us out of bondage, given us the Torah and revealed himself to us.

In this, the Maharal is picking up on a theme which he writes in Parshas Beraishis rather famously where the Maharal writes in Perek 2 that Hakaras Hatov is a payment for a Chesed a person has. Someone gives something to you, there is nothing free in this world. In Olam Hazeh there is absolutely nothing that comes free, a person has to deserve.

And so, Zagt the Maharal, don't do kindness to someone who is not Makir Tov, to someone who is not appreciative of the kindness. You are obligated to pay for everything that you get. And since what you get is from HKB"H for free, it needs to be paid for and you pay with Hakaras Hatov. Hakaras Hatov is an obligation. Chazal have an expression that a Ganaf, someone who steals, the language is he is Matriach Hashem and G-d evens it out. There is nothing free in this world. You pay for everything. What an inexpensive payment for HKB"H's kindness. Isn't that beautiful. HKB"H's kindness is the Hakaras Hatov, thanking appreciating the Leil Haseder.

And so, one thought regarding Parshas Tzav related to the Seder and one thought regarding the Haggadah.

Let me end by stressing to everyone that as the Seder night comes upon us people should be Zahir in the Kiyum of the Mitzvos Halayla. People become complacent about the Halachos of the eating Matzah in the proper time, the proper amounts, without a Hefsek, without talking. Without speaking from Motzi Matzah until after the Korech which is something we know

because the Beracha of Motzi Matzah goes on the Korech. We become complacent. The drinking the Arba Kosos K'din. A healthy person should drink properly, should drink wine K'halacha, should drink the Shiur. Should have the Kiyum of the Mitzvos of the night in the proper way. Don't become complacent and be careful. Zehiros Hamitzvos.

Let us hope that the Mechla Dim'hai'minus, food of our faith, which is the food of the Seder should go into our bones, should give us the Emunah the faith, the strength to serve HKB"H the way we should, to sit in the Bais Hashem Kol Yemai Chayeinu. Wishing everybody a Chag Kosher V'sameach!

Rabbi Reisman – Parshas Tzav 5775

1. Of course Shabbos Parshas Tzav has in it something to do with Pesach. Where do you have anything to do with Chometz U'matzah in the Parsha? The answer is the Korban Todah. The Korban Todah is the only Korban Yachid that has Chometz U'matzah and it is mentioned in this week's Parsha. Why does the Korban Todah have Chometz and Matzah if every Mincha of a Yachid is only Matzah, why should uniquely among the Korbanos the Korban Todah have Chometz?

There is an answer that is given by many. I have seen it recently in the Torah V'moadim of Rav Zevin and that is the following. We know and certainly with Pesach coming we are reminded that Chometz is symbolic of negative forces in the world. Matzah is a Siman of purity, simplicity, of things that are good. Of course, a Korban should be Matzah 6:10 (לֹא תֹאכְלֶהָ חֵמֶץ, (הִלְקֶהָ). If something is not commanded to be Chometz then the Mincha may not be Chometz. In the case of a Korban Todah, what is a Korban Todah?

It is a Korban that you bring in thanksgiving, in appreciation for the Chesed that Hashem has done in saving you from a difficulty. When we make the Beracha of (שְׁגַמְלֵנִי כֹל) הגומל לחיבים טובות. שְׁגַמְלֵנִי כֹל) that Beracha is in place of what would have been a Korban Todah in the time of the Bais Hamikdash. So that, the Korban Todah is a form of Hagomel L'chayavim Tovos. The Chometz represents the Chayavim. Hagomel L'chayavim Tovos. Part of the Korban Todah is the fact that we are not fully deserving and we consider ourselves to be Chayavim, who are recipients of Gomel Chasadim, of Chesed from Hashem. Since the Korban Todah is Chayavim Tovos it has in it the symbol of Chayavim which is Chometz.

With this we understand why Ketanim don't Bentch Gomel. It is interesting because we are Mechaneich Ketanim in every single Beracha. Is there any other Beracha in which we are not Mechaneich children? Hagomel L'chayavim Tovos. I have yet to see a Koton get up and Bentch Gomel. The answer would be because the Koton is not Chayavim Tovos. I believe that there is a Teshuva in the Har Tzvi that says this, that it is missing the Chayavim aspect and when there is no Chayavim Tovos there is no Bentching of Gomel.

There is one other time the Todah is brought. IY"H it will be brought soon when Moshiach comes. And that is that the Gemara says in Masseches Shevuos 14a (5 lines from the bottom) that (מוסיפין על העיר) if there is a walled city in Eretz Yisrael and there is a desire to make it larger, to

encompass in the walled city a larger part of the land around it. In Yerushalayim for example, if one wants to give Kedushas Yerushalayim to areas around it there is a ceremony that has to be done. The Gemara mentions in Shevuos 14a that and it includes (שתי תודות) and (מלך ונביא ואורים) (ותומים וסנהדרין של שבעים ואחד). There is a procession that takes place and that includes a Korban Todah.

As you know, every morning we say Mitzmor L'sodah, we say a Kappital Tehillim in place of the Todah. In that Mizmor we say (באו שְׁעָרֵי בְּתוּדָה. הִצַּרְתָּיו בְּתִהְיֶה). That is because the Korban Todah is brought for (באו שְׁעָרֵי בְּתוּדָה) to make the gates of HKB"Y's city larger you will bring a Korban Todah.

The Gemara in Maseches Pesachim 50a (18 lines from the top) says that (עתיד הקב"ה להוסיף על) (ירושלים) L'asid Lavo, when Moshiach will come, Yerushalayim will be made larger, so that at that time the Korban Todah will be brought Bim'haira B'yameinu.

So that a Korban Todah is Chayavim Tovos. And also Mosifin Al Ha'ir when we add on a city or add to a city we bring not one but two Korban Todos. Well, we have an explanation why there is Chometz in the case of the first type of Korban Todah. The Todah that we give for thanksgiving after being saved from a Tzarah. What about the second one, what about adding to a city? Why is there Chometz in a Korban when you add to a city?

The answer is that anytime you add to Gashmios, anything you add to your possessions, it is what you make of it. Even if you add Kedusha it is what you make of it. If you add to it in a way that is going to increase Avodas Hashem, then it is Kodosh, but you should know that it is a danger. If a person is wealthy, having wealth is something with which you can make into the greatest achievement of your life, doing great things with your money. Or Chayavim Tovos, or it can be negative. Therefore, when we add to a city we take on ourselves to add to Yerushalayim or to any walled city which has a special status of Kedusha. When we add to that city we say to ourselves it is a Korban Todah, it is what we will make of it. And so, that is an idea regarding the Korban Todah.

2. With Pesach coming and being in Sefer Vayikra let's talk about another Korban. How about the Korban Pesach, let's try that. The Korban Pesach is unique among all the Korbanos in that it is a Korban that has no Raiach Nichoach. We find Raiach Nichoach mentioned in every single Korban with the exception of the Korban Pesach. Why is that? I would think just the opposite. The Korban Pesach is the greatest sign of love from Klal Yisrael to HKB"Y. I would think that there certainly it should be called a Raiach Nichoach?

The answer is that the Korban Pesach on the contrary is a Korban which is successful even if it is not brought perfectly. Even if it is brought with great imperfection with tremendous levels of imperfection. Even if it is not a Raiach Nichoach a Korban as it should be. Why so? In Mitzrayim they brought a Korban Pesach, they were Tamei as there was no Parah Adumah yet. Everyone was Tamei and yet the Korban was brought. Do you ever find a Korban that was brought with everyone there actually Tamei?

The Korban Pesach has a Din and status of a Korban Tzibbur in regards to the Halachos of Tumah Hutra B'tzibbur. Meaning to say, that even in the times of the Bais Hamikdash if most Jews were Tamei at any time, that the Korban could be brought. It is unique among all the Korbanos Yachid. No individual Korbanos can be brought with Tumah Hutra B'tzibbur. Plus Tumah Hutra B'tzibbur is good for a Korban Tzibbur. It permits sacrificing the animal but not actually eating B'tumah. Korban Pesach is unique in that it could be eaten as well when a person is Tamei. So you get the idea here, the Korban Pesach is very unique. It is a Korban that doesn't require perfection. It is the Korban of the birth of Klal Yisrael and Klal Yisrael's special status with the Ribbono Shel Olam. It is imperfect.

3. In the Seder we begin Kadeish Ur'chatz. The only time that there is a Vav between two Simanim. All the other Simanim like Motzi Matzah for example which doesn't say Motzi U'matzah. Kadeish Ur'chatz goes together. The Chassidische Seforim write that there is a message in that. Typically to serve Hashem you first have to clean yourself from Tumah and then become Tahor. That is, let us say that you have a rusty utensil, first you have to scrape off the rust and then paint it. You don't paint over the rust. Sur Mai'ra V'asei Tov, that is the normal order. Stop doing Aveiros and then do Mitzvos. On the night of Pesach it is unique, Kadeish Ur'chatz the reverse order. First accept Kedusha and then cleanse yourself. Because Pesach which is the time of the year that HKB"H renews the entire Briya, renews the Briya with a spring like feeling (although maybe not this year in New York but generally), with a spring like feeling the trees begin to bud (maybe not this year in New York as I think that we will say Birchos Ilonos next month), but typically it is a time of renewal. The Korban Pesach symbolizes that. Kadeish Ur'chatz, you are not perfect you are not good, it doesn't matter. Jump into Kedusha. Naturally, the idea is that after preparing for the Yom Tov of Pesach you should at least attend one Mishmar. The Mishmar tonight is the last Thursday night as next Thursday night is the night of Bedikas Chometz there won't be much of a Mishmar except for Yechidim who want to, it is going to be a very busy night. Tonight is a final opportunity. Some of you have boys who came from out of town and some from Eretz Yisrael who came back. Tell them you want to show them the way things should be in a pre-Pesach preparation. Kadeish, do Kedusha, Ur'chatz and that will influence you to cleanse yourself from things that you have to get rid of. That is the idea of Pesach, the idea of renewal. So it is not a Korban of perfection of Rai'ach Nichoach.

There is one more thing. The Netziv in Parshas Bechukosai on the Posuk that is found in 26:31 (וְלֹא אָרִיִם, בְּרִיִם גִּיהֻמָּהֶם). It says in the time of the Churban Hashem will no longer enjoy the Rai'ach Nichoach of the Korban. Says the Netziv, even when the Bais Hamikdash was Chareiv one can bring the Korban Pesach on the Har Habayis. It is unique among the Korbanos. Again, the same idea it doesn't need perfection. At any time, even in the time of Churban, or in the time of Tumah a person can draw close to HKB"H with the Korban Pesach. And so, that is an appropriate message as we get ready for Parshas Tzav and at the same time getting ready for Pesach.

4. I would like to end with a short Geshmake thought I saw, however, I don't remember the Mar Makom. Why did HKB"H cause Moshe Rabbeinu to grow up in the king's palace? He spent the first 12 years of his life being raised as a prince. How does that fit into Moshe Rabbeinu's job?

Rav Yaakov mentions that he is not sure if Moshe Rabbeinu actually dressed the Kohanim in pants and it is just not mentioned in the Posuk or if they dressed themselves in Michnasayim. Others discuss this as well. The point is, that for fineness of language, to speak in a way that is appropriate the Torah doesn't clarify this point.

The Maharal writes regarding Elisha who was known by his host as a holy man and the Gemara asks in Maseches Berachos 10b (23 lines from the bottom) (ותאמר אל אישה הנה נא ידעתי כי איש) אלקים קדוש הוא א"ר יוסי בר' חנינא מכאן שהאשה מכרת באורחין יותר מן האיש קדוש הוא מנא ידעה רב ושמואל (הזד אמר שלא ראתה זבוב עובר על שולחנו) how could they tell? The Gemara answers that there were a number of things that they noticed about him. One of them was that a fly would not disturb him. The Maharal says what is the significance of a fly not disturbing him? Because a person with a pure Neshama, with a Neshama that has a fineness of spirituality is disgusted by insects. It is something that is hard to explain in absolute terms. Nevertheless, there are things in this world that are Tzoya (not clean). Not not clean because Halachically they are not clean, just not clean in the Holech Yeilech of the fineness of the spirit of a human being. That is something that we take notice of and certainly something that we try to take notice of when we talk. And so, that is the first lesson of this Parsha.

2. In the beginning of the Parsha we have (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיִו). Many Meforshim take note of the fact that throughout the Chumash Vayikra it only says Bnei Aharon not Aharon by name, consistently it says Bnei Aharon. I believe the Ramban says that because Aharon sinned at the Eigel he is not mentioned directly, just as Bnei Aharon. The Ramban takes notice of the fact that here it is different.

I would like to share with you the Pshat of Rav Yonason Eibeshutz in the Divrei Yonason and there he says a technical answer as to why it never mentions Aharon directly only the family directly and here it says (צו אֶת-אַהֲרֹן). He says the following. There is a Posuk in Amos 5:25 (הֲזָבַחְתִּים וּמִנְחָה הִגַּשְׁתֶּם-לִי בַּמִּדְבָּר) (הֲזָבַחְתִּים וּמִנְחָה הִגַּשְׁתֶּם-לִי בַּמִּדְבָּר), did you bring a Korban or a Mincha to me in the Midbar? The Mizrachi in Shemos 30:16 explains that during the time Klal Yisrael was in the Midbar they brought only Korban Olos. There was never a need for a Chatas or Asham. Those sins were not committed. They brought straight the Korban Olos Hatamid, that was their Korban and of course the Mussafin, the appropriate Korbanos based on the time of the year. But as far as regular Korbanos it was just Olos. Says Rav Yonason Eibeshutz this is Mirumaz here. It always says Bnei Aharon when we are talking about Shelamim, Chatas, and Asham. It is talking about Bnei Aharon because Aharon himself only lived in the Midbar, he never brought those Korbanos. However, in this week's Parsha where it talks about (זאת תורת העֹלָה) the Korban Olah that Aharon himself had a hand in physically. Therefore, it says (צו אֶת-אַהֲרֹן וְאֶת-בְּנָיִו). Very nice Vort, a technical answer to a Shinui Hakra, a change in the language in the Pesukim.

3. Let me move on and share with you a Purim thought or two. We have the expression which comes from a Posuk that we have in the Megillah 8:16 (לְיְהוּדִים, הָיְתָה אוֹרְהָ וְשִׁמְחָה, וְשִׁשְׁן, וְיִקָּר). Jews celebrated. For some reason which is hard to explain this is part of Havdalah. What does it have to do with the weekly Motzoei Shabbos Havdalah (לְיְהוּדִים, הָיְתָה אוֹרְהָ וְשִׁמְחָה, וְשִׁשְׁן, וְיִקָּר). It is a nice thing, however, it seems to be totally unrelated to Havdalah. Rav Zelig Epstein said the following Pshat. Rav Zelig explained that the Yevonim wanted Klal Yisrael to assimilate with

them (ליהודים היתה אורה) Zu Torah (אורה זו תורה). The Gemara in Maseches Megillah 16b (24 lines from the bottom) says that Ora represents the light of Torah. (שמחה זה יום טוב) Simcha Zu Yom Tov, (ששון זו מילה) Sason Zu Milah, (ויקר אלו תפלין) Yikar Eilu Hatefillin. These are a reference to four Mitzvos, the Mitzvos being Torah, Yom Tov, Milah, and Tefillin. These are all things which separate Klal Yisrael from the Umos Haolam, from the nations of the world. The Gemara in Maseches Sanhedrin 59a (2nd line from the top) says (ואמר ר' יוחנן עובד כוכבים שעוסק בתורה חייב) (מיתה שנאמר תורה צוה לנו משה מורשה לנו מורשה ולא להם). A non-Jew is forbidden from learning Torah She'bal Peh. Yom Tov, we know that (Sanhedrin 58b 3 lines from the bottom) (ואר"ל עובד כוכבים) (ששבת חייב מיתה) Nachri Sheshavas is also Chayuv Misah although this refers to Yom Tov rather than Shabbos, Yomim Tovim are more specific to Klal Yisrael. The Yomim Tovim are a Zeicher to Yetzias Mitzrayim. Milah is the Os Hab'ris that is Madchin between a Yid and not a Yid. And of course Tefillin, Chazal say (ויקר אלו תפלין וכן הוא אומר וראו כל עמי הארץ כי שם ד' נקרא עליך ויראו) (ממך) that it is something that differentiates between Klal Yisrael and the Umos Haolam. So, (ליהודים, היתה אורה ושמחה, וששון, ויקר) is Shayich to Purim because these four Mitzvos specifically were Mitzvos that the Yevonim sought to rid Klal Yisrael of. They are Mitzvos that are Boruch Hamavdil Bain Yisrael La'amim. They are a Havdalah between Klal Yisrael and the nations. Now of course it is simple that this belongs in Havdalah.

Rav Schorr in the Ohr Gedalyahu (in the Moadim volume on page # 98 Os 4) brings (ליהודים, ויקר) why doesn't it say Layehudim Osah Torah, V'yom Tov, Umilah, and Tefillin. Why does it hide these Mitzvos with words that only hint at them? Rav Schorr answers in the name of Sfas Emes. He says that Klal Yisrael always had Torah and Milah, Tefillin, and Yom Tov. However, we find that Haman said regarding the Jews (ישנו עם-אֶדָה) that Mitzvos they do it by route. They do it out of habit. They no longer have the Zechus of doing Mitzvos with a Cheishek, and with a Bren. After the Neis of Purim, Klal Yisrael fixed that. (ליהודים היתה אורה) Orah Zu Torah. They didn't just learn Torah they saw Torah as their light. The same thing with Yomim Tovim. Many people when it comes to Yom Tov do what they have to do and they try to go to sleep and run away after Havdalah. That didn't happen. After the Neis of Purim it became (שמחה זה יום טוב). The same thing, Klal Yisrael had an enthusiasm for Bris Milah. (ששון זו מילה) People put on Tefillin every day out of habit. Do we see Tefillin as Yakar, something of great value? We should. Therefore, the Yom Tov of Purim is a time of great Cheishek. Whereas all other Yomim Tovim are Yomim Tovim that Jews unfortunately run away from. After Pesach they are running to get their pizza. After Shabbos it is a Bizayon in the Shuls how people are running to get away from the Shabbos as early as possible. There is friction over having an early enough Minyan. Chazal said Tosafos Shabbos, well we say how much Tosafos Shabbos do we need.

When it comes to Purim it is not that way. If you noticed, when Purim goes out it is developing its warmth, its frenzy, and its delight. People who run around all day giving Mishloach Manos and being Osek in the Mitzvah come evening time to their Rabbeim, to their parents, to their grandparents, they get together and have a Cheishek. The Mishna Berura has to caution people stick to a Seuda which has its main foods by day because people push it into the night. But Kach Heim Hadevorim. Purim is different than the other Yomim Tovim. The other Yomim Tovim unfortunately are not with the right Bren. Purim is with a Bren, with a drive, with a desire. Don't let yourself fall to the Yeitzer Hora on Purim to let it be with a coldness, without the warmth that Purim deserves. Attach yourself to Purim, connect yourself to Purim. Show up at your Rabbeim's

Purim Seuda whether you are invited or not. Just knock on the door, or don't knock on the door, just go in and be part of the Purim. If they look at you as if it is inappropriate just pretend to be drunk. When a person is drunk he can do whatever he wants. Make sure that there is a warmth to Purim, a Cheishek to a Purim, a drive to a Purim. It is all about Chamimus and Kiyum Hamitzvos, a warmth in doing Mitzvos properly. That is the idea regarding Purim which unfortunately we sometimes overlook.

And so, as we prepare for Parshas Zachor and for Purim, I want to wish one and all a meaningful Purim, a Purim with Cheishek and with drive. The best way to get ready for Purim of course is that right after Taanis Esther going straight to the Bais Hamedrash for a Mishmar. Of course that is the way to do it.

I would like to announce that a Mishmar is being started in Monsey. Some of our Chaveirim are going to look to be part of it, to be a driven part of it, to be part of it with a great Cheishek. We certainly hope that you will join as well. It will be in the Shaarei Tefillah Shul between 10 and 11. Please be part of the Mishmar if you reside in Monsey (this is in addition to the branches in Brooklyn). A very Freilichin Purim to one and all.

Rabbi Reisman - Parshas Tzav 5773

1. Right at the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen. The Mitzvah of Terumas Hadeshen is for the Kohen to remove from the ash of the Korban that had burned overnight and deposit it next to the Mizbaiach in a designated spot. The Torah uses the expression as is found in 6:3 (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּיחַ). He shall place it next to the Mizbaiach. Chazal understand (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּיחַ) to mean that it has to be placed precisely. The Toras Kohanim says that it should be put down gently and carefully. In analyzing this Toras Kohanim the Sefer Haksav V'hakabala in the second volume on page # 22 explains the following. In Hebrew we have two expressions for the verb of placing things. That is the word Sima as we have here (וְשָׂמוּ, אֶצֶל הַמִּזְבֵּיחַ) and the word Nesina. It could have said Unisano Eitzel Hamizbaiach. Either way it means to place. As we know, in Hebrew there is a difference between words that seem to be synonymous and here the difference is the following. The word Nesina is used when things are put down without any precision without any precise requirement in the way that it is put. You just put something somewhere and sometimes just forget it there, and sometimes put it there just to get it out of the way.

The word Sima is a more precise language of placing. And typically when the Torah uses the word Sima it implies a certain amount of precision in what is placed. For example, we find by the Aron in Shemos 40:20 (וַיִּתֵּן אֶת-הַעֲדָת, אֶל-הָאָרֹן), the Luchos were placed into the Aron. There is no requirement that the Luchos be placed in any specific spot in the Aron. It can be placed wherever it fits in the Aron. Therefore, the word is (וַיִּתֵּן אֶת-הַעֲדָת, אֶל-הָאָרֹן). Nesina. On the other hand it says further in the same Posuk (וַיִּשָּׂם אֶת-הַבַּדִּים, עַל-הָאָרֹן) when the poles, the staffs with which the Aron was carried were placed into the rings adjacent to the Aron it says (וַיִּשָּׂם אֶת-הַבַּדִּים, עַל-הָאָרֹן) that there is a requirement to be in a precise position, that it protrude on both sides equally. Therefore, the language is Vayasem.

Another example, in the building of the Mishkan is as it says in Shemos 40:18 (וַיִּתֵּן אֶת-בְּרִיחֵיו) the poles that held the walls together were placed any way that they served their function. However, it says (וַיִּשֶׂם אֶת-קַרְשָׁיו). The boards were put with a plan. The Gemara in Maseches Shabbos says that they wrote on the boards to know which board goes precisely next to the other one. So (וַיִּשֶׂם אֶת-קַרְשָׁיו) the boards were put precisely. (וַיִּתֵּן אֶת-בְּרִיחֵיו) they held them together and were just put any way that works. So that Sima is precise.

Thinking about Pesach, as it says in Shemos 15:26 (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ). Machalah (disease) Lo Aleinu is not given from heaven haphazardly. There is a Sima, there is a precise Cheshbon. (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמְתִי בְּמִצְרַיִם, לֹא-אֲשִׁים עֲלֶיךָ).

Returning to our Parsha in Vayikra 6:3 (וַשְּׂמוּ, אֶצֶל הַמִּזְבֵּחַ) the lesson here is an important one. A person would think that cleaning the ash off of the Mizbaiach is an insignificant type of Avoda. It is the cleaning ladies job. It is something that is needed to clear off the top of the Mizbaiach. Therefore, the Terumas Hadeshen, the removing of some of the ash would seem to be a less important Avoda. The Torah makes the point that (וַשְּׂמוּ, אֶצֶל הַמִּזְבֵּחַ) it is an Avoda in the Bais Hamikdash which requires precision, it is a Mitzvah like other Mitzvos which has its precise Halachos.

It is a true thing to talk about on Erev Pesach where we to are busy cleaning the home which is something which seems to be a mundane activity a necessary evil to get rid of what is there. But we should be Machshiv it (וַשְּׂמוּ, אֶצֶל הַמִּזְבֵּחַ). We should be Machshiv although we throw out the Chometz without precision we just get it out of the house. Nevertheless that Avoda requires a certain amount of appreciation.

2. In the Terumas Hadeshen we read still in Perek Vav in 6:15 (וַיַּעֲשֶׂה אֹתָהּ;) (הָקָדְשִׁים עוֹלָם) we read about the Mitzvah of Chavitin. Chavitin is a Mitzvah for the Kohen Gadol to bring each and every day certain wafers which were offered half in the morning and half in the evening as a Korban. This is something which a Kohen Hedyot (an ordinary Kohen) has to bring on the inaugural day that he begins to do Avoda every Kohen brings this Korban. The Kohen Gadol brings it each day.

Rav Moshe in the Darash Moshe 1st Cheilek page # 78 explains that the idea here is to tell the Kohen Gadol he should appreciate the wonderful gift he has of being the Kohen Gadol every single day as if it was the first day. Every day he should appreciate that he still has it. The Kohen Gadol if he becomes Tamei, or if he has a Mum, or if he dies is no longer Kohen Gadol and each and every day the Kohen Gadol that is a Baal Madreiga is expected to have an appreciation of that which he has and therefore, each and every day he brings this inaugural type of a Korban.

Rav Moshe points out that Bnei Torah too have to appreciate every day the Zechus they have to be Lomdei Torah to be able to learn Torah and being Mikayeim Mitzvos.

3. I would like to share with you an idea regarding the Leil HaSeder. This is an idea that came to me this year as a thought and I think that it is significant. There is a Mitzva of Sippur Yetizas Mitzrayim which is discussing Yetzias Mitzrayim on the night of Pesach at the Seder. The question with which we begin is a question of whether that Sippur that telling of the story

requires a certain amount of Chiddush, requires that the person has a certain amount of new insight or new Chiddush regarding Yetzias Mitzrayim or no maybe the word Sippur is just to relate the story.

The Malbim who is the authority of this type of definition of words, writes in Tehillim 19 the following. He says in Lashon Kadosh we find the Lashon of (להגיד) as in Tehillim 92:3 (להגיד) (להגיד) (להגיד). (להגיד) is to tell something new. L'sapeir is to relate something old. So that in Hebrew there are words similar to synonyms but not quite synonyms which refer to two ideas. (להגיד) is something new and L'sapeir as in Tehillim 19:2 (השמים, מספרים כבוד-קל) refers to things that are already known.

How does that explain the night of the Seder? In a confusing way. On the night of the Seder we are commanded as it says in Shemos 13:8 (והגדת לבנך, ביום ההוא). L'hagid, so you are supposed to say something new. But the Torah also says in Shemos 10:2 (ולמען תספר באזני בנך וכן-בנך). L'sapeir to say the old. Which one is it, is it to say the old or is it to say the new?

The Avoda on the night of the Seder is to say the old and to have a new appreciation. To say that which we already know which is Yetzias Mitzrayim but to understand it with a greater Chashivus and a greater depth.

I once heard from Rav Hutner who said that the difference between a Talmid listening to his Rabbi and just an ordinary person listening to a Shiur is when a Rabbi says something which the listener has already heard and he already knows, if the listener is just an ordinary person he will tune it out. He will listen halfheartedly. He will not listen with any specific interest. On the other hand if it is a Talmid and he knows that this is an idea which his Rabbi is fond of teaching, often teaches, and is important to him, then the Talmid will hear something new each and every time. A new appreciation, a new depth, a new insight and look at his Rabbi saying something which he knows is coming but with a new appreciation. That idea, that appreciation, is something unique from a Talmid to a Rabbi and something which we need to work on in our serving HKB"H in our learning.

I remember seeing Rav Moshe Feinstein on a Shabbos afternoon sitting with a Mikraos Gedolos Chumash learning Rashi & learning the Ramban and I couldn't help but wonder here is Rav Moshe who knows Shas Baal Peh literally. He knows the Shulchan Aruch. What is he doing, looking again at the Chumash again with the Rashi and Ramban that he has seen and studied so many times? I appreciate the idea now. The idea that when Rav Moshe learned it again, it was a Talmid listening to his Rabbi, his Rabbi Rashi, his Rabbi the Ramban. Hearing the same words, looking at the same words, and with some deeper appreciation.

This idea is the idea of the Avoda that we have to do. Similar to what Rav Moshe said about the Chavitin. About the Korban that the Kohen brings on his inaugural day and which the Kohen Gadol brings every day. Every day to have a new appreciation of that which he has. That is quite similar and identical to the idea that we are talking about now. The idea of something old coming to you with a freshness, a deeper appreciation, and a deeper meaning.

4. The Gerrer Rebbe asked a Kasha. Why is it that we say the Hagadda on Shabbos Hagadol. When it comes to the eating of Matza we abstain from eating a Matza from Rosh Chodesh Nissan and some people even from earlier. So that we should eat it B'tai'avon. The question then is if there is an idea of abstaining from something because of B'tai'avon why shouldn't we do the same thing with Sippur Yetzias Mitzrayim, with the Hagadda. After all the Hagadda knowledge is certainly something which is fresher if you have not seen it recently.

The way we are explaining we know the answer. The answer is that that is the Avoda. The Avoda is to look at the old and to have some new appreciation for that which is old for something that has been there for a while. That is our Avoda for the Seder night. To have a new appreciation of a Klal Yisrael that is born on this night, the night of Zman Chairusainu.

As we prepare for this very special Yom Tov we prepare Vertlach and we prepare ideas. Let's try to prepare ourselves to come to the Yom Tov free at least of the Daigas, of the day to day things that trouble us on a regular basis. Let's try on this Yom Tov to be on a little bit of a higher level of appreciation of our Avodas Hashem. Let's come to the Davening with a new freshness, a bit early maybe even the day after the Seder. With a Hischadshus of our appreciation of the Borei Olam. With that I wish you all a Chag Kasher V'sameach and I look forward to speaking to you again on the first day of Chol Hamoed this coming Thursday B'ezras Hashem. A Gut Shabbos to one and all.

Rabbi Reisman - Parshas Tzav 5772

In Parshas Tzav we do have something that is slightly connected to the coming week and that is the Mitzvah of the Korban Todah. As you know, on Erev Pesach this coming Friday (a week from tomorrow) we will not say Mizmor L'soda. The reason for that is that a Korban Todah was not offered on Erev Pesach because a normal Todah is eaten for a day and a night. Since the Korban Todah has Chometz, a person could not be Makriv it because it would be M'ma'ate the Zman Achilason because he would not allow the full time for it to be eaten. For that reason, on Erev Pesach by Shacharis we skip Mizmor L'soda which is the Parsha K'neged the Todah.

I have a question that I would like to share with you. This idea that we do not say the Parsha of the Todah on Erev Pesach, is it a non-event. Meaning normally we can bring the Todah and now we can't bring a Todah so it's in a sense just a time that an event cannot take place and that is the whole story. Or maybe no, maybe it is a Kiyum of Zeicher L'mikdash. We know we have a Mitzvah which we learn from a Posuk in Yirmiya, which the Gemara says that it is a Mitzvah to do things Zeicher L'mikdash and therefore, my question is when we skip Mizmor L'soda is it just a non-event, there is no Kiyum of anything by skipping it, it is just that there is no Mitzvah to say it or perhaps it is a Kiyum of Zeicher L'mikdash. We are doing something to remember what took place at the time of the Bais Hamikdash.

Of course it would be a Nafka Mina if someone comes late to Shul and only says Baruch She'amar, Ashrei, and Yishtabach then he not Mikayeim skipping Mizmor L'soda (on Erev Pesach) because he skipped everything. Well if Mizmor L'soda is simply a non-event, we are just not doing something so then there is no Chisaron Mitzad this part of the day. However, if you

understand that Mizmor L'soda is an opportunity to be Mekayeim Zeicher L'mikdash, then you get an added Mitzvah.

You might ask do we ever find a Zeicher L'mikdash which is done by not doing something. In other words we find Zeicher L'mikdash by certain activities that we do like shaking the Lulav on the second through seventh day (besides for Shabbos) of Sukkos which is only a Mitzvah to do in the Mikdash we do it Zeicher L'mikdash. That is something we do. Do you ever find that not doing something should be a Zeicher L'mikdash? The answer is yes, we find it for example during the time of the Duchaning when the Kohanim are saying the Bichas Kohanim to the people, we have a custom not to look at the hands of the Kohanim, and we don't even glance at the hands of the Kohanim. What is the reason for that? The Mishna Brura in Siman 128:89 brings really there is no Issur to glance at the hands of the Kohanim, it is just that since in the Mikdash it was not done Noagim Gam Achshav Zeicher L'mikdash Shelo L'habit Bo Klal. We have a custom not to look at the hands of the Kohanim as a Zeicher L'mikdash. So here we are refraining from doing something as a Zeicher L'mikdash. So we do see that there is such a concept and Mimeila the Chakira stands. On Erev Pesach when we don't say Mizmor L'soda should we be thinking that the time that we skip it we are being Mekayeim Zeicher L'mikdash? Is that the Inyan or not? This Chakira is being allowed to stay unanswered for this year.

The Korban Todah has Chometz in it. We have in this week's Parsha a general rule as it says in 6:10 (לֹא תֵאָכְלֶנּוּ מִנְחֹתַי בַּחֵמֶת, וְלֹא תֵאָכְלֶנּוּ מִנְחֹתַי בַּחֵמֶת) that not only can Menachos not be Chometz but even the Cheilek (portion) that goes to the Kohen may not be Chometz. Why is it that the Korban Todah alone among all Korbanim that are brought by a Yachid is the only Korban that has Chometz in it?

Rav Zevin in his L'torah Ul'moadim explains beautifully. He says that Chometz as we know is a Remez (is a hint, is a sign) of something that is negative, something Ra. Matza is a sign of something pure and good. It is not a surprise that the Menachos in the Beis Hamikdash would need Matza because they should not be allowed to have Chometz, the Gaavah, the Ra. When it comes to the Korban Todah though, what is a Korban Todah? There a person is saying I was deserving of something happening to me which could have caused me harm and I was saved. Because the Korban Todah is only brought at a time that a person was saved from a Tzarah. This is similar to Birchas Hagomel today. Therefore, when the Korban Todah is brought a person has to remember that there is a Tzad that he is a Chayav, there is a Tzad that he deserved punishment and at the same time give thanks to HKB"H. That is why one of the 4 types of bread offerings that is brought is Chometz. This is to show that there is a Tzad of Ra in what took place. That is the reason we say in the language of the Beracha, Hagomel L'Chayavim Tovos Sheg'malanu Kol Tov. That HKB"H does good to people, L'Chayavim, who don't deserve the good. Why do we mention Chayavim? Because that is the Chometz, that is the inherent part of the Korban Todah.

With this, Rav Zevin goes on to explain why the custom is that a woman who gives birth does not say Birchas Hagomel. That is certainly the prevalent custom. Why should that be, she went through a dangerous time. We are even Michaleil Shabbos for a woman in labor.

Rav Zevin answers because we only say Birchas Hagomel or offer a Korban Todah by Gomel L'chayavim Tovos, by something that has a Tzad Chometz, a Tzad Ra involved. If a person becomes ill and requires surgery he Bentes Gomel because there was a punishment involved,

the illness itself. However, when a woman gives birth that is not Gomel L'chayavim Tovos, she wasn't a Chayav when she came to it. Therefore, there is no reason to bring a Korban Todah. Indeed a Yoledes brought a Korban Yoledes not a Korban Todah. Therefore, we do not have a custom to say Birchas Hagomel. So much for the Korban Todah. These were two thoughts, one regarding the Erev Pesach and one regarding the Chometz Shebo.

6:2 In the beginning of the Parsha in Posuk Bais it says (הוא העלה על מוקדה על-המזבח כל-הלילה). We know that the Aivarim, the parts of the Korbanos that had to be burned were left on the Mizbaiach all night. Rashi says (בא ללמד על הקטר חלבים ואיברים שיהא כשר כל הלילה). That one can offer the burnt parts of the Korban on the Mizbaiach the entire night. Rashi says (שיהא כשר כל הלילה). Really you can burn them by day, the night is a just in case period. If one wants and one has enough time all the parts of the Korban that had to be burned can be burned by day. If necessary the Aimurim were burned at night.

This explains why Tefillas Arvis is a Reshus. The Gemara says that in its original form, Shacharis and Mincha (the first and second Tefillos of the day) are obligations. Maariv, the night Tefilla is a Reshus. Although today Klal Yisrael has accepted Maariv as an obligation but we still treat it as a Reshus in the sense that we don't have Chazoras Hashatz (we don't repeat the Shemone Esrei) and that is because Tefillas Arvis is Reshus. Why should Maariv of all three Tefillos be the one that is Reshus? The answer is that the three Tefillos are K'negged Temidim Tiknu. The Shacharis Tefilla is K'negged the Tamid that is brought in the morning which is an absolute obligation. The Mincha Tefilla is K'negged the Tamid Shel Bain Ho'arbayim which is an absolute obligation. However, Maariv as the Gemara says in Perek Tefillas Hashachar is K'negged the Haktaras Aimurim Al Gabai Mizbaiach. The burning of the parts of the animal during the night. Therefore that is a Reshus, because there is no absolute obligation to do that and Mimeila it remains a Reshus which is something that I believe we can readily understand.

A Kasha, that explains why Maariv is a Reshus if the three Prayers are K'negged Temidim Tiknu. That is only one of two opinions of the Gemara. The other Man D'omar says that we Daven three times a day because Avos Tiknu. Avraham Avinu was Misakein Shacharis, Yitzchok Avinu was Misakein Mincha, and Yaakov Avinu was Misakein Maariv. If it is Avraham, Yitzchok, and Yaakov why should the Tefilla of Yaakov be a Reshus of all the Tefillos. Yaakov was B'chir Shel Avos, he was the highest level of the Avos. Why should his Tefilla be a Reshus?

Here I would suggest an answer. When did Yaakov Avinu Daven Maariv, at the beginning of Parshas Vayeitzei 28:11. There, he stopped at Har Hamoriah, he didn't know that it was Har Hamoriah and he Davened Maariv there. However, we know from Rashi (כי בא השמש: היה לו) (לכתוב ויבא השמש. כי בא השמש, משמע ששקעה לו חמה פתאום שלא בעונתה כדי שילין שם) that when Yaakov arrived at Har Hamoriah it was indeed day and it was not night. There was a setting of the sun early so that Yaakov Avinu should sleep at Har Hamoriah. So one can argue that it really was day because it was the time that would have been day just HKB"H set the sun early.

If we understand that it is day and the sun is only a Siman if it day or night and when the sun is set early it is still considered Halachically day, then we answer our question. Then we would say that Yaakov Avinu Davened Maariv, however, he thought it was night when in fact it was day.

For that reason Maariv is not an absolute obligation it is a quasi obligation. We do like Yaakov Avinu, however, Yaakov Avinu didn't really do it. The fact that he meant to do it (create a Tefilla for night) is enough. But still it is a Reshus.

This would also explain why one is allowed to Daven Maariv early when it is still day. A person is allowed to Daven Maariv from Plag Hamincha. Why? Well if the original Maariv happened when it was technically day then we can understand the Halacha that it would remain that way. These are 3 thoughts on the Parsha, 2 regarding the Todah and one regarding the Hekter Aimurim.

I would like to point out regarding this coming week that this Motzoei Shabbos Shuls will wonder if we should say Vihi Noam on Motzei Shabbos. There are some popular Siddurim which instruct that we do not say Vihi Noam when the coming Friday is Erev Pesach. In fact this is a Machlokes in Hilchos Shabbos. The Shaarei Teshuvah brings two opinions as to whether we say Vihi Noam on Motzoei Shabbos, however, the Mishna Brura brings only one opinion. The Mishna Brura says that we should say Vihi Noam and therefore, that is really the proper custom. A person should make sure to look it up earlier but that is the Psak of the Mishna Brura.

The question of the week is: we have in 6:20 (פֶּלֶאֱשֶׁר-יִגַע בַּבִּשְׂרָה, יִקְדָּשׁ; וְאֶשֶׁר יִזָּה מִדָּמָה, עַל-הַבְּגָד--אֶשֶׁר) (יִזָּה עָלֶיהָ, תִּכַּבֵּס בַּמָּקוֹם קָדֹשׁ). If blood of a Korban comes on a Begeid it must be washed in the Bais Hamikdash. We know that blood is not allowed to leave the Bais Hamikdash. The Ramban says (הַחֲמִיר הַכְּתוּב בְּדָם הַנִּבְלָע בְּבָגַד לַעֲשׂוֹתוֹ כְּאִשֶּׁר הָיָה קוֹדֵם הַזֵּה שֶׁלֹּא יֵצֵא חוּץ לְקַלְעִים) that this Posuk is teaching us that if blood is absorbed into a garment the person has to wash it off of the garment before he leaves the Bais Hamikdash. He should not be taking the blood out.

It is hard to understand the Ramban's explanation. What happens when he washes the blood out of the Begeid, where does the blood go? All the blood of the Mikdash went into the Amah which was a narrow stream of water that went through the center of the Bais Hamikdash and it went out into Nachal Kidron the valley that is alongside the Bais Hamikdash. So it is difficult to understand that the washing of the Begeidim is because the blood should not go out. But all the blood does go out, the blood didn't stay in the Bais Hamikdash. The blood ran out into the Amah that went into Nachal Kidron.

If you would explain that it has to do with the Kedusha of the Begeid maybe I could understand it, however, the Ramban's explanation certainly needs Hesber.

One last item of thought regarding the Parsha. We are all familiar with the Lo Sasei, the Lav, the prohibition against Nossar, which means leaving a Korban which has to be eaten or has to be burned past its time. So that we have for example a Korban Todah which is eaten for a day and a night, Lo Sasiru Mimenu Ad Haboker, you are not allowed to leave it until the morning.

The Shelamim which is eaten for two days and a night one would not be allowed to leave after the following night. However, what is very strange and the Meshech Chochmo points this out, is that every time the Torah mentions a prohibition an Issur against the Nossar (leaving something over) it is always a language of Lo Yaniach Mimenu Ad Haboker or Lo Sasiru Mimenu Ad Haboker, Lo Yalin Cheilev Chagi Ad Boker. It is always a language of not leaving it until the

morning. Which means that it is talking about a Korban that is eaten for a day and a night. Regarding a Korban such as a Shelamim which is eaten for two days there is really no clear prohibition in the Torah. That could use a good explanation as to why that should be. Why does the Torah only mention Nossar in regard to not leaving things until the morning and never in regards to not leaving things at night. This is a Tzorech Iyun.

Rabbi Reisman – Parshas Tzav (Parshas Zachar) 5771

6:3 (וְלִבְשׁ הַפָּהַן מִדּוֹ בַד, וּמִכְנָסִי-בַד יִלְבַּשׁ עַל-בְּשָׂרוֹ, וְהָרִים אֶת-הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הָעֵלָה, עַל-הַמִּזְבֵּחַ; וְשָׂמוּ,) (אֲצִל הַמִּזְבֵּחַ) Let me begin with a Vort from Parshas Tzav. At the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen the removal of the ashes from the Mizbaiach.

The Kohen puts on certain Bigdei Kehuna and Rashi explains (**מדו בד**) היא הכתונת. ומה תלמוד לומר (**מדו בד**) (מדו, שתהא כמדתו). The clothing which the Kohen wears in the Bais Hamikdash have to fit him well. The question is, if there is such a requirement that the Begodim that the Kohen wears in the Bais Hamikdash has to fit him well why is it that here in Parshas Tzav which is the story of the Terumas Hadeshen do we find this, shouldn't it be in Parshas Tetzaveh when Klal Yisrael is commanded to make the Bigdei Kehunah? Isn't that where it belongs?

There is a beautiful Teretz in the name of the Binyan Shlomo who was the Dayan of Vilna. The Gemara in Maseches Yoma **23b** (22 lines from the bottom) says (אמר ריש לקיש כמחלוקת בהוצאה כך) (א) (אי ס"ד עבודה היא יש לך עבודה שכשירה בשני כלים מחלוקת בהרמה ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא מאי טעמא דריש לקיש אמר לך that when the Kohen takes out the Terumas Hadeshen he doesn't have all the 4 Bigdei Kehuna. The Kohen wears his shirt and pants he doesn't wear the hat or the Gartel.

Says the Binyan Shlomo, when a person is wearing a belt (a Gartel) his clothing doesn't have to fit him perfectly. Even if it doesn't fit perfectly you just tighten the belt a little bit and it looks fine on a person. Only here when he only wore the shirt and pants, so here he was commanded that they fit him well. Here if his clothing did not fit him well, he would not look attired properly. A beautiful Vort on this concept of (**מדו בד**).

8:3 (וְאֵת כָּל-הָעֵדָה, הִקְהֵל, אֶל-פֶּתַח, אֹהֶל מוֹעֵד) We have at the end of the Parsha the story of the Yimei Hamiluim, of the Kohanim being installed during the seven days of Miluim. We have Kohanim in the Mishkan. There at the beginning of that Parsha the Ribbono Shel Olam tells Moshe gather all the people to the entranceway of the Ohel Moed. Rashi says (**הקהל אל פתח אהל מועד**) (המקומות שהחזיק מועט את המרובה) that this is miraculous that the opening of the Ohel Moed could hold all of the people. This is an incredible miracle.

The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (וְהוּא יֹשֵׁב פֶתַח-הָאֵהָל) that Avrohom Avinu is sitting Pesach Oholo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (בְּיָמִים הֵהֵם, וּמָרְדֳּכַי יוֹשֵׁב בְּשַׁעַר-הַמְּלָכָה; קִצָּף בְּגִתּוֹ וְתָרַשׁ שְׁנֵי-סָרִיסֵי הַמְּלָכָה,) (משמרי הסף, וניבקשו לשלם גז, במלך אסחשוורש).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (וַיֹּשֶׁב מָרְדֳּכַי, אֶל-) (שַׁעַר הַמְּלָכָה; וְהָיָה נִדְחָף אֶל-בֵּיתוֹ, אֲבָל וְתַפּוּי רֹאשׁ וַיֵּאמֶר הַמְּלָכָה לְהָמָן, מַה־רָא קַח אֶת-הַלְּבוּשׁ וְאֶת-הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ, וַעֲשֵׂה-כֵן לְמָרְדֳּכַי הַיְהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר) **6:10** (כָּל-זֶה, אֵינְנוּ שׂוֹנְהֵי לִי:בְּכָל-עֵת, אֲשֶׁר) **5:13** (הַמְּלָכָה:אֶל-תּוֹפֵל דְּבָר, מִכָּל אֲשֶׁר דִּבַּרְתָּ מָרְדֳּכַי הַיְהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמְּלָכָה). Or even Haman says this in **5:13** (אֲנִי רָאִה אֶת-מָרְדֳּכַי הַיְהוּדִי--יּוֹשֵׁב, בְּשַׁעַר הַמְּלָכָה). Why is the fact that (בְּשַׁעַר הַמְּלָכָה) mentioned so many times in the Megillah?

I would like to take a different Miforais and attach it to these places and explain the significance. There is a Vort I have seen Bish'eim the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (פֶּתַח-וּלִי שַׁעֲרֵי-) (שַׁעֲרֵי-צִדְקָה) and we will enter there and praise G-d. (וְזֶה-הַשַּׁעַר לִירֵרוֹ; צְדִיקִים, יָבֹאוּ בּוֹ). We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzadikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בְּשַׁעַר הַמְּלָכָה) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (יּוֹשֵׁב, בְּשַׁעַר הַמְּלָכָה) or (שַׁעֲרֵי-צִדְקָה) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is. In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (יּוֹשֵׁב, בְּשַׁעַר הַמְּלָכָה). Even though that generation was not worthy, Mordechai sat (בְּשַׁעַר הַמְּלָכָה) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשַׁעַר הַמְּלָכָה). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ramechov said.

Those are two Mitzvos, Pru U'rvu and Limud HaTorah where the result is the Mitzvah. Parshas Zachor should be the same. The Mitzvah of Laining Parshas Zachor is the result that one have the knowledge, the Yidi'a, memory of Parshas Zachor. For that reason, even if you heard Parshas Zachor as a Koton the Maise that a Koton does is not a Mitzvah D'oraissa. However, Kol Zman the resultant Mitzvah is there, the Mitzvah D'oraissa is Mikuyaim.

I would add that later I saw that R'Yaakov Kamenetzky has the same Vort on Limud HaTorah. The Rambam in the beginning of Perek Aleph of Hilchos Talmud Torah says that if a child is not taught by his father he has to learn Torah from when he is able to understand. R'Yaakov Kamenetzky asks how can a Koton be Michuyav in a Mitzvah D'oraissa and he answered that because the Yedios will remain with him later, the Mitzvah is to learn as a Koton and cause the Mitzvah D'oraissa of Yedios of the learning that is remaining later. A Geshmake Yesod which explains Parshas Zachor quite well.

6:3 (וְקִבֵּשׁ הַפֶּה מִדּוֹ בַד , וּמִכְנָסֵי-בֶד יִלְבַּשׁ עַל-בְּשָׂרוֹ, וְהָרִים אֶת-הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת-הָעֵלֶה, עַל-הַמִּזְבֵּחַ; וְשָׂמוּ,) (אָצֶל הַמִּזְבֵּחַ) Let me begin with a Vort from Parshas Tzav. At the beginning of the Parsha we have the Mitzvah of Terumas Hadeshen the removal of the ashes from the Mizbaiach.

The Kohen puts on certain Bigdei Kehuna and Rashi explains (**מדו בד**) היא הכתונת. ומה תלמוד לומר (**מדו בד**) שתהא כמדתו. The clothing which the Kohen wears in the Bais Hamikdash have to fit him well. The question is, if there is such a requirement that the Begodim that the Kohen wears in the Bais Hamikdash has to fit him well why is it that here in Parshas Tzav which is the story of the Terumas Hadeshen do we find this, shouldn't it be in Parshas Tetzaveh when Klal Yisrael is commanded to make the Bigdei Kehunah? Isn't that where it belongs?

There is a beautiful Teretz in the name of the Binyan Shlomo who was the Dayan of Vilna. The Gemara in Maseches Yoma **23b** (22 lines from the bottom) says (אמר ריש לקיש כמחלוקת בהוצאה כך) מחלוקת בהרמה ורבי יוחנן אמר מחלוקת בהוצאה אבל בהרמה דברי הכל עבודה היא מאי טעמא דריש לקיש אמר לך (אי ס"ד עבודה היא יש לך עבודה שכשירה בשני כלים) that when the Kohen takes out the Terumas Hadeshen he doesn't have all the 4 Bigdei Kehuna. The Kohen wears his shirt and pants he doesn't wear the hat or the Gartel.

Says the Binyan Shlomo, when a person is wearing a belt (a Gartel) his clothing doesn't have to fit him perfectly. Even if it doesn't fit perfectly you just tighten the belt a little bit and it looks fine on a person. Only here when he only wore the shirt and pants, so here he was commanded that they fit him well. Here if his clothing did not fit him well, he would not look attired properly. A beautiful Vort on this concept of (**מדו בד**).

8:3 (וְאֵת כָּל-הָעֵדָה, הִקְהֵל, אֶל-פְּתַח, אֹהֶל מוֹעֵד) We have at the end of the Parsha the story of the Yimei Hamilum, of the Kohanim being installed during the seven days of Miluim. We have Kohanim

in the Mishkan. There at the beginning of that Parsha the Ribbono Shel Olam tells Moshe gather all the people to the entranceway of the Ohel Moed. Rashi says (הקהל אל פתח אהל מועד) (המקומות שהחזיק מועט את המרובה) that this is miraculous that the opening of the Ohel Moed could hold all of the people. This is an incredible miracle.

The question though is why was it important that the people be gathered at the entranceway to the Ohel Moed. That is something that certainly needs explanation. I would like to take a Vort elsewhere and connect it here. Before I explain this I want to mention that we find this in a number of places in the Torah an idea of people gathering or people standing Dafka at Pesach Ohel Moed.

We find in Parshas Vayeira **18:1** (והוא ישב פתח-האהל) that Avrohom Avinu is sitting Pesach Ohelo when Hakadosh Baruch Hu comes to visit him. The Poshut Pshat is that he was sitting there at the door looking for wayfarers that were walking by. It is still interesting that when the Ribbono Shel Olam came to visit him that he would be sitting at the entranceway of his home.

The place however where the strangest expression is found numerous times is in Megillas Esther. We find in the Megillah many times that Mordechai Yosheiv Bish'ar Hamelech. We find it in places that have nothing to do with the story. We find for example when Mordechai overhears Bigsan and Seresh. Mordechai is standing by the Shar of the King and Bigsan and Seresh get angry. This is found in **2:21** (ומרדכי יושב בשער-המלך; קצר בגתו ות'ש שני-סריסי המלך, (משמרי הסף, ויבקשו לשלח יד, במלך אסחשור'ש).

Or we have after Mordechai is led through the city on the King's horse in **6:12** (וישב מרדכי, אל-). Or the expression of the King that he said to Haman in **6:10** (ויאמר המלך להמן, מהר קח את-הלבוש ואת-הסוס פאשר דברת, ופשה-כו למרדכי היהודי, היושב בשער) (וכל-זה, איננו שנה לי: בכל-עת, אשר) **5:13** (אני ראה את-מרדכי היהודי--יושב, בשער המלך). Why is the fact that (בשער המלך) mentioned so many times in the Megillah?

I would like to take a different Miforaish and attach it to these places and explain the significance. There is a Vort I have seen Bish'eim the Kedushas Levi in the Likutim in the back on Tehillim. We say in Hallel a Posuk of course from Tehillim **118:19 – 20** (פתחו-לי שערי-). We talk about Hakadosh Baruch Hu opening for us the (שערי-צדק) and we will enter there and praise G-d. (זה-השער לירון; צדיקים, יבאו בו). We talk about a Shar to Hashem, again about an entranceway. He explains that an entranceway symbolizes a place where a person is not worthy and can't enter, like for example a Shar to Tzadikim or a place where a King is. You have a person who feels unworthy of entering and nevertheless has a Teshuka (a desire) so he would stand at the entranceway at the gate.

A good Mashul to this would be in Hilchos Mezuzah. We know that a room that is 49 square feet (Daled Al Daled Amos) is Patur from Mezuzah. Yet if you have a vestibule that is entering into your home, if that vestibule is small it should be Patur from a Mezuzah. However, because it is an entranceway to significant rooms, to the house, that room is Chayuv in Mezuzah. So to speak, a Shar could be small but because it is Meshameish (services) that which is beyond it, it takes on significance, a great significance.

The idea of sitting (בְּשֹׁעַר הַמֶּלֶךְ) is always a reference to the Ribbono Shel Olam. The idea of always being a person who is (יֹשֵׁב, בְּשֹׁעַר הַמֶּלֶךְ) or (שֹׁעַר-צֶדֶק) is an idea that a person who feels unworthy of being by the King, unworthy of being counted among the Tzaddikim, nevertheless strives to sit by the gateway to the Tzaddikim. In the entranceway to the room where the King is. In that way, in humility a person can have a connection with the Ribbono Shel Olam. That is what we find here with Mordechai constantly (יֹשֵׁב, בְּשֹׁעַר הַמֶּלֶךְ). Even though that generation was not worthy, Mordechai sat (בְּשֹׁעַר הַמֶּלֶךְ) so that he should have a connection to the Borei Olam. Of course he represented Klal Yisrael that Klal Yisrael should have that sort of a connection.

That is very much the story of the Megillah. A day in which it is not a Yom Tov. We don't treat it fully as a Yom Tov. Purim is a day in which we are (בְּשֹׁעַר הַמֶּלֶךְ). We are sort of outside the Yom Tov. It is not a day of holiness similar to the Sholosh Regalim. It is a day that we stand right before the King. We celebrate K'ilu it is a Yom Tov from a slight distance even though we feel unworthy.

The following is an answer to the question that was posed last week. The question of the week last week was: We Lain Parshas Zachar once a year and it has nothing to do with the month of Adar. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor.

Many people answered that Parshas Zachor is a once a year Mitzvah. However, that is not really true, it is not a once a year Mitzvah. It is a Mitzvah that we do once a year but we do it once a year as the Chasam Sofer explains in order that we are in a constant state of awareness.

The Ragechove (Tzofnas Paneiach) was asked a Shaila. It was Erev Pesach. The Bechorim in town needed a Siyum to be absolved from fasting on Erev Pesach, however, the person who was making the Siyum was not Bar Mitzvah and people were saying that it can't count as a Siyum as after all the Limud HaTorah of a boy under 13 is not a Mitzvah D'oraissa. The Ragechove was asked if that Siyum is adequate.

The Ragechove responded and said that depends if when a child learns Torah if it is a Mitzvah D'oraissa or not. If it is not a Mitzvah D'oraissa the Siyum is not sufficient to allow breaking a fast. The Ragechove said it is and he bases it on a Yerushalmi.

The Yerushalmi says that if someone fathers a child when he is a Koton and then he becomes Bar Mitzvah and the child survived and is born that he is Mekayaim Pru U'rvu. The reason for that is, while most Mitzvas Asei are Mitzvos that we do with an action, a few Mitzvas Asei are Mitzvos where the result is the Mitzvah. Pru U'rvu having the child is the result. It needs the action but the Mitzva is the result. So fathering a child as a person under Bar Mitzvah counts as a Mitzvah.

The same thing. Limud Hatorah has two parts, the Masei Hamitzvah to learn and the Totza'a, to know what you learned. To have knowledge of Torah. When a Koton learns, the act is not a Mitzvah D'oraissa. The Masei Hamitzvah it is not. Because that learning could remain as a Gadol, that action of learning as a Koton counts as a Mitzvah D'oraissa and a Siyum is good. That is what the Ragechove said.

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Rabbi Reisman – Parshas Tzav 5770

The Korban Todah is the only Korban a Yachid can bring that has Chomeitz in it. There is actually a Lav in the beginning of this week's Parsha against bringing a Korban that has Chomeitz in it. What is the significance of the Chomeitz in the Korban Todah and why is it the only Korban that has Chomeitz in it?

As we approach Pesach we know that Chomeitz is a sign of the Yeitzer Horah. A sign of things that are not good and are not spiritual. Chomeitz is Matzah with hot air in it, a lot of nothing. Therefore, it is a sign of something negative. A Korban Todah is brought after a person was saved from a difficulty as thanksgiving to the Ribboinoi Shel Oilam. A person does not bring a Korban Todah after something good happens to him. If you win the lottery you do not bring this Korban. It is only when you have a Sakana and are saved from it that you bring the Korban Todah. Therefore, Rav Zevin explains the idea of the Chomeitz in the Korban Todah is precisely

this, every time a difficulty falls on a person, and a person is faced with a danger and is ultimately saved, you bring a Korban Todah that has Chomeitz and Matzah. You are recognizing that there was Chomeitz, or Aveiros that brought the something negative, and that you were saved. The Korban Todah is the recognition of the Chomeitz and the Matzah of the experience.

As a matter of fact today instead of the Korban Todah we say the Brocha of Hagoimel which says Hagoimel **L'chayavim** Toivois. We recognize that there was something lacking in us that brought about this Sakanah.

The Har Tzvi, Rav Tzvi Pesach Frank says this is the reason that the custom is that after a woman gives birth she does not say Birchas Hagoimel. It would seem that she should say Birchas Hagoimel as childbirth is deemed a Sakanah?

The Har Tzvi explains, a Korban Todah is brought only for Chayavim Toivois, that a person came into a Sakanah only because of an Aveira, however, a woman who gave birth it is a Mitzvah and not an Aveira that brought her into Sakanah. It is a Mitzvah to have children. So a woman can't say Hagoimel **L'chayavim** Toivois because they are not Chayavim.

With this a second question is answered. The Minhag is that Ketanim don't Bentch Goimel. Every other Beracha we are Mechaneich children to say so why is Birchas Hagoimel different? The simple answer is that our custom is to Bentch Goimel after an Aliyah which a Kattan does not have. However, the Halacha is that you don't need an Aliyah according to everyone in order to Bentch Goimel. Rav Tzvi Pesach Frank explains that Hagoimel **L'chayavim** Toivois, and since a Kattan can never be considered Chayav he doesn't get punishment for those things that he did. If he came into a Sakana it wasn't because of Chayavim Toivois and therefore the language of the Beracha is totally inappropriate for a Kattan so he wouldn't Bentch Goimel.

So the explanation of this unique Korban the Korban Todah that has Chomeitz fits well with the concept of Chag HaPesach, the idea that Chomeitz represents negativity or a failing in Avidas Hashem.

Rabbi Reisman – Parshas Tzav 5769

There is a beautiful Chasam Soifer on the beginning of the Parshah that discusses the Terumas Hadeshen. Rashi says Tzav means a Zirus. The Chasam Soifer who was a Poisek, looks at it like a Halacha and says in the Bais Hamikdash there was a Goirel for who would do the Avoidah. Terumas Hadeshen was different in that whoever ran up would get the Z'chus. He goes on to explain why an Avoidah that seems to be the least significant like taking ash off the Mizbaiach and the fact that not the whole Avoidah was done in Bigdei Kehuna is the one that has a Zirus that is a part of it.

He is Makdim by explaining that Avraham Avinu introduced Shacharis, Yitzchak Avinu introduced Minchah and Yaakov Avinu introduced Maariv. Yaakov is also considered the chosen of the Avos. Yet we find that Maariv is a Rishus.

The Chovos Halevavois brings from Maseches Yevamos Daf Kuf Tes, The Gemara says someone who is only going to keep the Torah, meaning only what he is obligated to do, is missing the whole message of being someone who does Ratzoin Hashem. The Nikuda is that there has to be something more. From this the Chasam Soifer explains, that the burning of the Aivarim overnight in the Bais Hamikdash was not an Avoidah, no one had to do anything. However, the Kohanim who weren't even required to be there as they could have gone to sleep, would make sure that the meat was turned over with pitchforks, in order that it would be burned thru and thru. The whole night was an opportunity to do something that they were not obligated to do. That has a special Chavivus because they went beyond their obligation. So in the morning the Doshen (ash) is taken away, that the Torah is saying, should be done B'derech Z'rizus.

Maariv is a rishus, as it is K'neged the Aivarim that were burned overnight. It is a Klal Gadol, that you can never show love by doing something you must do. You have to do something that is above what you must or have to do.

This is the Vort of V'chol Hamarbeh L'sapeir Harei Zeh Meshubach. If you go beyond what you are obligated to do than you get praise.

With this we can explain something else. It says that when the Terumas Hadeshen was taken to the side of the Mizbaiach and dropped down that it miraculously disappeared into the floor of the Mishkan or the Bais Hamikdash. This is a Nais that seems to be purposeless. Yet we see that it occurred in the Bayis Sheini when a lot of the other miracles had stopped.

If Terumas Hadeshen is performed to show Ahava, to show a love, Hakadoish Baruch Hu reciprocated. Those ashes that came with this Avoida of love, became part of the floor of the Mishkan and part of the floor of the Bais Hamikdash and became Koidesh. That miracle was also something that was not needed Mitzad the Ribboinoi Shel Oilam to Klal Yisrael, but nevertheless this accepting of the Ashes shows the love that Hakadoish Baruch Hu was Mekabeil this small offering of Terumas Hadeshen and that is where the Chashivus comes from.

Pesach is a time of Hiskarvus to Hakadoish Baruch Hu. All the different so called Chumras that we take on are all a sign of us wanting to do more than one is obligated to do and showing Ahavah. That is really what Pesach is all about.