



## Rabbi Reisman – Parshas Vayikra 5784

### 1 – Topic – Vayikra

As we prepare for Shabbos Kodesh Parshas Vayikra, which is also Parshas Zachor, which is also Erev Purim, going straight into the Laining of the Megillah. What similarity could there be between Parshas Vayikra, Parshas Zachor and Megillas Esther, well you don't have to go past the first word of the Parsha to come up with a very basic and important theme that fits all three.

The first word of the Parsha (ויקרא) is of course spelled with a small Aleph. Rashi comments on it immediately. There is a fundamental difference between Vayikra with an Aleph. Vayikra is someone who calls out to someone. Vayikra indicates a two way connection between two people. Two people who agree to talk, who designate themselves as people who are speaking. (ויקר) means an incidental connection. People who just happen to bump into each other. When you walk in the street and you bump into each other in the street you say hello. There is a gigantic difference Chazal are telling us. HKB"Y spoke to Moshe (ויקרא) with a planned out, thought out discussion which is thought out beforehand and has ramifications in a positive way afterwards.

By Bilam it was as it says in Bamidbar 23:4 (ויקר) it was only something not planned out, it was incidental. It happened to have happened. Not necessarily any planning, not necessarily any consequences, it is different. Zagt Rashi, (ויקר) is a Lashon Tumah, Mikra Lailah. It doesn't mean that the Teitch is Mikra Lailah, it means the Teitch is they happened upon each other. (ויקר) is a Lashon of Mikra. However, Rashi is telling us that it is a Lashon Tumah. To have a relationship with the Ribbono Shel Olam or L'havdil with a human being who is supposed to have a positive influence on you, and there is never any plan to speak, there is never any plan to talk, you just happen to bump into each other and see each other, that means there is no influence. There is no lasting impression. That is a Vort of Tumah, of Mikra Lailah. What is supposed to be a relationship with HKB"Y is supposed to be a (ויקרא) relationship not a relationship that you just happen to come across. This is what it says in Parshas Vayikra.

The rule of course is that anything of Kedusha comes with Hazmana, comes with preparation. If you don't prepare for it and you are not (ויקרא) it just doesn't happen. You just happen to bump into each other than easy come, easy go. Kedusha has to come with a Hazmana, with a preparation.

Does this have any similarity to Parshas Zachor? Of course. (אֲשֶׁר קָרָהּ בְּדֶרֶךְ). Rashi says (לְשׁוֹן) (מְקַרְהָ) and (טְמֵאָה). Rashi is saying the same thing. In other words, the Middah of Klal Yisrael versus the Middah of Amaleik. Amaleik's Middah is it just happens to be, it is incidental, it is not thought out, it is not something planned well and that is all it is. Klal Yisrael doesn't believe in (מְקַרְהָ). Klal Yisrael understands that things happen with a plan, things happen with a goal,

things happen with meaning. So the first word in Parshas Vayikra is the same word we find (אָשֶׁר) by Parshas Zachar.

But wait, we are not done yet. What about the Megillah? 6:13 (וְלִכְל-אֶהְבִּיו, אֵת, ) (אָשֶׁר קָרְהוּ). Haman tells his wife everything that happened to him. (אָשֶׁר קָרְהוּ). Ben Bnoi Shel (אָשֶׁר) (אָשֶׁר קָרְהוּ בְּדָרְדָּר). He is the Einekel of the one who is (אָשֶׁר קָרְהוּ בְּדָרְדָּר). He is one who sees everything as incidental, just happening to happen. (אָשֶׁר קָרְהוּ) it happened to him without a plan. Without a plan a person can't live a proper life in today's world. A person can't live a proper life in Olam Hazech Bich'lal. Everything has to be thought out, has to be planned out. That is the Yesod in all three.

The whole idea of Taanis Esther right before Purim is that it is a Hakdama, it is a preparation and it is a Hazmana to Kedusha. It is a preparation. One might say that (מְקַרָּא מְגִלָּה) is the Megillah that people hear who are Yir'ai Shamayim. To the people who grab on to the Middah of Amaleik it is (מְקַרָּה) with a Hei. It just happens to happen. That is the Yesod Hadevarim.

The Yesod Hadevorim is that Kedusha needs to be prepared for, it needs a Hazmana, it needs a preparation. It needs a person to put his mind to it. It doesn't happen just that you fall into it, it has to happen with a significance, with a meaning.

## 2 – Topic – Clothing as a theme in the Megillah

I would like to point out to you something interesting that you might notice in the Megillah. Clothing which doesn't play a central role in much in the Torah except for the Bigdei Kehuna in the Beis Hamikdash, doesn't play much of a central role. Somehow in the story of the Megillah a lot takes place with clothing. I didn't make a complete list, but what comes to mind is the idea of Vashti coming without Begadim in front of Achashveirosh and not only that but the Gemara says in Megillah 12b that she herself treated Bnos Yisroel that way. (שהיתה ושתי הרשעה מביאה בנות) (ישראל ומפשיטן ערומות). She was Mevayeish them.

Esther 4:1 (וַיִּקְרַע מְרַדְּכַי אֶת-בְּגָדָיו) (וַיִּקְרַע מְרַדְּכַי אֶת-בְּגָדָיו) Mordechai in a sign of sadness ripped his clothing. (וַיִּלְבַּשׁ שֵׁק) (וַיִּלְבַּשׁ שֵׁק). Somehow when he wanted to show his feelings, his Hargashos, he did it by items of clothing. Then Esther says 4:4 (וַתִּשְׁלַח בְּגָדִים לְהִלְבִּישׁ אֶת-מְרַדְּכַי) (וַתִּשְׁלַח בְּגָדִים לְהִלְבִּישׁ אֶת-מְרַדְּכַי). Somehow she is into the Begadim of Mordechai. Later, in 8:15 (וַיִּמְרַדְּכַי יָצָא מִלְּפָנֵי הַמֶּלֶךְ, בְּלְבוּשׁ מַלְכוּת) (וַיִּמְרַדְּכַי יָצָא מִלְּפָנֵי הַמֶּלֶךְ, בְּלְבוּשׁ מַלְכוּת) he is wearing the Levush of Malchus. Constantly there are references to clothing throughout the Megillah. It is an interesting thing that it should play somehow as part of a central theme.

Not only that, but the high visual point of the Megillah is Mordechai wearing the kings clothing on the kings horse being led through the streets of Shushan. Clothing again. What is clothing? Clothing is a very artificial thing. There are two types of clothing. There is a (מְקַרָּה) clothing with a Hei at the end, you wear whatever will come your way, you wear it casually. Then there are the Begadim that a person puts on to give an image, to give a certain image of who he is. Someone dresses like a Ben Torah because he wants to show that he is a Ben Torah. Someone dresses formally to go to (מְקַרָּא מְגִלָּה) because he holds that (מְקַרָּא) is Chashuv, it is something important. A person goes to visit a significant person, an important person, whether it is a Tzaddik or L'havdil somebody has a business meeting, he dresses properly. There is a (מְקַרָּא) with an Aleph, and a (מְקַרָּה) with a Hei.

Where are we in our Yiddishkeit? Are we formal or informal? Someone told me in his office they dress formally all week and Friday is the informal day. You can dress however you like. You don't have to wear your suit and tie. He says the hardest day of the week is Friday. The other days of the week they get dressed properly and Friday they have to put their Kup into what they are doing. What does that mean?

It means that informality is also a message. Formality is a message. Bnei Torah have to know that they are Bnei Torah. If in Yeshiva they dress as Bnei Torah and when they leave they shed their image of Bnei Torah, then it is a self-fulfilling prophecy. When Bnei Torah walk out of Yeshiva and they make up their minds to stay Bnei Torah, they see themselves as Bnei Torah, then the dressing is a (ויקרא) with an Aleph, with preparation and with a plan, there is a consequence to it, there is something significant that comes with it. This is a message from the Megillah.

### **3 – Topic – Proper Pronunciation in the Reading of Megillah is Crucial**

I would like to share with you and I think that I have done this in years past, the idea that Laining the Megillah is not easy. You should not go to a Megillah Laining with an inexperienced Baal Korei, or someone who prepared in a rush. It is not likely that you will be Yotzei. A Megillah doesn't have to have all the words in the Megillah, just needs a majority of the words. However, the reading of the words has to be done completely correctly. A person has to read the Megillah and say the words appropriately. There are many people who are not experienced and they are not Yotzei Mikra Megillah, the people around them are not Yotzei. You have to put effort into it.

Just like if you wanted to invest money, you wouldn't go to somebody who is just starting out today and you are his first customer investing money. If you need someone to build you a porch in your backyard would you go to someone who this will be the first porch he is ever building? Not at all. You want someone who has experience.

The same thing with Mikra Megillah. Be careful where you go. For example, it is an easy example. In the very first Posuk some people are not Yotzei right away. It says in the first Posuk, (המלך מָהֵדוּ וְעַד-כּוֹשׁ). If it is pronounced incorrectly it means that there is an Avoda Zorah called Moleich that stretches from Hodu until Kush. Moleich pronounced Mil'ail with the accent on the beginning of the word is a name of an Avoda Zorah. With the accent on the end it is kingdom. (המלך) who ruled. So right away in Posuk Aleph of the Megillah there are people who just don't realize that there is a difference in meaning. You want to go and you want to be Yotzei.

In the second Perek, (שָׁשָׁה חֳדָשִׁים, בְּשָׁמֶן הַמֵּר), Chadashim means news. It is (שָׁשָׁה חֳדָשִׁים). You are not Yotzei otherwise as it changes the meaning. In 6:1 very few people know (וַיְהִי נִקְרָאִים, לְפָנָי) is correct. V'yi'yu Nik'raim has a different meaning and it is not correct. V'yi'yu means and it will be. (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר) means Hashem spoke, it is past tense. The Patach under the Vav changes the word to past tense. V'yidabeir means and he will speak. You all know that Yidabeir is future.

Same thing. V'yi'yu (לקראים, לקני המלך) means in the future it will be read. that is not what it means. (ויקראים, לקני המלך). These are three examples. The Mo'Leich, Chodoshim and the Va'yi'yu where many people don't realize the difference in meaning.

Later in 7:4 (הצור שנה, בגזק המלך). If you say Sha'veh instead of (שנה) you are changing the meaning as Rashi explains. There are many such examples. Make sure you go to a proper person who is reading the Megillah, a proper Baal Korei. Ai you will say that someone has to start somewhere. It is true. Someone has to start somewhere with his first surgery too, you are not going to him for his first surgery. Same thing here with Mikra Megillah.

#### **4 – Topic – A Nach Question**

Let me end with a Nach question. We find that when Klal Yisrael came back in the Bayis Sheini, they sent a message to the Navi Zecharya from Bavel. They asked him 8:19 (צום הרביעי וצום) (החמישי וצום השביעי וצום העשירי) the fast days that we fast in the fourth month Tammuz, the fifth month Av, the seventh month Tzom Gedalya and the tenth month Asara B'teves, what do we do now that the Bayis Sheini is built? They sent him the question.

What about Tannis Esther, why didn't they ask him about Taanis Esther? The other four it says (יהיה לבית-יהודה לששון ולשמחה, ולמגדים, טובים) that by the Bayis Sheini they become days of joy. Does Taanis Esther become a day of joy? Why didn't they send a message? I don't remember if I asked this question here in a previous year, it is possible I did and possible I didn't. Either way, let us come up with a good Teretz.

With all this, let me wish one and all a very happy and joyful Purim coming up. Klal Yisrael should have a Simcha'dika Purim, a meaningful Purim. May our Tefillos be answered and may it be an absolutely wonderful Shabbos!

### **Rabbi Reisman - Parshas Vayikra 5783**

#### **1 – Topic – Parshas Vayikra**

Shalom Aleichem everyone. On Rosh Chodesh Nissan which is also a preparation day for Parshas Vayikra. Very confusing, what do we talk about on a day like this? It needs a little bit of guidance. So let's talk about a little about Vayikra, a little about Rosh Chodesh Nissan, and maybe even a little bit about the upcoming Yom Tov of Pesach. Parshas Vayikra, I have to tell you, I have an old Kasha which is more and more disturbing as time comes on. It's not disturbing; it's disturbing that I don't know the answer. And I have a Marei Makom, but I have to understand what he says, let me explain what I'm talking about.

Very often we have Gazeiras Hakasuv. Let me give you an example. Let's say I would tell you that the Torah says eat Matza Bachodesh Harishon. I would say the following, Chodesh Harishon is Mamayaet Chodesh Hasheini. There's no Mitzva in the second month. How do you know to exclude the third month? Oh, we need another Posuk. So you would tell me that is ridiculous. When I saw Chodesh Harishon it means Chodesh Harishon and nothing else. Not a Mi'ut to exclude Chodesh Hasheini. Chodesh Harishon means Chodesh Harishon.

I agree with that. Of course that's so, there's not much to talk about. Because of that, I don't understand Rashi in the beginning of this week's Parsha in Posuk Gimmel. I don't understand it. It says a Korban Olah has to be a Zachar, a male animal. Rashi says (ולא נקבה). It's a Mi'ut. Okay, maybe the Lashon is not Dafka. It means a Zachar. But then Rashi says ( — קשהוּא אומֵר זָכָר לְמַטָּה — ) (שָׂאִין תְּלִמוּד לְוֹמֵר — זָכָר וְלֹא טְמֻטִים וְאִנְדְּרוֹגִינוֹס Tumtum and Androgenus. What do you mean, if Zachar is M'ma'ait Tumtum and Androgenus why do I need two Zachar to be M'ma'ait Tumtum and Androgenus? Zachar means Zachar and Zehu. And you don't need, well what's the Pshat in Rashi two Mi'utim?

We have the same problem in Maseches Bava Kamma. The Torah says that if you dig a Bor in a public place (ונפל לתוכו שור או חמור) and what falls into it is an ox or a donkey, you have to pay for the damages. That is the Mazik that we call Bor. The Gemara expounds on this Posuk and tells us (שור ולא אדם, חמור ולא כלים). What that means is that if you dig a Bor you are only obligated to pay for damages to animals. (ולא אדם) and not if a person fell in. That is a Mi'ut.

A Second Drasha (ולא כלים). It says (חמור) and that excludes Keilim (objects that fall in). So the Gemara is saying that there are two Drashos, one Drasha to exclude Adam and one Drasha to exclude Keilim. I don't get it. The Torah says that if you dig a Bor and an animal falls in you have to pay. Why do we need two Limudim, one to exclude people that fall in and one to exclude animals that fall in? It should just say there is no Mi'ut, the Torah just says the rules of Bor apply to animals that fall in and nothing else. What is the idea that we need two Pesukim for these two Limudim? It seems to be a very strange and difficult idea.

This is especially difficult because the Gemara on Ches Amud Beis and Tes Amud Aleph says that if food falls in and gets ruined you are also Patur. We don't say (שור ולא אדם, חמור ולא כלים). We need something for food. So it says there, no, food is included in Keilim. What do you mean food is included in Keilim? It is not that food is included in Keilim, it is that if it says Shor and Chamor it means nothing else. Food is not a donkey and food is not a Chamor. This whole Sugya is somewhat disturbing.

The question I'm asking is when do we say an exclusion is a Limud, is a Drasha, when you exclude one thing and when do we say that an exclusion is not an exclusion and it is just a Posuk? This is a problem which disturbed me and the Menahel in Yeshiva Rav Elya Katz pointed me to a Rav Elchanan in Kovetz Shiurim Pesachim Os Tes Zayin who addresses the question.

Rav Elchanan is going on a Posuk in this Parshas Bo. We have towards the end of Parshas Bo the Halacha that is found in 13:7 (ולא-יִרְאֶה לְךָ חֲמִץ), the Posuk says that you are not allowed to have Chometz that you are able to see, a Jew is not allowed to have Chometz at all. We call that Baal Yai'ra'eh. It says (ולא-יִרְאֶה לְךָ חֲמִץ). What does Lecha come to teach us? The Gemara says in Pesachim 5b (8 lines from the top) (שֶׁלֶךְ אִי אַתָּה רוֹאֵה) that you are only commanded on a Jews Chometz, (אבל אתה רואה של אחרים ושל גבוה). A Jew is not commanded against seeing Chometz that belongs to Hekdish or Chometz that belongs to a non-Jew. So that, from (שֶׁלֶךְ) we learn out two exclusions, an exclusion of Chometz of a Goy which the Jew is permitted to see and an exclusion of Chometz from Hekdish which you are allowed to see.

Tosafos there brings two versions of the Gemara. One version of the Gemara says as I said earlier, that it is not two Derashos, the Torah is saying that Chometz of a Jew is Assur. It excludes everything else. The other version of Tosafos is that no, it is two Derashos. It says (אב) twice, once to exclude a non-Jew and once to exclude Hekdish. There, Rav Elchanan is bothered by the question that I am posing to you today. When do we say that one Posuk excludes two things and when do we say that one Posuk is only able to exclude one thing. Or in other words, when do we say that a Posuk is a Drasha and when do we say it is the Pshat of the Posuk? This is something which needs an explanation. There are multiple other cases where this could apply.

So if you're really serious and these questions really bother you, you'll look up the Rav Elchanan, you'll understand it and you'll send me an explanation of what Rav Elchanan means to say, which I have some difficulty with Mip'nei Kotzer Dai'ti not because of any Chisaron in Rav Elchanan but because of a Chisaron in me. So anyway, that is the Kasha regarding Parshas Vayikra.

## **2 – Topic – Rosh Chodesh Nissan**

I'm going to ask you a question. I'm not going to get to an answer today. I do hope on Motzoei Shabbos to get back to this question and give an answer. But it's a little too elaborate for a short call. But the question is so compelling that I'm going to say it here.

There is a Machokes in the Gemara Maseches Rosh Hashana Daf Yud Aleph if B'tishrei Nivra Ha'olam or B'nissan Nivra Ha'olam. Was the world created in Tishrei or in Nissan? Tosafos later in the Masechta says, Eilu V'eilu Divrei Elokim Chaim. That the world was created in Machshava in Tishrei. G-d Kaviyachol decided to create the world in Tishrei and B'maisa, physically, Kaviyachol G-d created the world in Nissan. And that's why our calculations for Birchas Hachama, our astronomical calculations go from Nissan. As you know, we say Birchas Hachama every 28 years when the cycle of the sun returns to its origin and that is in the beginning in the month of Chodesh Nissan. So we understand B'tishrei Nivra Ha'olam or B'nissan Nivra Ha'olam, physically it was created in Nissan.

My difficulty is this. Why is it that Rosh Chodesh Tishrei, which is Rosh Hashanah, we commemorate the fact that that's the beginning of the world. We commemorate it by having Rosh Hashanah. The Torah tells us Rosh Hashanah, we say Zeh Hayom Techilas Maasecha Zikaron L'yom Rishon and we call the day the beginning of creation. We say Hayom Haras Olam, today is the conception of the world. It's very Geshmak. Haras is conception. It's the Machshava, not the Maisa of the world. We commemorate it. It's very befitting. We do Cheshbon Hanefesh. We do everything as is appropriate for the beginning on Rosh Chodesh Tishrei. Here I am sitting on Rosh Chodesh Nissan and nobody's talking anything. We have nothing to do with the fact that this is the beginning. The world began as we know it today on Rosh Chodesh Nissan. There's no commemoration. Nothing, it is a regular Rosh Chodesh. Why is it that way?

Why isn't the Techilas Habriya commemorated on this day? It's even more difficult because the Halacha is not allowed to fast on Rosh Chodesh. It's Assur to fast on Rosh Chodesh because it is a K'tzas Yom Tov and it is Assur to fast on Rosh Chodesh. There is one Rosh Chodesh that you are allowed to fast. I believe that it is Taf Reish Pei in Shulchan Aruch. There is one Rosh

Chodesh that you are allowed to fast and that is Rosh Chodesh Nissan. Not only that, it is a Taanis Hatzadikkim. It is the day that Nadav and Avihu died so the Tzaddikim fast today. So somehow this Rosh Chodesh is less than the other Roshei Chadashim. This Rosh Chodesh is a bigger beginning, it is less? Makes no sense. Makes no sense at all. Why should it be that way? And the fact is that it is a Yom Haschala. It is a day of beginning. It is a Chodes when Klal Yisrael left Mitzrayim and it's when Klal Yisrael entered Eretz Yisrael. It's when the Mishkan was put up for the first time on a permanent basis. There are a lot of Haschalos that happened in Nissan. The Beis Hamikdash, the Chanukas Beis Hamikdash was in Chodesh Nissan. Not only that the weather, the atmosphere is the atmosphere of Haschala. So why don't we commemorate it? Okay, two Divrei Torah, two difficulties, two questions that I have.

### **3 – Topic – L'sheim Matzos Mitzvah**

For the third piece, let me tell you a Meshech Chochma on Parshas Bo an old favorite in the sense that it is a Yesod Gadol M'od. To give a Hakdama, before the current effort to raise awareness of problematic Mezuzos in Flatbush began, there was a meeting in Rabbi Hillel David's house with about a dozen Rabbanim in Flatbush that were there. Rabbanim who had some for whatever reason, had some connection to the Mezuza issue.

Rabbi David spoke, Rabbi David said that a lot of people have Pasul Mezuzos in our neighborhood. I don't know what's going on elsewhere. Flatbush many, many people have many Pasul Mezuzos. He said, until today they were Anusim, they bought in a place that they assumed was good and they are an Ones. Once it becomes clear that there are Pasul Mezuzos in the area, anybody who is lazy to follow up on it no longer has a P'tur of Ones. He quoted a Teshuva in the Rav P'alim to this affect and Zeh Hu. That is the idea that Rabbi David spoke about.

The Meshech Chochmah talks about this in the context of two things. One – the fact that there is an obligation to check Mezuzos. The Mishkenos Yaakov says why don't you go according to the Chazakah that it is still good? You still have to check it. He says why is it different than checking Treifos in an animal which we understand to be a Chiyuv D'rabbanan? Why is checking Mezuzos a Chiyuv D'oraissa? That is the Mishekenos Yaakov's question which the Meshech Chochmah brings on Parshas Bo on the Posuk in 13:10 (מִיָּמִים, מִיָּמִים).

Question # two and this is why I am mentioning it he talks about Lishma, L'sheim Matzos Mitzvah of Matzah. What is L'sheim Matzos Mitzvah, is it like a Korban that it has to be Lishma? Actually Rashi in Chumash says on 12:17 (וְשִׁמְרָתֶם, אֶת-הַמַּצּוֹת) that it is a Sh'mira that it shouldn't become Chayav לִידֵי תְמוּדָה. Asks the Meshech Chochmah why do you need Matzos Mitzvah only for the Kezayis on the two nights of the Sedarim, you are not allowed to have Chometz anytime? Why is there a Din Shemira for the first or the first and second nights but not the rest of the Yom Tov?

The Meshech Chochmah answers that Ones is a P'tur. Un'sa K'man D'lo Avid. Somebody who does an Aveira B'ones is like he didn't do it and he is Patur. He says Un'sa K'man D'lo Avid makes sense. Un'sa K'man D'avid which is the Lashon of the Yerushalmi, Un'sa K'man D'avid Lo Amrinan. To say that Unsa is like you did something, no. he says like this. By Treifos if you relied on Rov animals are not Treifos, if it did happen that someone ate a Treifa, he is an Ones.

He relied on Rov and the Torah says you can rely on Rov. It is K'man D'ovid. It is like he didn't eat Treifos, he is clean.

However, by checking Mezuzos, Mezuzos are a Mitzvas Asei. If you are an Ones and you have a Pasul Mezuzah B'ones you are not punished for having that Posul Mezuzah. However, you are still missing the Mitzvah. Un'sa K'man D'avid, it is like you did the Mitzvah Lo Amrinan. Only Un'sa K'man D'lo Avid, but a Mitzvas Asei is different than a Mitzvas Lo Sasei and an Asei you got to make sure.

With this it is Geshmak to answer the Mitzvah of Matzah. Really you can rely that the Matzah didn't turn Chometz if you did it the way you are supposed to do it without special Kavanos. By a Mitzvas Asei of Matzah the first night or the first two nights which is a Mitzvas D'rabbanan, Un'sa K'man D'avid Lo Amrinan, if you relied that you did things in a way that it generally doesn't turn into Chometz it could be you are an Ones and there is no punishment for eating Chometz and that is why the rest of Pesach you don't need L'sheim Matzah Mitzvah, you just need to do it the right way. However, by a Mitzvas Asei there is no such thing. A Mitzvas Asei if you are an Ones you are in big trouble, you are still missing the Mitzvah. There is no punishment but you are still missing the Mitzvah. You don't have the Mitzvah. Absolutely Gevaldig. It comes out very beautifully. By the Matzah Mitzvah you need L'sheim Matzos Mitzvah. The rest of the time you don't need L'sheim Matzos Mitzvah.

Those who use hand Matzos, maybe some of the machine Matzah too, however, certainly the hand Matzah they are all L'sheim Matzos Mitzvah. That is the way they are made. So there is a Mitzvah K'yumis all Pesach to eat according to the Gaon. But the Ikkur is for the beginning. Therefore, by a Mitzvas Asei you have to be super careful and even if you have a good excuse and you bought it from a Frum person and you relied on Chazakos. It is good, it is fine, it is a good excuse. You are right, in Shamayim they won't punish anybody. But the Mitzvah you are still missing. When it comes to the Mitzvah of Matzah and it comes to the Mitzvah of Esrog, Shofar, Mezuzah you have to be absolutely sure that it is properly done.

With that, I wish everybody an absolutely wonderful Chodesh Nissan. A Chodesh of renewal. A perfect time to undertake, those who are starting a Bein Haz'manim take a Bein Haz'manim Masechta. You are ashamed to learn B'kiyus the whole year because you are in a place that has a catchy disease where they don't know how to cover ground. But now you are out of there. You are in a place that is a normal environment. Cover ground. Learn up some Blatt. Don't be ashamed. No one will see you. If you want, hide in the basement of the Shul and cover Blatt. Learn! Take a Bein Haz'manim Masechta and for that you will Shteig! A Gutten Shabbos and a Gutten Chodesh to one and all!

## Rabbi Reisman – Parshas Vayikra 5782

### 1 – Topic – A Thought on the Parsha Regarding Cheilev

As we prepare for Shabbos Kodesh Parshas Vayikra which is also Parshas Zachor and leading up as Parshas Zachor always does to the wonderful Yom Tov of Purim. Let me begin with something on Parshas Vayikra and then we will move on. Let me start with something that sounds a bit technical. In 3:9 it talks about putting onto the Mizbaiach (הַלֵּבֹב הָאֵלֶּיָּהּ תְּמִימָה) which means the fats of the tail. The complete tail. Rashi doesn't say that. Rashi says (הַלֵּבֹב) that is (הַלֵּבֹב) (המובחר שבו). doesn't mean fat, it means the best part of it. (ומהו זה, האליה תמימה). That is the fatty tail. (הַלֵּבֹב) doesn't mean fat it means something like the fat of the land, meaning the excellent part.

Why is Rashi doing this? The Ramban explains as follows. We know that there are two words in Hebrew for animal fats. Cheilev and Shuman. Both of which are usually translated as fat, however, Cheilev refers specifically to those fats that are prohibited by the Torah, that are Assur, and Shuman refers to permitted fats. Zagt the Ramban, all Cheilev is fat which is not mixed into the meat, but all Cheilev D'oraissa is fat which comes as a strip of fat either on the diaphragm where we pull off the fat like on a skirt steak or a string of fat in the ribs, wherever the fat that we use and we make the animal to be Kosher it is never mixed in to the meat.

In the case of the tail there is no such string or strip of fat. As a matter of fact, the Ramban says, any part of the body, be it fingers or feet, parts of the body that are constantly moving, never have strips of fat in them. The tail which moves also doesn't. So it can't be that this is referring to Cheilev. Therefore, says the Ramban, and he brings from many Pesukim that Cheilev means the Muvchar Shebo, the excellent part and that is why Rashi Teitches the Posuk of (הַלֵּבֹב) as (המובחר שבו), its excellent part.

What is of particular interest is that the Ramban says (והוצרכתי להאריך בזה) I have to say this (לסתום פיהם של צדוקים ימחה שמם) because there are Apikursim out there. Meaning to say that there were people then as there are today who say that Chazal didn't know the physical facts. Or G-d forbid they say it about the Torah itself. That the physical facts don't match. Since the physical facts don't match so you see that the Torah is not from the Ribbono Shel Olam or you see that Chazal don't know what they are talking about. The Ramban says that there were those who said that Cheilev is a strip of fat, you see it says (הַלֵּבֹב) and there is no such fat, so it must be that Chazal don't know what they are talking about because they never looked into fats and they never saw fats, they were busy in the Beis Medrash and they never looked at animals. To answer back the Apikursim the Ramban says that we have to show from numerous places that (הַלֵּבֹב) could mean the fat of the land.

Today we have this all the time. We have the so called experts saying that Chazal don't know what they were talking about. I am privileged and honored to have a Mispallel who is a professor of Biology and has taken it on himself to examine many of these scientific or biological facts which are disputed by those who are busy saying that Chazal never saw these creatures and don't know what they are talking about.

What comes to mind particularly as I am sitting here today, Chazal say that the pregnancy period of a snake is 7 years. A big fuss has been made of it that it is not true that snakes don't carry their offspring for 7 years. Chazal didn't know snakes and they are ridiculed and are dismissed. This professor, my dear friend, brought me an article. The article has nothing to do with Chazal. It was an article about snakes. It remarked about how snakes have the unusual capacity to carry in their bodies the Zera of the male and become pregnant almost at will and give birth much later. Therefore, it says in the article that it happens up to 7 years later after the mating of the male and female snake that the snake first gives birth. So there is an article that shows that Chazal do know what they were talking about.

It is a shame that there are those people out there who need some gentile scientist to say that you see Chazal knew what they were talking about, but they need it. This is just one of many examples. The Gemara in Niddah 27a (19 lines from the top) says (מעשה ונשתתה וולד אחד אחר חבירו) (ג' חדשים והרי הם יושבים לפנינו בבית המדרש ומאן נינהו יהודה וחזקיה בני רבי חייא). There was a pair of twins that were born a couple of months apart. Rav Chiya's two sons Yehuda and Chizkiya. There are those who ridicule it that it can't be. A woman doesn't give birth to children a few months apart. So this dear friend of mine brought me an article about women who have split uteruses that do give birth separately. It is rare, but a woman can go into labor and give birth to one child and separately later go into labor and give birth to the second child. My point here is there is nothing new under the sun.

What we see today that there are people saying that Chazal don't know what they are talking about because they never saw Elephants or they never saw snakes and they don't know. The Ramban had such people too and the Ramban says this Pshat that Rashi brings.

## **2 – Topic – A Thought on the calendar regarding Purim**

A thought for the extraordinary Yom Tov of Purim which is coming upon us. Purim is what you make of it. Make sure to go to your Rabbeim and Rabbanim. Go and get Berachos and get Ge'benched. It is a time of extraordinary Beracha because Kol Hapasaiach Yad Nosnin Lo. Whoever asks the Ribbono Shel Olam gives him. You have to feel the Simcha and the joy of Chag HaPurim.

Let me share with you a couple of thoughts on Chag HaPurim. On the 13<sup>th</sup> day of Nissan Haman drew lots. There was then three days of fasting and then the Mishta of Esther, perhaps two nights in a row were the Mishta of Esther, and then Haman was hanged. There is a Machlokes as to exactly what day it was. Were the three days the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of Nissan. The Rashash understands that Haman was hanged on the 15<sup>th</sup> of Nissan. Rashi both in the Gemara and (Maseches) Megillah understands that it was the 16<sup>th</sup> of Nissan. The question is why don't we have a Yom Tov then, why were they not Kove'a the day of the Neis that Achashveirosh ordered the hanging of Haman and the elevation of Mordechai? Why do we have it on Purim?

Of course, the typical answer would be that Pesach is not the time to do it. However, I would like to suggest a different answer. In dealing with this period of time, we realize that Haman sent out messengers and the messengers traveled wide and far to tell them the decree. It was 14 days travel just from Eretz Yisrael to Chutz L'aretz and who knows to Paras Uma'dai. So it could be

that it took a month or two months. When the Shluchim came let's say on Rosh Chodesh Nissan to a city and said that there was a decree against the Jews, they did not yet know that Haman had been hanged by then. They knew nothing about it. Because the messages that went after he was hanged was three days behind them. So what happened? There was a rolling time of Aveilos. By rolling I mean, in Shushan it was the three days and then they found out right away about the fact that Haman was hanged. But in every country, all the way down to Eretz Yisrael it was later. It could be that in Eretz Yisrael it didn't happen until in middle of Iyar that they heard the tragedy and maybe they fasted also three days and then three days later they heard of the Yeshua. So that the original Yeshua was spread out over time, and therefore, it is not an appropriate time to celebrate. The appropriate time to celebrate is therefore the day that was Shava Lakol in Adar, and by the time Adar came around everyone had gotten the message about the special opportunity afforded Klal Yisrael to destroy their enemies on the 13<sup>th</sup> day of Adar, and everybody celebrated at once. That may well be why the celebration was in Adar.

### **3 – Topic - A Mussar idea regarding Purim.**

In 8:3 Esther comes to Achashveirosh (וַתִּבְרַךְ וַתִּתְהַבֵּן-לוֹ; וַתִּפֹּל, לִפְנֵי רַגְלָיו; וַתִּבְרַךְ וַתִּתְהַבֵּן-לוֹ). Esther comes, when is that? Later in the Perek it tells us that it was the 23<sup>rd</sup> day in the month of Sivan. She comes and she cries in front of Achashveirosh. She says help the Jews. Isn't it strange that in 7:3 where she is first having her Mishteh she doesn't cry (וַתִּשְׂעַן אֶסְתֵּר הַמַּלְכָּה, וַתֹּאמֶר) and here 3 months later after Haman is hanged already and Mordechai is in control of Beis Haman, now she cries? Why does she cry now more than before?

There is an incredible thought in the Sefer Yosef Lekach, from a Kadmon, on Megillas Esther. He says human nature is that when you have a Hisorerus you let it out onto something. The nature is if you let it out if they ask you for something big and you have Hisorerus and you are hesitant, you give something small, you don't give something big and with that you satisfy the Hisorerus, you satisfy the feeling that you have.

Esther was frightened. She said what happened? I asked to save the Jewish people and Achashveirosh hanged Haman and elevated Mordechai but he didn't make a decree to protect the Jewish people yet. Now she was really frightened. A person doesn't get a strong Hisorerus twice. It happens once. Achashveirosh was awakened to the reality, the right thing to do, but he didn't do everything. Now she had to plead with him and beg with him to get a new awakening, a new Hisorerus.

This is such a Mussar. There are times in our lives that we have a Hisorerus to do things properly. There are times in life that world events shake us up or personal events shake us up and we say that we have to Daven to Hashem, we have to awaken to Hashem. What does the Yeitzer Hora do? He lets us Patur it with Pachim Ketanim. He says oh okay, put a \$20 bill in the Pushka and then it is all over. No! When you have a Hisorerus go for the prize, go for the big thing. That is the message here.

One Bakasha is to please tell the one who is Leining the Megillah, that it is not Shisha Chadashim B'shemen Hamor, it is not 6 new ones in Shemen Hamor. It is Shisha Chodoshim B'shemen Hamor. It is 6 months in Shemen Hamor. Many Baalei Kriya say it wrong. Chodesh

means a month. Those who say Shisha Chadashim B'shemen Hamor are saying 6 new ones. What is 6 new ones talking about in Shemen Hamor? Therefore, it is a very important, significant and worthwhile thing to tell your Baal Korei unless he is an excellent Baal Korei and he knows it anyway. Be careful because if you are going to wait until the Laining he won't know what you are talking about. You will have to point it out to him.

An absolutely wonderful Purim to one and all. Next Thursday is Purim you have to come in person to hear the Dvar Torah. My home will be available from 11 in the morning until whatever time it is in the evening. I would love to see you and rejoice with you. On Wednesday night Leil Purim as in every year we will be having a Simchas Purim in my house. One and all are invited to come and join us. I want to thank Rabbi Yitzchok Bald who will be there once again with the music to celebrate B'ezras Hashem the falling of the enemies of the Jewish people and the uplifting of Klal Yisrael the Kimu V'kiblu. We should do it all again the whole Klal Yisrael, a M'ain of that as we celebrate Purim. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Vayikra 5781**

The Shiur is transcribed as a Zechus for a Refuah Sh'leimah for Avraham Shimon ben Rasha Baila.

#### **1 - Topic – A Good Story for Seder Night.**

As we prepare for Shabbos Parshas Vayikra not quite Shabbos Hagadol because the following Shabbos is Erev Pesach but a Shabbos in the sense of preparation and anticipation is very much similar to Shabbos Hagadol. Let me start with a good story for the Seder night and move on to a Machshava.

The story is about Aliyah L'regel. This time of the year if we would be in Eretz Yisrael in the time of the Beis Hamikdash everyone would be staying in a hotel for Pesach. When they tell you that Jews don't stay in a hotel for Pesach it is not quite true. Because in the time of the Beis Hamikdash nobody stayed home unless they lived in Yerushalayim. Everybody traveled and stayed well maybe not in hotels but stayed in homes in the Yerushalayim area.

This is a story about a farmer who packed up his family and wife and set out from their farm to go to Yerushalayim to be Oleh Regel. It is very challenging because a farmer leaves his entire farm totally unprotected as everyone in the family is Oleh Regel. He is driving in his horse and buggy up to Yerushalayim and halfway up he says to his wife did you remember to shut the window in the barn and she says I thought you shut the windows in the barn. He says oh no, a thief could just climb right in and steal the chickens and the animals. He says to himself you know what, it says in the Torah that HKB"H gives us a promise that if we are Oleh Regel nobody will take our things and he continues traveling.

As he is traveling he says to his wife I don't know if we remembered to hide the silver, did you hide the silver? She says I thought you hid the silver. The silver is there, Oy Vey a thief can come into our hut and steal our silver. We really should go back and hide the silver. He says to

his wife you know what, the Torah gives a Haftacha that we will be protected let's be protected. And they go and are still nervous about their home and head to Yerushalayim.

As they approach Yerushalayim they see the Beis Hamikdash from the distance and soon they come very close to the Beis Hamikdash and they find a parking place and head to the Beis Hamikdash. Here the farmer walks in and he is swept away with the majesty and the awe of the Beis Hamikdash. When he gets to the Har Habayis he takes off his shoes and leaves his shoes near the entranceway where they probably had a special place to check in your shoes because it is Assur to go on the Har Habayis with shoes.

He goes up to the Har Habayis into the Azara and he feels the awesome Kedusha of the Beis Hamikdash, of the Kohanim B'avodosam, and the Leviim Be'shiram Uv'zimram. He feels like such a spiritual person. Up in Shamayim HKB"H looks down at him and says as is found in Shir Hashirim 7:2 (מה-יפּוּ פְעָמֶיךָ בַּנְּעָלִים, בַּת-נָדִיב). How beautiful is your walking in shoes the Jewish people. What does that mean?

HKB"H says that it is beautiful that you are in the Beis Hamikdash. It is beautiful that you are swept away with the sense of Kedusha in the Beis Hamikdash. But what I hold dear is the traveling. When you travel you weren't inspired, it was an exhausting trip. When you traveled you were worried about your Parnasa and you relied on me. (מה-יפּוּ פְעָמֶיךָ בַּנְּעָלִים, בַּת-נָדִיב). How beautiful are your steps when you were wearing shoes you traveled to the Beis Hamikdash. What Mesiras Nefesh.

The message here is an important message. That although ultimately it is the time of Kedusha, the time of inspiration that is important. The Seder should be a Seder in which we connect to Torah, Mitzvos and to the Ribbono Shel Olam. (מה-יפּוּ פְעָמֶיךָ בַּנְּעָלִים, בַּת-נָדִיב). How beautiful are your preparations. When you come and you don't feel inspired. When you feel tired and you are exhausted and when you are busy preparing for the Yom Tov, sacrificing for the Yom Tov. (מה-). (יפּוּ פְעָמֶיךָ בַּנְּעָלִים, בַּת-נָדִיב). Those are the days before Pesach. The days that are hard, the days that are challenging and we push and we do it and we help. That is the beauty.

## **2 – Topic – A Thought on the Haggadah.**

Let me move on to a thought on the Haggadah. (עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם). We will all sit and after the (מָה נִשְׁתַּנֵּה) respond that we were all slaves to Pharaoh in Mitzrayim. I understand that most of you can say that, however, I am from Sheivet Levi. Why am I saying (עֲבָדִים הָיִינוּ לְפָרְעָה) (בְּמִצְרַיִם)? I wasn't a servant, I wasn't a slave. My parents were not slaves or servants. How does Sheivet Levi say (עֲבָדִים הָיִינוּ)?

Once you think about it it is even a stronger question. Avraham Avinu was told as is found in Beraishis 15:13 (וְנָעַדְדוּם, וְעָבְדוּם--אֶתְכֶם--אֶרְבַּע מְאוֹת, שָׁנָה). That the Jews would be put to work and be given pain and tortuous work. I am a Levi. How was Avraham Avinu's Bris Bein Habesarim Nevuah accomplished with me?

Rav Druk in his Darash Mordechai (Vayikra volume page # 76) brings B'sheim Rav Yaakov Kamenetsky. I have to go to Yerushalayim to hear a Vort from my own Rosh Yeshiva. He says

B'sheim Rav Yaakov the following. A third Kasha. How were the 400 years Mekuyam? How were the 210 years Mekuyam? The actual work was only 86 years.

Says Rav Yaakov, the Avos felt the pain of the Galus from the fact that they lived intermingled with the pagan world around them, with the non-believing world around them. It was very painful for them. It was very difficult for them. It was tortuous. They had to walk, do business and deal with people that are so far from knowing the truth of Torah. They felt at all times that they were in Galus.

When Yaakov Avinu and his sons and grandchildren came down to Mitzrayim they felt the Galus, they felt the pain of leaving Eretz Yisrael. They felt the pain of living in a society such as Egypt which was full of idolatry. They were in Galus. They didn't have to work, they felt the Galus. When they died, a new generation came up. This was a new generation, this was a generation that mixed freely among the nations. They felt comfortable among the Mitzrim. They felt comfortable going to the Mitzri Mall, they felt comfortable going to the Mitzri Amusement Park. They felt comfortable walking the streets of Manhattan. They felt like they belonged. They didn't feel like they were in Galus. The Kiyum of Galus which for over 300 years had been accomplished from the Bris Bein Habesarim, had been accomplished without them being made slaves, for 300 years there was a sense of Galus, it was not necessary to have servitude. That came to an end. And suddenly in order to make that Klal Yisrael, that the Jewish people to feel like they were in Galus HKB"H caused that they be enslaved, that they be servants, they work for others and in that way the Galus will continue.

Sheivet Levi on the other hand which still felt the pain of Galus even after the period of time where Yaakov and his children had already passed on. They were in Galus without having to work. So it was Mekuyam in them the (וְעָנוּ אֹתָם--אֶרְבַּע מְאוֹת, שָׁנָה). The pain of living among non-Jewish individuals who don't believe in G-d, who don't believe in Torah.

Says Rav Druk, that is why it says (וְאֵלֶּה, שְׁמוֹת בְּנֵי יִשְׂרָאֵל, הַבָּאִים, מִצְרָיִמָה). These are the names of the Jews who are coming. It doesn't say Ba'u, who came. It says Yaakov and his children were always at all times feeling that they have come to a strange place. As long as it was a strange place they felt the Galus.

What this means to say is that there was plan A and plan B. HKB"H told Avraham Avinu that they are going to be in Galus, in a painful Galus. Plan A was that the Galus would be accomplished without them being slaves and working hard. Because they will feel that they are in Galus. Plan B, if Plan A doesn't work you go to Plan B. You make them feel like they are in a strange place and that in the case of Mitzrayim was Shemos 1:8 (וַיִּקָּם מֶלֶךְ-הַמִּצְרַיִם). As soon as (וְהַמְלֵא) אֹתָם (הֶאֱרַץ, אֹתָם) they walked among the people of Egypt it didn't bother them, it didn't disturb them. We are all good people, sure we are all good people but some believe in the Ribbono Shel Olam and some don't and you are mixing among them? So we are going to make you feel like a stranger in the land. Then things changed.

Our parent's felt like strangers in America. Our generation, Oy Yoi. We feel like we belong, we feel like citizens. We don't feel like guests. We are guests in America. You don't know it? Guess what. (וַיִּקָּם מֶלֶךְ-הַמִּצְרַיִם). There is a new government. The government has totally different values

than we have. Now you feel it? Let's hope we do. Because in the Galus we are supposed to feel it. If we feel like strangers in a foreign land, if we feel the pain of living among people whose sense of values are totally different than ours then it is fine. That is the way it is supposed to be. We are supposed to be in Galus.

In the Sefer Divrei Eliyahu from a Talmid of Rav Chaim Brisker in which he writes that Rav Chaim said in the name of the Beis Halevi the following. He said if Reuven hates Shimon and you ask Reuven why do you hate Shimon? If he is going to answer I despise Shimon, he walks around with ripped clothing, he is smelly all the time, he doesn't shower, he doesn't behave in a fine way, if you say that well then there is an Eitzah. You go to Shimon and you teach him to bathe, to dress properly and then the Sin'a will dissipate. However, if you ask Reuven why do you hate Shimon and he says I just hate the guy, I just can't stand his guts. Then you go to Shimon and you say put on better clothing, take showers, dress as a fine upstanding wealthy man. Then when Shimon dresses as a fine upstanding wealthy man, Reuven is going to hate him even more. Because he hates him B'etzem, he hates him Tachas Sin'as Sanai'sa.

Many times Jews throughout our history have thought that the non-Jew doesn't like us because we are different. We are different and if only we would be the same they will love us. So there is a Beis Levi that says it is a mistake. Tachas Sin'as Sanai'sa. It is an inherent hatred, a dislike that the non-Jews have for the Jewish people. If you are going to dress up as a nice fancy classy person, it isn't going to help you. It is going to make it worse. (וְעַבְדֵינוּ, וְעַנְיֵנו אִתְּם--אֶרְבַּע מְאוֹת, שָׁנָה). Pesach we remember that we are a nation apart, whether we like it or not. We are a nation apart. Ata Virchatanu Mikol Ha'amim, we are a nation apart but a princely nation. A nation that sits at the Seder closes the door to the outside and celebrates that which we have a continuous line of Emunah and faith throughout human history all the way back to Avraham Avinu. What a special night.

As we prepare for Pesach and we Lain Parshas Vayikra about the Avodah in the Beis Hamikdash, the majesty of the Avodah, the inspiration of the Avodah. We should be Zoche to see it again Bimihaira B'yameinu Amen.

## **Rabbi Reisman - Parshas Vayikra 5780**

### **1 - Topic - Korbanos**

As we prepare for Shabbos Kodesh Parshas Vayikra, the Shabbos on which the Parsha will be read in peoples' homes Beyichidus. Korbanos are Kaparah and we certainly look for a time of Kaparah.

I want to talk to you about the Korban Chatos Olah Veyored which appears at the end of this week's Parsha, in Perek Hey. We learned that for a Korban Chatos there are 3 options. An animal, a Keves a sheep, or a Bnei Yona somebody who isn't wealthy enough, it's difficult to bring a Keves, he brings birds as a Korban. And Dalei Dalim ( דְּלֵי דָלִים ), someone very poor brings the Asiris Ha'eifa(עֲשִׂירֵית הָאֵיפָה) , brings just flour.

Later in Chumash we find a Metzora, the Yoledes, there are others who have split Korbonos between wealthy people who bring an animal and poor people who bring birds. But here's the only time we find three levels, an Ashir (אשיר), a Dal (דל), and a Dalei Dalim (דלי דלים).

The Chinuch in Mitzvah 123 says that if a poor person brings a Korban of an Ashir (אשיר), let's say someone really can't afford it and he's supposed to bring, let us say Asiris Ha'eifa (עשירית האיפה) just flour, and instead he brings birds or an animal. The Chinuch says that you're not Yotzei, that a person is not Yotzei. The Torah had Rachmanus on him to bring a Korban of a poor person, and therefore, he's not Yotzei if he brings the Korban of an Ashir (אשיר).

Everybody asked on this Chinuch, they are Mat'meia on the Chinuch. The Mishnah in the end of Negaim says B'feirush that if a Metzora Ani brings the Korban of an Ashir (אשיר) that you are Yotzei? B'feirush a Mishnah, the Chinuch is contradicting a B'feirush Mishnah that says that if an Ani עני brings the Korban of an Ashir (אשיר) he's Yotzei? Many Meforshim struggle to answer.

I want to share with you a Teretz that Rav Elyashiv brings in his Shiurim, which is not just a technical Teretz but a Mussar Haskel as well. Rav Elyashiv both on his Shiurim on Shabbos Daf 132 and Kerisos Daf 10 brings from the Chasam Sofer. There's a fundamental difference between the Korban Chatos in our Parsha which comes for Kaparah, and the Korban of a Metzora or Yoledes which comes for Taharah, which comes to allow the person into the Beis Hamikdosh.

A Korban for Taharah really should be the same for everybody, and the Torah says that we'll allow poor people to do less. But the Korban for Taharah, the animal Korban really makes sense for everyone. In our Parsha it's talking about Kaparah, about a person who needs forgiveness. A person who needs forgiveness has to understand for what he's looking for Kaparah. It's very individualized. A person who needs less for Kaparah and decides that he needs more. He decides that for his Kaparah he needs much much more for Hashem to forgive him. Such a person is making a fundamental mistake. When he brings such a Korban it's Chullin Ba'azara.

It's the nature of the Yeitzer Hara, if you want to improve your ways and do things a little better, the Yeitzer Hara will tell you, do things a little better? You have to do things much better. The Yeitzer Hara will tell you, you have to do so much more or else it's meaningless.

I remember when my children were very young and they discovered there's such a thing as a check, I can write out a check. And they asked me, can I have a check for a hundred dollars? So I would say to them why a hundred dollars let me make the check for a thousand dollars. They said yes a thousand. I said you know what, not a thousand, I'll make it for a million. Oh surely a million.

You and I all understand that the check for a hundred dollars has meaning, when I come to children, when I give them a check for a million dollars I know that that check is going to bounce, it's not going to go anywhere its ridiculous.

That is what the Yeitzer Hara tells you. There are times such as the times we're in which require people to improve, to do better. The Yeitzer Hara will have you think you have to do so much more. So much more, such a Shas Tzaarah, it's not true. You have to be nicer to the people around you, the people in your family, you need to do better in your learning. Wherever you're at you could do a little more, that's the Avodah.

Zagt Rav Elyashav when it comes to Kaparah, an Ani עני brings the Korban of an Ashir ((אשיר he's fooling himself, that's not his Kaparah. It's not similar to the Mishna in Negaim which is not talking about Kaparah. It's about Taharah okay any Taharah. If an Ani עני brings the Taharah of an Ashir אשיר, he's not obligated to but he has the right to go into the Beis Hamikdash as a result of the Korban. Kaparah, that's something else.

## **2 - Topic - People who are celebrating Simchos during this period of time.**

I would like to move on to a thought speaking specifically to Chasanim and Kallahs and Bar Mitzva boys, who have the day of their Simcha during this type of period, and are naturally disappointed. Hakadosh Baruch Hu took from them their opportunity to rejoice. Their Aufruf, their Sheva Berachos. We know the Ikar is to be married, to find a Shidduch, but it's difficult, it's challenging.

I'd like to share with you a thought. Chazal say, and Rashi brings it on the Pasuk that can be found in Shemos 34:3 (וְאִישׁ לֹא-יַעֲלֶה עִמָּךְ). Chazal say. The first Luchos that we're given with a big splash, with lightning and thunder, and everybody around the mountain. The Ayin Hara affected them, and they ended broken in a short period of time. Luchos Shneios that we're given B'tzina, the second Luchos that were given secretly, they stayed forever and ever. They are still hidden away in the Aron. Luchos Shneios that were given B'tzina, they had a Kiyum.

Who knows, all the Tzaaros we have with Gittin and Shalom Bayis. Mi Yodea, our Chasunas, our weddings today are done in such a wild loud way. We have to have people warning us, the bands are too loud, you have to have earplugs. The Chasunas that are Betzina, the Bar Mitzvas that are Betzina, celebrations that count the Ribono Shel Oilam as the main guest, these have a Beracha to have a Kiyum. They have a Beracha to stick, to stay.

You all know that Tehillim is the Sefer of Klal Yisroel in a time of Tzaarah. The Gemara in Perek Cheilek says that Nevuchadnetzar looked to praise Hashem. So much so that the Gemara says he would've said such beautiful praise it would've put Sefer Tehillim to shame. So a Malach came and slapped him on his mouth to shut him up. That Nebuchadnezzar should not say a nicer, a better, a stronger praise of Hashem than Dovid Hamelech.

Freikt the Kotzker, the Kotzker Rebbe asked, and I should add that it is in the introduction to the ArtScroll Tehillim by Rabbi Scherman. He brings that the Kotzker asks that's not right. If Nebuchadnezzar wants to say praise, let him say praise, how can you shut him up?

Nebuchadnezzar is ready to praise the Ribono Shel Oilam let him praise the Ribono Shel Oilam? Enfert the Kotzker there's a Yisod about Tehillim. People have a mixed impression regarding Tehillim, they think that Dovid Hamelech as a Shepard sat at an edge of a river flowing water,

strumming his harp or his guitar composing songs. Sheker it's a lie, those songs are not the songs of Klal Yisroel. Those are not the songs of Tehillim, not Emes.

When did Dovid Hamelech write the book of Tehillim? During times of Tzar, during times of Tzaarah. We just said Kapital 142. Dovid Hamelech was hiding, Shaul Hamelech was running after him to kill him, he held he was a Mored Bimalchus. And Dovid hid in a cave, in the depths of a cave. And just then Shaul walks into the cave. There's no back exit, imagine the terror the fear a normal person would feel.

Dovid Hamelech at that time composed (קוּלִי, אֶל-יְרֵךְ אֲזִעֶק; קוּלִי, אֶל-יְרֵךְ אֲתַחֲנֶן). He composed a Kapital of Tehillim. And so too, the Kapital of Tehillim that define moments are defining moments where Dovid Hamelech was not living with peace of mind, he was sitting Bish'as Tzar Vetz'arah and connecting to the Ribono Shel Olam.

Those are the Tefilos that count the most. Zagt the Kotzker, Hakadosh Baruch Hu said Nevuchadnetzar you want to rival Dovid Hamelech in Tehillim, you have a right to do so, but not while you're sitting comfortably on your throne. I'll tell you what we'll do, I'll slap you on the mouth. Can you say Tehillim then? I'll give you some pain. When a person feels pain it's hard to praise Hakadosh Baruch Hu, hard to compose a Tefilla. Hakadosh Baruch Hu said I'll give you the chance Nevuchadnetzar, this is the way it goes, this is the way it works.

The lesson is that Divrei Tefillah that are done in a time of a celebration, right by a wedding, under a Chupa with hundreds of people who were just by a smorgasbord, and anticipating yet another big meal, that's one level of praise, the Tehillim said at such a wedding.

The Tehillim said at a wedding that is done with the humility and with fear of a world that is under the Aimas Hadin, that Tefila is something else. The Chasunas that were done during this time, Hashem should make they should all be the most Gebentched families in Klal Yisroel we should learn that those weddings that are done without the loud noises, without all of the fanciness that has become part of the extravagant lifestyle of America. Those are the Shidduchim, those are the Kiyumim those are the weddings that have Beracha.

It should be Nikkur, Ribono Shel Oilam make it be Nikkur that these are the Gebentched Mishpachos with Gebentched families, Gebentched children with joy and Simcha. And let it be that when the clouds lift, that Hakadosh Baruch Hu brings us the better time Bekarov that we realize that a wedding that's done B'tzina, that a wedding that's done in a quiet way, a Bar Mitzvah that's done because a Bar Mitzvah boy in his own home puts on Tefillin. No one is watching and it's meaningful to him, it connects to the Ribono Shel Oilam. That Bar Mitzvah boy should grow up with a special Beracha. The Beracha of great Hatzlacha, a Beracha of concentrating on his Mitzvos, not on the pictures, and not on the dancing, and not on the Kumzitz, and not on the meal.

You should all be Gebentched, but those of us who have special Simchos now should appreciate the opportunity, the blessing they have to have such wonderful moments of Simcha. The Yichud room with the Ribono Shel Olam.

Hakadosh Baruch Hu should give us a week of Refuos and Yeshuos, we need it, there's so many Yidden. Looking forward Im Yirtza Hashem to once again coming back to our Shul with great joy and great Simcha hopefully with something that remains with us from this very difficult experience. Wishing everyone a wonderful Shabbos, please everyone take care of yourselves and Daven for everybody around you. A Guten Shabbos to all.

## **Rabbi Reisman - Parshas Vayikra 5779**

### **1 - Topic - A thought on the Parsha from Rav Mordechai Druk from his Sefer Darash Mordechai.**

As we prepare for Shabbos Parshas Vayikra which is also Shabbos Parshas Zachor and today is Zayin Adar which means that Purim is right around the corner. Let's have a thought on each. Let me begin with a thought on Parshas Vayikra. As we all know, the small Aleph in the beginning of the Parsha of Vayikra is described by Chazal as something added by Moshe Rabbeinu B'anvasanus, in his humility.

There are different explanations of this. Probably one of the most famous, is that of the Rosh who says that Moshe Rabbeinu asked HKB"H to Kavayochel play down his involvement and to make a Remez to that here in the Parsha by spelling the Aleph in a small way.

In the language of the Tosafos Harosh in the Chumash ( בבקשה ממך שתעשה דבר שיכירו וידעו הדורות ) ( שקשה עלי הקריאה הזאת ). In his humility, Moshe Rabbeinu said let's put a hint that this is not me. I am not holding by this Darga. Therefore, the small Aleph.

The question on this Pshat which is I believe a well-known question, is why here, by Mattan Torah Moshe Rabbeinu should say, me I am not Rau'i L'kach, why Dafka here and not by the Mishkan, not by Mattan Torah. By Mattan Torah it also says Vayikra.

Rav Druk (in his Sefer on Chumash Darash Mordechai starting on page 29) brings a beautiful answer based on what is called Teshuvos Rav Sadya Gaon. There is something known as the Teshuva of Rav Sadya Gaon. What is the Teshuva of Rav Sadya Gaon? Normally Teshuva is for an Aveira that you do. Teshuvos Rav Sadya Gaon is even for his Mitzvos. How so?

Rav Sadya Gaon said that I Rav Sadya Gaon did not recognize Gadlus Hashem yesterday. Every day as Rav Sadya Gaon grew in his Avodas Hashem, in his recognition of the greatness of HKB"H, he did Teshuvah that yesterday he wasn't Makir. Had he recognized he would have done things with far more respect and far more diligence. That is known as the Teshuvah of Rav Sadya Gaon.

Rav Druk uses this to explain the Gemara which is found in numerous places in Shas including Pesachim 22b (17 lines from the bottom) ( שמעון העמסוני ואמרי לה נחמיה העמסוני היה דורש כל אתים ) ( שבתורה ). That Shimon Ha'amsuni used to Darshun all of the times the word Es appears in the Torah until he got to the Posuk that is found in Devarim 10:20 ( אלריך תירא ' את ר ) and he said there is nothing to add to Hashem's name. The Kasha is that Shimon Ha'amsuni heard Laining

every Shabbos and he knew Chumash. Why did he start Darshuning the word Es if he knew that there would be the Posuk of (את ר' אלריך תירא)?

Zagt Rav Druk, in the beginning he figured that when we say (את ר' אלריך תירא) it is L'rabos Talmidai Chachamim. But as time went on and he went through the Torah and Darshuned all of the Essin and he saw the Gadlus of Torah. Like Rav Sadya Gaon, as time went on he had a greater recognition of Gadlus Hashem and he got to the point. (כיון שהגיע לאת ר' אלריך תירא) he said I can't do it because the Gadlus Hashem is much more than I ever dreamt, and therefore, I can't compare anything to (את ר' אלריך תירא).

Zagt Rav Druk, the same thing with Moshe Rabbeinu. Moshe Rabbeinu at Mattan Torah certainly had a great recognition of Gadlus Hashem more than we can imagine. But even that grew and after Mattan Torah and after the building of the Mishkan and they came to bring Korbanos, Moshe Rabbeinu realized like Rav Sadya Gaon that the Hakara of yesterday was inadequate. His recognition of Gadlus Hashem of yesterday was inadequate so that here he wanted it to be known that even after all of that, he still had a new appreciation of Gadlus Hashem. (ויקרא) and he put a small Aleph.

I would like to add that we are not holding by this. I don't know that we recognize our increased recognition of Gadlus Hashem as time goes on. But certainly when it comes to learning Torah, as time goes on we have a greater appreciation of Limud Hatorah.

Rav Hutner writes in one of his letters, almost incidentally in the letter, that he cannot respond, he is not willing to respond to a specific question because as he gets older he needs more and more to be in the Sugya in order to answer. Rav Hutner writes in the letter, I am not telling you if this is an improvement or if it is something that is not good, it is just the way it is.

That got my curiosity. What does Rav Hutner mean? I am not sure what he means but the Teshuvah Rav Sadya Gaon gives me an insight. As time goes on and a person soars in his appreciation of Torah, the appreciation becomes all that more, that he needs to sort of reassess, to understand that there are so many points in Torah that he has to be into it more and more in order to be able to respond. Ad Kan, this is Rav Druk's Machshava on this week's Parsha.

## **2 - Topic - A thought on the Yom Tov of Purim from Rav Chaim Kanievsky.**

In the beginning of the Megillah it describes the wealth of Achashveirosh. It describes it in great length. The question is why is that important? Rav Chaim Kanievsky in his Taima Dik'ra (page 254 on 1:4) gives an incredible Teretz. He says, somebody reading the story of Achashveirosh and 180 days of partying and then his demand from Vashti would wonder if this is a normal human being. How can a normal human being make such a demand of the queen?

Zagt the Megillah the way Rav Chaim Teitches it, that it can only happen to a very wealthy person. A person who has such astonishing wealth and is a Baal Taiva, it is not having the wealth, it is needing the wealth. Needing to show off the wealth. A person who is wealthy and wants to show it off, needs something new every day.

The Medrash says that every day he brought six new Otzros, six new treasures that he revealed to the people. He needed every day to have more and more to show off. When he ran out of things to show off, he was brought to the point of wanting to show off his wife.

The point being, that in his increased involvement with his wealth and over time it became more and more and more and he just had to have it that he showed off his Taivos that he had, until it got to that point that he did something that seems not normal. Such is the allure of wealth and having to show off ones wealth. Ad Kan the words of the Taima Dik'ra of Rav Chaim Kanievsky.

We take these two thoughts together and as the years go by we realize that with time the more we are involved in things, the more involved in having things and needing things, it comes to a point that you do things that are just not normal. The more involved in appreciating the Ribbono Shel Olam, the more we are involved in appreciating Torah, as time goes on it becomes a new life, a new recognition, a new appreciation.

In thinking about Rav Pam's Shmuzzin over the years, I can't remember a single Purim Shmuzz that focused on the story of the Megillah or Achashveirosh or even a mention of Haman. In thinking about the Shmuzzin, I remember that they were all about appreciation of K'imu V'kiblu, of Klal Yisrael making a new Kabbalas Hatorah, a new appreciation of learning, a new appreciation of Torah. It is an incredible thing that that was Rav Pam's Marbim B'simcha. His Marbim B'simcha was a new connection, a new appreciation for Torah, for Limud Hatorah. Everything points to Limud Hatorah. As the years go on we become more and more connected to something. It is either stuff or it is spirituality. You have to choose one you can't have both.

### **3 - Topic - A thought for the 7th day of Adar.**

This is the day that the Chevra Kadisha is celebrated by a community and appreciated for what they do. I would like to share with you a thought from the Sefer Ha'ikrim Rav Yosef Albo's (1380 - 1444) extraordinary Sefer regarding the Kavod that we give to the body of a Niftar. It is something important not only for Chevra Kadisha but for everybody. Zagt Rav Yosef Albo in Maimar Daled in Sefer Ha'ikrim that has 4 Mamarim, in Perek Lamed Gimmel and Lamed Daled. He says the following.

A human being consists of his physical body and a spiritual Neshama. From the day that we are born and throughout our lives they are partners, the Neshama resides in the body and they are partners in the existence of the human being. When a person dies, the Neshama separates from the Guf. The Neshama suffers a conflict. On the one hand, K'fi Tiv'o, according to its Teva according to its nature (טבעו) Tes, Vais, Ayin and Vav, its nature the Neshama is spiritual and go on to the Mesivta D'rakiya and have a connection to HKB"H.

On the other hand K'fi Hergeilo, a human being is a product of its nature, of what is normal, of what he is accustomed to and the Neshama looks to the body to give it pleasure as it did for the 120 years that it was on this world. The Neshama is conflicted.

In the very beginning, the Neshama goes back and forth. It struggles in the struggle of the Teva of the spirituality and the Hergil, the Ruchnios. That is what it means in the Gemara in Shabbos 152b (bottom line) (כל י"ב חדש גופו קיים ונשמתו עולה ויורדת). As long as the body is still around the Neshama goes up and comes back down. What does this mean to go up and come back down? It is torn between going up and coming down. When the year is over and the body decomposes, it frees the Neshama. The Tzar that the Neshama has in being drawn to its Guf, that Tzar says the Sefer Ha'ikrim is an extraordinary pain.

He describes it in very strong language as a pain that is very difficult. I will read his words. U'bazeh Yesh Lo Tzar Mach'ov Yoser Mi'kol Tzar She'baolam. The Neshama has a pain that is greater than any pain that exists in this world. U'b'kol Mi'nai Chibur, small types of disconnection Yoser Mis'raifas Aish, it hurts more than a burning fire, Yoser Mi'tzar Hakor, V'hakerach Hanorah, more than the pain of cold and freezing, Yoser Mai'hakor Sakinim V'charavos, more than being hit by knives and swords, U'vimishichas Neshachim V'ha'akrabim, more than being bitten by snakes and scorpions.

The pain that the Neshama feels in being drawn to a physical world, that pain that the Nefesh feels, says the Sefer Ha'ikrim, Hu Hanikra Gehinnom. It is a Gehinnom pain for the Neshama which is spiritual to be drawn to look for physical pleasures from its now dead Guf. The Lashon in Perek Lamed Gimmel of the Sefer Ha'ikrim explains the Tzar of the Neshama, explains why a Tzaddik doesn't suffer this type of pain, because a Tzaddik K'fi Hergeilo in his lifetime cared about spiritual things and it is not a contradiction to K'fi Tiv'o. It explains why the Tzaddik's body doesn't decompose because the decomposition is a way of freeing the Neshama.

This is why the Chevra Kadisha shows honor to the Guf, because the Neshama is obsessed with the Guf. It is pained by the fact that the Guf cannot respond. The Aruch Hashulchan in Yor'e Dai'a in Siman Shin Nun Bais writes that when a Chevra Kadisha works with a body they have to behave with Tzniyus. The language he says is and I quote, K'ilu Chai, as if the person were alive. She'neshamo Makeres Bizayon Haguf, the soul feels and recognizes the Bizayon of the body. Wow! What a message!

The message fits in with what I have said until now. The idea that whatever you do over the years of your life, whatever is important. If it is the Mishta of 120 days and the celebration of physical pleasure then the pain of Gehinnom is that much greater. If it is an appreciation of Torah of the Borei Olam, then to be detached is easy. It is like pulling a hair that is skimmed off the milk. It is not hard to separate the Neshama from the Guf.

So a) this is a lesson for the Chevra Kadisha. The Neshama is in pain as it watches the Guf and the Guf has to be treated properly and b) it is up to us to get our Neshama prepared for that time when the Neshama will have the opportunity to head to the Mesivta D'raki'a. It should not be chained down by all of the desires that a person has. With this, I wish everybody a meaningful Zayin Adar. A beautiful Chag HaPurim on the Thursday that is to come.

There will be no phone Shiur this coming Thursday but live you can catch me at home. IY"H I will be at my home from 10 AM to 3:45 PM when I go to Mincha and then again after 4:30 PM. You are welcome to join me, to be Misameach the night before we have the Oilam over. All are

invited to come and rejoice after 9 PM for the so called first night of Purim or during the Seuda on the second night. Come, rejoice with Torah and connect to Torah, connect to Yir'as Shamayim. We should all be Zoche to the true K'imu V'kiblu Hayehudim, to be Mekabeil the Torah in a very special way. A Gutten Shabbos and a Freilichin Purim!

## **Rabbi Reisman - Parshas Vayikra 5778**

### **1 - Topic - The lesson of Toras Kohanim, a lesson of the night of Makkas Bechoros.**

As we prepare for Shabbos Parshas Vayikra, also Shabbos Rosh Chodesh as well as Shabbos Parshas Hachodesh. A wonderful Shabbos as we prepare for the coming Zman Cheirusainu, the wonderful Yom Tov of Pesach which is almost upon us. We begin Sefer Vayikra which always comes around the time of Zman Cheirusainu this time of the year.

Let me share with you some thoughts regarding Sefer Vayikra in general and Parshas Vayikra, and I guess Tzav in particular. And that is, as you know Sefer Vayikra is called Toras Kohanim, the book is called Toras Kohanim. The Sefer regarding the Kohanim. Kohanim we understand, however, where does Toras Kohanim come from?

No doubt that the name comes from the fact that the Chumash constantly refers to the Korbanos with the language of Toras. A language of Toras as in Zos Toras Hachatas, Zos Toras Ha'olah, Zos Toras Hamincha, Zos Toras Hash'lamim. It constantly refers to it with the expression of Zos Toras. You will notice that even though I am telling you this, in Parshas Vayikra I don't think that you will find one time the expression Zos Toras, it is all in Parshas Tzav. Which gives us a little bit of a clue as to the breakup of the Korbanos in Parshas Vayikra and Parshas Tzav.

In Parshas Vayikra we are talking to the Yisriailim, we are talking to Klal Yisrael and we are saying Klal Yisrael bring this Korban for this cause, bring that Korban for the other cause etc. Each Korban for its purpose.

In Parshas Tzav we are talking to the Kohanim and we are telling Kohanim what they need to do when the Korban comes their way. It is beautiful. It is called Toras Kohanim. Even though of course the Parsha has a lot to do with Yisriailim. After all, Yisriailim are Mechuyav in bringing the Korban but the language of Toras is used in Tzav which is the Parsha of the Kohanim, Tzav Es Aharon V'es Banav. This is the Parshas for the Kohanim. Still, why the expression Toras?

There is a Nekuda that I would like to share with you from the Hakdama of the Beis Ephraim, in the Teshuvos Ephraim on the Cheilek Orach Chaim. The Beis Ephraim writes in his Hakdama that you can't be Mekayeim a Mitzvah unless you know its Halachos, its Toras. A person can't just be Mekayeim a Mitzvah unless he knows the Halachos of it. A person can have great intentions, but if he doesn't know what it is that he is supposed to do Al Pi Din, it won't work. He can buy a Shofar and want to be Mekayeim the Mitzvah of Shofar but if you don't learn Hilchos Shofar you are guaranteed not to be Mekayeim the Mitzvah. So that, even though a person has a Cheishek and a Hiskarvus to the Ribbono Shel Olam, without Toras, without putting a Koach and your effort into it, it will not work. You have to learn the Halachos in order for it to work.

This idea is similar to what Rav Schwab writes in Parshas Shmini regarding Nadav and Avihu which I spoke out in a previous year (5777 Ayin Sham), the greatness of Nadav and Avihu was the tremendous Ahavah to the Ribbono Shel Olam, the tremendous Hiskarvus. Moshe said they are greater than me and you, then Moshe and Aharon. Their Chisaron was that they didn't follow Halacha. They had a big Cheishek, they brought fire in to burn the Ketores, but you have to follow the Halacha. Even if you have Cheishek, you have to follow the Halacha. Toras Hakohanim. The Kohanim are there. A Yid comes Malei Cheishek, to bring the Korban. Zos Toras, he has to follow the rules of the Torah. This is what the Beis Ephraim writes in his Hakdama.

This week is not only the beginning of Sefer Vayikra but also at the very same time the beginning of Chodesh Nissan. Chodesh Nissan is the same thing. The night of the Seder was in Mitzrayim, the night of Makkas Bechoros, an incredible night. This was a night of Emunah. The Matzah is called by the Zohar Maichal D'heiminusa, a Maichal (a food) of Emunah. Poshut Pshat, you saw Makkas Bechoros, you were wowed and you had a lot of Emunah.

A Kasha. How can Matzah be the food of Emunah based on Makkas Bechoros. Makkas Bechoros happened at Chatzos, the Matzah was eaten much earlier. How is that Maichal D'heiminusa?

The answer is no. Emunah in Hashem Klal Yisrael had from all of the Makkos. On this night one thing was different. There were taught Toras. They were taught that you have Halachos. If you want to bring the Korban Pesach you are not allowed to go out of the door of your house, you are not able to break a bone, you have to eat it Tz'li. You can't leave over anything.

Klal Yisrael this night was taught Raza D'heiminusa, the secret. You can have a lot of desire, Cheishek, Ahavah to Hashem but if it doesn't come together with Toras, it doesn't work. It has to be together with Halacha. Eat Matza, you have to eat a Matza that is produced Al Pi Halacha, that you eat in the manner of Halacha, otherwise you are not Yotzei. People who don't know Halacha turn Mitzvos into Aveiros. Sometimes I am at a Chasuna and we are Bentching which is a Mitzva D'oraissa, then I look at his roll and he had only taken a little bite which is less than a Kezayis. His whole Bentching is not a Mitzvah it is an Aveira, Berachos Levatala. Nebach! He is taking something that could have been a Mitzvah and turning into something that is many Berachos Levatala.

The lesson is, without Toras, without Halacha, a person can't have a Kinyan in Torah. The lesson of Toras Kohanim, a lesson of the night of Makkas Bechoros.

## **2 - Topic - A Nekuda of the Remez of Yissurim and Melika**

Let's move on to a second thought regarding Parshas Vayikra. In Parshas Vayikra we have the Korbanos of Ofos, birds. A bird can be brought for an Olah, a bird can be brought for a Chattas. Rav Shmshon Refael Hirsch in Parshas Vayikra in 1:17 has a beautiful Arichos to explain that the Korbanos Ha'ofos are Merameiz on Yissurim that come to a person. Ayin Sham.

Rav Shimon Schwab on Parshas Lech Lecha 15:10 (page # 32 of his Sefer Mayan Beis Hashoeva) adds a Nekuda, a point to Rav Shamshon Refael Hirsch's words. And he adds the following Nekuda. We know that there is a Chattas Ha'of that can be a bird and an Olah Ha'of. There is a difference. By an Olah when the Kohen does Melika he is obligated to remove the head and detach it from the rest of the body. By a Chattas it is the reverse. There is a Lo Sasei, you are not allowed to separate the head from the rest of the bird. Why is that?

Zagt Rav Schwab as follows. We have to know, in the Yesod of Yissurim, of difficulties in this world, everybody suffers from disappointments, difficulties, pain and tragedy Lo Aleinu in Olam Hazeh. They come in two forms of Yissurim. Certain Yissurim ( יש יסורים הממרקים עונותיו של אדם ) are there to cancel out from Aveiros that a person has. There are other Yissurim that come for a different purpose. That a person should think, a person should be M'oreir himself to do Teshuva. Any type of Yissurim, can have one or both purposes. The Yissurim themselves cancel out the Aveiros plus hopefully they awaken the person.

Zagt Rav Schwab, those are the two Korbanos Ha'of. A bird is an Olah, it is something that a person has an Aliya from there. The head is detached from the bird as if to say even if you are not thinking, even if you are not concentrating, even if you are not doing Teshuva, the Yissurim themselves are Memarkim Avonosov Shel Adom.

Then there is a Chattas. A Chattas is a Kappara. A person is thinking I did this Aveira. There the head is attached to the body. There the Kappara is another level of Kappara. It is a Kappara where a person doesn't just say let the Yissurim cancel out the Aveiros and have an Aliya that way. But let the Yissurim make a better person and that is the Remez of the Korban Chattas. The point of course being, that it is our choice when HKB"H challenges us whatever the challenge may be, when HKB"H gives us a challenge. When HKB"H says to us through his bringing us to points of Yissurim that we need a Kappara, we have a choice, we can let the Yissurim be Memareik without using our heads or we can use our heads and try to devote ourselves more fully to Avodas Hashem.

Why is this Rav Schwab in Parshas Lech Lecha? This is because in Parshas Lech Lecha by the Bris Bein Hab'sarim, as you know, Avraham Avinu is told to bring an Eigel, to bring meat and divide it into two and pass in between as is found in Beraishis 15:10 ( וַיִּבְתֵּר אֹתָם בְּתֵנְוֹ ). A sign of a Bris is walking between two parts of something. But he also brought a bird, ( וַיֹּאֲת-הַצִּפּוֹר , לֹא בָתֵּר ). The bird ( לֹא בָתֵּר ) he did not separate the head from the body of the Tzippor. From that, the Medrash in Beraishis Rabbah says that HKB"H showed Avraham Avinu the Halachos of Melika.

Freigt Rav Schwab, what does the Halachos of Melikah have to do with this, as this wasn't a Korban? This was the Bris Bein Hab'sarim and what does one thing have to do with the other?

Says Rav Schwab, HKB"H taught this which we have just discussed to Avraham Avinu and he taught Avraham Avinu that sometimes the Yissurim are with the head and sometimes without the head. Avraham Avinu said ( וַיֹּאֲת-הַצִּפּוֹר , לֹא בָתֵּר ). He didn't separate the head of the Tzippur. Hoping that Klal Yisrael in our exile, in our long Galus, which was told to Avraham Avinu at this point, that in our long Galus we should keep our heads on straight. Very challenging. When you are down, it is very hard to think. You think I have to do Teshuva? There are people worse than me.

It is not a Teretz the fact that there are people worse than you. This is not a Teretz to anything. You have to improve what you are doing. In what way? In ways you know.

Rav Pam used to say, we are not Neviim and we are not on the Madreiga to figure out the reason that Yissurim come our way. But when they come our way they sure should awaken us. There are things that we do know that we have to do better. That is the lesson in Melikah.

Two lessons for this week. The Toras Kohanim, the Toras Ha'Olah idea which is useful for the Seder night as well and this Nekuda. The Nekuda of the Remez of Yissurim and Melika which can be with the head or without the head. We should do everything with the head.

Wishing everyone a good Shabbos, a wonderful Chodesh Nissan coming upon us. To the Bnei Torah listening, a wonderful Bein Haz'manim of accomplishment. May HKB"H bring the Geula. B'nissan Asida L'ga'ail Bim'haira B'yamainu!

## **Rabbi Reisman - Parshas Vayikra 5777**

### **1 - Topic - A person who brings a Korban gets credit and a Hiskarvus to Hakadosh Baruch Hu**

Certainly the most important words in Chumash Vayikra are the words ( רַיַּח נִיחֹחַ ) Rai'ach Nichoach which is the Ikkur in Korbanos. Korbanos are (אֲשֶׁה רַיַּח-נִיחֹחַ לַיהוָה לִירֵךְ). They Kavayochel provide some type of pleasure Kavayochel to the Ribbono Shel Olam and certainly the idea of Rai'ach Nichoach needs some sort explanation. Rai'ach Nichoach is not an expression limited to the Bais Hamikdash, as it is by all Korbanos. We find by Noach as is found in Beraishis 8:21 (וַיִּרְחַח יְרֵךְ, אֶת-רֵיחַ הַנִּיחֹחַ). So that it is there already.

The thought that I would like to share with you is a thought which was printed B'sheim Rav Gedalya Schorr in the Yeshurun journal of Nissan Taf Shin Nun Zayin on page 449. I am not sure if this thought was printed later anywhere else but a Gevaldige idea, a Gevaldige thought. Something you will enjoy.

He says the Inyan of the Rai'ach Tov to HKB"H and the Mashal of the Rai'ach is that a Rai'ach, a pleasurable smell can be smelled from the distance. It is not a type of pleasure that you have to walk up to or approach or handle in order to enjoy. If you want to enjoy food or drink you have to handle it. You have to actually be there. Even sound which you can hear in a distance, is normally limited in its distance. Smell though is something which is not only something that affects a great distance, a great area but it also lasts, unlike a sound. It is a Rai'ach which remains. Normally a Rai'ach that remains is something that is here today and it remains for the future.

Rav Gedalya Schorr writes that the Mashul of Rai'ach here is something that has a Rai'ach Mai'rachok but however this Rachok is, "Ha'inyan Hakorban Hu She'ha'adam Mekabeil Al Atzmo Lhe'hai'tiv Mai'so L'hiskareiv." The idea of Korban is the idea is to draw close to the Ribbono Shel Olam. "V'zehu Nichoach." And the pleasure to HKB"H Kavayochel is, "B'yad Bish'as Hakabbalah Oseh Ha'adam Rai'ach Nichoach." That even though it hasn't yet happened,

it is a Rai'ach that is somewhere in the future, but a Rai'ach that is in the future already gives pleasure to HKB"H. That is what is special about Korbanos. Rai'ach Nichoach is somehow a portal from the future back in time, that HKB"H gives credit for something that will be.

Rav Schorr's Mekor for this is the Medrash in Beraishis Rabbah on the Posuk ( וַיִּרְחַץ יִרְרָה, אֶת-רִיחֵהּ ), in the Medrash Perek 34 Os Yud. That at the time of Noach, HKB"H Kavayochel had the pleasurable aroma of Avraham Avinu being Moser Nefesh in the Kivshan Ha'aish. In addition, that in the future that Chananyah, Mishael and Azarya would be Moser Nefesh brought a Rai'ach Nichoach to HKB"H. The things that were going to still be in the future, already HKB"H enjoyed. Already enjoyed, K'ilu the Korban is something that allows an opening, a Hiskarvus which has potential for the future. That potential for the future is as if it happened.

He also brings from the Ramban who explains Rai'ach Nichoach that it is a Lashon of closeness. Kol Korban Lashon Kreiva V'achdus. It is a closeness to the Ribbono Shel Olam and this developing of closeness gives a Rai'ach Nichoach already now. So that a Korban has this unique property. It has the ability to give credit for the future. It allows something to be in the future to already give HKB"H pleasure as a person makes a statement that it is something that he is looking for.

This explains as is found in Beraishis 27:27 ( וַיִּרְחַץ אֶת-רִיחֵהּ בְּגִדָיו, וַיְבָרְכֶהָ ). Yitzchok thought Eisav was there and he smelled a Rai'ach and he gave him a Beracha. He knew that Eisav wasn't great. But he had this Rai'ach, thinking it is Eisav, he thought Al Ha'asid there is credit, and for that future credit I could give now. Even L'fi Ha'emes that ( וַיִּרְחַץ אֶת-רִיחֵהּ בְּגִדָיו, וַיְבָרְכֶהָ ) is a reference to Yaakov, but Chazal Darshun Al Tikri Begadav Ela "Bogdov." Even Jews who are not perfect, ( וַיְבָרְכֶהָ ), HKB"H Bentches them through Yitzchok Avinu. All on the credit of the future.

This concept is a concept that I heard from Talmidim of Rav Yitzhok Hutner, something he called the Ohr Ha'chozeir, an expression found in Sifrei Machshava. That there is a certain Ohr from the future which can shine back in time and can give credit back in time. For example, Moshe Rabbeinu says in what Zechus will we go out of Mitzrayim? As is found in Shemos 3:12 ( מַעֲבֹדֶיךָ אֶת-הָאֱלֹהִים, עַל הַהָר הַזֶּה ). Something that will happen in the future you have a Zechus for it now. Because the seeds are there, the potential is there.

So this is the idea of the Korbanos, an idea of a Rai'ach Nichoach. A person committing to the future and HKB"H already giving him credit now. Certainly for a season of renewal, the season of Chodesh Ha'aviv. What a lesson this is. There are times that a person does something in the future or does something now with the potential for the future and he already gets credit for the future.

I saw a thought which matches this in the recently published Sefer Chamin B'motzoei Shabbos on Parshas Pekudai. He says regarding Chodesh Nissan, the expression Chodesh Shebo Yeshuos Makifos. We find the expression that it is a month in which literally Yeshuos, redemption, Makifos, one follows the other. Zagt the Chiddushai Harim quoted there, the Lashon Makifos is also a language of credit. Hakafas Hachanus, getting credit in the store. So besides the simple Pshat, that Yeshuos Makifos. The simple Pshat is Lashon Hakafa, that we are surrounded in the month of Nissan by an extraordinary story of redemption.

In addition to that, it is a month of Yeshuos Makifos. G-d gives Yeshuos based on credit. If a person is Mekabeil and wants for the future to be close to the Ribbono Shel Olam, he has that Ohr Hachozair, that Rai'ach Nichoach that goes back in time and gives him credit already. An extraordinary thought, one with great Amkus.

## 2 - Topic - Sacrificing of yourself to do the Mitzvos of Hashem

We learn at the beginning of the Parsha in 1:2 (אָדָם כִּי-יִקְרִיב מִכֶּם קֶרְבָּן, לְיָרוּר) (אָדָם). One of you will bring an offering to Hashem. (אָדָם) one of you. Rashi says (אָדָם) that (אָדָם) (מה אדם הראשון לא) (הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו מן הגזל). Just as Adam Harishon didn't offer a sacrifice from something that was stolen as everything was his, so too for generations a Korban can't be a stolen animal. What is the Limud, just like Adam didn't bring a stolen animal you don't bring a stolen animal.

Rav Schwab points out that the Kal V'chomer is not logical as Adam didn't bring a stolen animal because it would have been impossible for him to bring a stolen animal. Hakol Yi'yeh Shelo. How is that a proof that bringing a stolen animal is a Psul. There are other reasons that it is a Psul. How do we learn that from Adam?

Rav Schwab (in Mayan Beis Hashoeva page # 242) explains, when we say not to bring a Korban that is stolen, the point is not the negative that something that is stolen is not appropriate for a Korban. That you indeed cannot learn from Adam. The point is that a person who brings a Korban gives up something that he owns. He takes something and he gives it away. (אָדָם כִּי-יִקְרִיב מִכֶּם). Adam brought something that was his. It is true that it was his. There can be no thought that it could be stolen as there was nobody else. That is not the point. The point is (אָדָם כִּי-יִקְרִיב מִכֶּם). A person who brings a Korban gives from that which is his, from that which he owns.

This thought that the Chashivus, the importance of a Korban is that you are giving up something that is yours. Your sacrificing, a Korban is called a sacrifice. Kavayochel as if a person gives back to G-d. This idea that a Korban is giving up your own thing, fits well with what Poskim say in the B'air Heitev in Hilchos Arba Minim, that a person who can get a Cheftzah Shel Mitzvah for free, someone who offers him a free Lulav, someone who offers him free Matzah, someone who offers him any Mitzvah for free, should make some type of payment for it. (אָדָם כִּי-יִקְרִיב מִכֶּם). A person in doing a Mitzvah should entail some type of sacrifice, some type of giving something up in order to do the Mitzvah. That is not to say that you are not allowed to take something for free. But it is to say that in the Hashkafa of the Mitzvah a person should give up in something he has and that is the Drasha of (אָדָם כִּי-יִקְרִיב מִכֶּם). Give from something that is yours.

And so, two thoughts on the Parsha, an idea that a person who brings a Korban gets credit and a Hiskarvus to Hakadosh Baruch Hu and the thought of (אָדָם כִּי-יִקְרִיב מִכֶּם) that a person gives of his own. He sacrifices of his own. Of course that is why it is a Rai'ach Nichoach, that is why it is seen as a closeness to Hashem because a person is giving up that which he has as a statement of Hiskarvus to HKB"H.

### 3 - Topic - Pesach Thought

In closing, I would like to say a Pesach thought. I believe that I asked this as a question in a previous year regarding the Pesach Seder. The Rambam says that during the Pesach Seder we want to keep the children awake and interested, so the Rambam says to give them nuts. By giving them nuts you get them excited. I understand that in the 21<sup>st</sup> century the kids don't get all excited over walnuts but that is what is says in the Rambam.

The question I asked was that during the Aseres Yemai Teshuvah is that we are told to stay away from Egozim. Egoz is Gematriya Cheit. A nut is a Gematriya of a sin. We stay away from Egozim. Isn't it strange that on the Layla Dim'hai'minusa, the night of Pesach that the Rambam should Dafka say to give the children nuts? Halo Davar Hu! It is really a Davar Pele to give out Egozim on this night.

The answer is that everything to do with this night has to do with the bravo of Klal Yisrael. They had such Emunah that they were not afraid. Klal Yisrael went out to a Midbar. Klal Yisrael on this night shows their Bitachon in HKB"H by going out to the Midbar without adequate food and provisions, without water. As it says in Yirmiyahu 2:2 (לְקַתֵּךְ אֶתְרֵי בַמִּדְבָּר, בְּאֶרֶץ לֹא זְרוּעָה). And we do things this night that symbolize that. We open the door to the street as if to say, HKB"H on this night we rely on you and not on the locks on our front door. On this night we do Mitzvos at night. We don't usually do Mitzvos at night. There are very few Mitzvos that are Meyuchad for night. Some Mitzvos are day and night like Kriyas Shema and Mezuzah. But a Mitzvah that is unique to one period is usually like Shofar and Lulav which are usually day Mitzvos. This is the only time that it is at night because the Seder is at night because night symbolizes darkness and sin. On this night we go with bravo and courageously with our faith in HKB"H. we are not worried about Egozim, we are not worried about night, we are not worried to open the front door. We don't have the fears that we have all of the time. We place our Emunah, our faith in HKB"H. That is very much a theme. It is not a blind faith in HKB"H. We have faith in him. It is an idea that we are servants of HKB"H and whatever happens to us, it will happen based on our closeness to HKB"H. We can develop a closeness with him. This is a thought regarding the Pesach Seder. IY"H we will have opportunities in which we will discuss other aspects of it.

In the meantime wishing everybody a wonderful Shabbos, a wonderful preparation for Zman Cheirusainu!

### Rabbi Reisman - Parshas Vayikra 5776

1. Let's start out with Vayikra. (ויקרא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְהוָה אֵלָיו, מֵאֵתֶלֶת מוֹעֵד לְאָמֵר). When I was in Yeshiva we used to Teitch the words into Yiddish and regarding the word (לְאָמֵר) which appears very often in the Torah. (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לְאָמֵר). There seems to be a difference of opinion amongst Rabbeim. Some Rabbeim said (לְאָמֵר) is Zagendik. Others said (לְאָמֵר) means Azoi Tzu Zagen.

For those of you not familiar with Yiddish, there is a real difference between the two. Those who said (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה) Hashem spoke to Moshe (לְאָמֵר) Zagendik (saying) whatever follows. The others said (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לְאָמֵר) meaning Hashem spoke to Moshe and he told him to

repeat it over to other people. The Targum seems to follow this second Pshat as he says L'maimar. To repeat it to others.

The Kasha we have in this week's Parsha is if you go with that second Pshat that (לְאמַר) means that Hashem spoke to Moshe (לְאמַר) to say it over to the people, look at Posuk Bais. (דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם). The next Posuk says speak to the Jewish people. So what does (לְאמַר) mean, if it means say it over then (דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל) is redundant and it is not needed. Tzorech Iyun Gadol!

It is not only Parshas Vayikra, you said it this morning first in the Parshas Hatamid ( וַיְדַבֵּר יְרוּר, ) and the next Posuk is ( וְצוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ) which is the same redundancy and in the Parsha of Tzitzis ( דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ). If (לְאמַר) means say it over to the people, why the redundancy of (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל)? This is something which needs an explanation.

The Netziv in his Pirush on the Chumash brings not one but actually two Mechudash'dika Peshatim in (לְאמַר). First he brings from the Toras Kohanim. He says why does it say (לְאמַר) and then (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל). Says the Toras Kohanim, Hashem spoke to Moshe and said (לְאמַר) repeat the following. The first thing you tell them is (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל) that HKB"H speaks to me Moshe Rabbeinu only in your honor. He only tells me things that he does for me to repeat to Klal Yisrael. So that (לְאמַר), say to them. (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל). The purpose of Nevua is so that it should be said over to the Yidden. This is a Pshat he brings from the Toras Kohanim and the Netziv says that this explanation is not always appropriate but Kol Makon L'fi Ha'inyan. And he seems to support that (לְאמַר) means L'maimar to repeat it over. Azoi Tzu Zagen and that it means here this extra point.

Then the Netziv brings a Gevalige Pshat from the Yerushalmi. A second Pshat in Laimar. He says that (לְאמַר) means Hashem said to Moshe (לְאמַר). Work this out and say it to the people. Torah Shebicsav is given to be Darshuned, to be understood. The exact words of Torah Shebicsav are Torah Shebicsav. (לְאמַר) work it out, Darshun it, Haruva on it. (לְאמַר) is not just to say it over to the people but that you should Tumul over it with the people. To work it out to make the Avoda come into something good. So that (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל) means speak to the Jewish people and say the following words. (לְאמַר) means much more, it means work it out and Darshun it well. Two Peshatim in a very common word in the Chumash.

2. We find in this week's Parsha the command that every Korban should have salt brought with the Korban. We know that in the Bais Hamikdash they brought things that grew from the ground, that is flour and oil that was brought. They brought living creatures which are the animals and the birds. They also offered a Domeim, inanimate object which in this case is salt which was offered with every single Korban.

Rashi says that the offering of the salt is a Bris Melach from Sheishes Yemai Beraishis. Rashi brings in 2:13 that when HKB"H separated between the higher waters and the lower waters that the lower waters complained that they were so to speak more distant from heaven and the Ribbono Shel Olam said look you will be offered up on the Mizbaiach. That is why the Posuk here says in Posuk 13 (וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹהִים, מֵעַל מִנְחָתָהּ; עַל כֵּל-קִרְבָּנָהּ, תִּקְרִיב מְלַח). Somehow there is an Inyan of Bris with this salt and that needs explanation. What is there that is a covenant

with the salt to bring it on the Mizbaiach? How is that Shayich to us, it is between G-d and the salt. We somehow have a connection to this Bris, how is that so?

For the second time today I quote the Netziv who says something really beautiful. He says that the nature of salt is somewhat unique. Salt by itself is not good to eat, it is not even considered a food. The Mishnah says that you can make an Eiruv Techumin from any food except for salt and water. A Beracha is not made if someone eats just plain salt. It is not an Ochel onto itself. Also, there are many foods in which adding salt would ruin. If you put salt into orange juice it doesn't do much for it. Nevertheless, it is something which uniquely enhances the flavor of food.

Life is the same way. The Bris that HKB"H has with humanity and certainly with Klal Yisrael is to believe in his Hashgacha even though life very often has its difficulty and has things that don't seem to have a purpose in and of themselves. The salt of life. We say ( וְכַל-דְּבַשׁ, לֹא-תִקְטְרוּ מִמֶּנּוּ ) (אֲשֶׁה לִירֵרָךְ) as is found in 2:11. Honey is not an example of this world. It is not a world of honey, it is not a world of an easy life, it is a world of challenges. That Bris Melach represents exactly that. That Hashgacha Pratis is very often like salt. What happens to you is something that you have to use to enhance your life even if it is something which in and of itself seems purposeless. We don't understand why HKB"H does something. We have to make the most out of it. It is always what you make of it.

During Aveilos, I learned a few Perakim of Iyov. Iyov Perek 32 is especially powerful with a very powerful message. You see, in the first 30 Perakim, Iyov and his 3 Chaveirim have a dispute. Iyov says he can't understand why all these disasters and tragedies took place. Therefore, Iyov says I have come to the conclusion that there is no Hashgacha Pratis. That HKB"H allows the world to run just by happenstance. Those are the words of Iyov.

His friends disagree and say there is Hashgacha. It must be that you caused pain to orphans, that you turned away widows. It must be that you caused many Aveiros to take place. It can't be otherwise that such tragedies befall you.

After 30 Perakim of debate, a 4th friend appears suddenly. Somebody named (אֵלִיהוּא בֶן-בְּרַכְיָא). Somebody who we have not heard of from before. Chazal say he was a Navi from the Umos Haolam. (אֵלִיהוּא בֶן-בְּרַכְיָא) says you are both wrong. He says the following. He says that HKB"H runs the world with Hashgacha Pratis but of course we don't see the Yad Hashem. Nevertheless, every once in a while a window opens and you see a little bit of Yad Hashem. HKB"H lets you see a glimpse of something that is taking place that is obviously Yad Hashem. It couldn't be coincidental. Why is that? That is so that you see a little bit of Hashgacha and from that you should understand that everything is with Hashgacha. If you see that someone is guiding you part of the way so you will understand that he is guiding you the entire way. That is the message of (אֵלִיהוּא). That is the salt. There are things in life that happen that we don't understand. The Bris Melach is that sometimes what takes place enhances. Sometimes it makes things taste better. There are times it doesn't. There are times that it seems purposeless. One should teach you a lesson for the other. So two thoughts of the Netziv regarding Parshas Vayikra.

3. Now let us turn to Parshas Zachor. What is most probably the most incredible Gemara regarding the last three Pesukim of Parshas Ki Seitzei what we Lain on Shabbos for Parshas

Zachar. There is a Gemara in Maseches Bava Basra on Daf 21a (on the bottom) which tells us that Yoav, a great man, a great general, Dovid Hamelech's general. Yoav thought that the Mitzvah is only to destroy the males of Amaleik. (Top line of 21b) (מאי טעמא עבדת הכי). In a battle with Edom he killed only the males. He was asked why and he replied well it says (אמר ליה דכתיב) (תמחה את זכר עמלק) Timcheh Es Zachar Amaleik. Destroy the males of Amaleik. They said no you are reading it wrong (אמר ליה והא אנן זכר קרינן). It is Zeicher Amaleik. Yoav was astonished and he went back to his Rebbe and indeed the Gemara says that his Rebbe taught him Zachar Amaleik. Tosafos on the bottom of 21a says that the Rebbe got it right. His Talmidim misunderstood him. The reason the Rebbe was guilty was not because he made a mistake as people can make mistakes and a Rebbe can mispronounce and teach his Talmidim something incorrectly. It happens. But the Rebbe knew the right pronunciation and after teaching it to his Talmidim he did not follow up and he becomes as it says in Yirmiyahu 48:10 (אָרוּר, עֲשֵׂה מְלֹאכֶת יְרוּר-רְמִיָּה). He did G-d's job improperly. The Gemara says that he was Chayuv Misah. This is the Gemara.

We don't understand, Yoav didn't go to Shul for Parshas Zachor? He didn't hear the Laining of Parshas Zachor? All his life he Lained Timche Es Zachar Amaleik? Didn't he go and hear the way Parshas Zachor was Lained? Didn't he learn Parshas Ki Seitzei? How could such a mistake take place, it sounds almost comical.

I saw a beautiful Pshat in the summer in the Sefer Afikai Mayim probably under the section of Purim and it was in a footnote and I assume this came from Rav Moshe Shapiro whose Shiurim are transcribed in the Afikai Mayim. He says a Gevaldige Pshat not a Drasha, just a Pshat. He says we find sometimes in the Semichus structure of a word that the vowels change and the example he brings is the following.

Ashan means smoke. We find (פְּעֵשֶׁן הַכְּבֻשָׁן) Eshen Hakivshan, the smoke of the furnace. The word Ashan changes to Eshen (a double Segoil word) in Semichos.

He says the Rebbe taught Zecher Amaleik. He didn't teach Zachar, he taught Zecher Amaleik. Really the word Zecher is a free standing word, it stands by itself (זָכַר רַב-טוֹבָה יְבִיעֵנוּ). However, his Talmid Yoav misunderstood it. He thought that Zecher is a Semichus. Zecher Amaleik the males of Amaleik. Therefore, even though every year when they Lained Parshas Zachar they read Zecher Amaleik, he misunderstood and he thought that it is a Semichus word and it means the males of Amaleik.

As Tosafos says, his Rebbe should have been on top of him. Rabbeim give out Teitch sheets, they know what the Teitch should be. It is Geshmak! He heard Zecher Amaleik and he was taught Zecher Amaleik and he misinterpreted and thought that it was a Semichus and it meant the males of Amaleik. What a Geshmake Teitch to an otherwise tremendous riddle regarding a mistake that seems incomprehensible.

And so with that, we have prepared to read Zecher Amaleik or Zeicher Amaleik and IY"H to look forward to the day that HKB"H will rid the world of all remnants of Ra, all remnants of Amaleik and IY"H Parshas Zachar is that we should be Zoche to rid ourselves of the remnants of Ra of those things that pull us down, those things that make us lazy to serve him. May we be Zoche that Parshas Zachar and Purim are times of Aliya for all of us.

This coming Purim, Leil Purim Wednesday night because I am in Aveilos, the usual music and dancing I have in the Shul will not take place. However, I do invite everyone to my house on Wednesday evening where we will have a gathering in the house without the music and dancing. It will be a Simchas Purim all the same.

On Thursday next week there will be no Shiur. Actually I will be speaking plenty when people come to the house but not on the phone Shiur. I wish everyone a meaningful Parshas Zachar, an uplifting Chag Hapurim and certainly for one and all a Beracha that we should all be Zoche to the Kimu V'kiblu Hayehudim to re-energize ourselves as the spring months come to serve HKB"H, to Daven and learn better and to be Mekayeim Mitzvosav. A Gutten Shabos to all!

### **Rabbi Reisman - Parshas Vayikra 5774**

1. A couple of thoughts on the Parsha. The first has to do with the Korban Minchas Nedava which we find at the beginning of Perek 2 (וְנִפְשׁ, כִּי-תִקְרִיב קָרְבָּן מִנְחָה לַיהוָה). It is the only place that we find the expression Nefesh in regard to one of the Korbanos. Chazal Darshun from here that Korban Zeh Ba Leratzos Al Hanefesh that there is a Kapparah involved in the Mincha just as there is in the Olah, Chatos, and the Asham. All Korbanos are connected to Kapparah and that a Minchas Nedava (donated Mincha) is something which comes for Kappara. However, we don't find anywhere, not in the Gemara, not in the Midrashei Chazal what the specific Kappara of a Mincha is. We find regarding the Olah, the Chattas, and the Asham, but nothing regarding the Mincha.

The Netziv in the Hameik Davar on the Parsha makes a suggestion. It is absolutely incredible the Gadlus of the Netziv. He comes to a conclusion based on Pesukim (Pesukim all over Tanach). Normally we find that Gedolim say Nir'e Misugya D'shas or Nir'e Misugya D'shmaytsa. They take a Sugya, but the Netziv from Diyukim from the word Mincha in assorted places comes to a conclusion. His conclusion is the following. He says, this (Korban Mincha) comes for a Kappara for Aveiros that are done due to Middos. Middos here doesn't mean Middos in the sense of Middos Tovos. It means misbehavior which is due to depression, due to jealousy, due to obsession, due to anger. When somebody misbehaves due to a Kilkul Hamiddos, something which is causing him to misbehave due to Middos. So the Mincha is a Kappara specifically for misbehavior due to Kilkul Hamiddos. Where does he get this from? I will mention a few of the Pesukim. In Shmuel Aleph 26:19 when Shaul is pursuing Dovid and Dovid confronts him. Dovid says (אם-יִרְוֶה הֶסְיִתְהָ בִּי, גֵרַח מִנְחָה) for what you are doing to me the Kappara comes from smelling a Mincha. What in the world does a Mincha have to do more than any other Korban which is a Kappara? The Netziv explains, because we know that Shaul pursued Dovid because of a Ruach Hashem, a depression which came upon him so he said (אם-יִרְוֶה הֶסְיִתְהָ בִּי) if Hashem led you to pursue me (גֵרַח מִנְחָה), smell the Mincha and that will be the Kappara for you.

Another example, in the Haftorah of Chazon Yoshiyahu which is found in Yeshaya Perek Aleph. Yeshaya tells the people 1:13 (לֹא תוֹסִיפוּ, הִבִּיא מִנְחָת-שָׁוְא) don't continue bringing worthless Menachos. Why Menachos? All Korbanos were brought, what is special about the Mincha? Again the Netziv explains, the Mincha is a Kappara for misbehavior which is due to a person

who is depressed, is jealous, is angry, anyone of the different Kilkul Hamiddos. However, the generation of Yeshaya were making a deliberate effort, a Beshita effort to sin. Therefore, he tells them (לֹא תוֹסִיפוּ, הָבִיֵא מִנְחַת-שָׁוְא) you bring a Kappara for the wrong thing, you are pretending that it is a Kilkul Hamiddos that leads you to this behavior. It is not.

In Chumash in Parshas Korach 16:15 Moshe Rabbeinu says to the Ribbono Shel Olam (אֶל-תִּפְּנוּ אֶל-מִנְחַתְכֶם) don't turn to their Mincha offering. What does a Mincha offering have anything to do with Korach? The same thing. The Netziv explains, because had the Aveira of Korach been because of Kilkul Hamiddos they would not deserve such a severe punishment, such a once in the history of the world punishment. However, it is not that way. Moshe Rabbeinu says to the Ribbono Shel Olam their Kilkul comes from a Shittas Hachaim, from an opinion that they have certain rights to go against what HKB"H decreed and for that reason (אֶל-תִּפְּנוּ אֶל-מִנְחַתְכֶם).

We find a similar use in the second Perek of Malachi 2:13 (מֵאַיִן עוֹד, פְּנוּת אֶל-הַמִּנְחָה). The same idea of not turning towards a Mincha where people sin deliberately. It is amazing the Gadlus of the Netziv from these Pesukim in various places in Tanach to come to a conclusion which fits beautifully in these places and in others regarding the uniqueness of a Mincha.

We find four types of Mincha. 1) is flour and water, 2) when it is baked, 3) when it is on a (Machavas) pan, and 4) which is cooked in a pot and it is a softer Mincha. Four types of Mincha. The Netziv explains that it comes for the four types of Kilkul Hamiddos. 1) depression, 2) when the person is too involved in levity and in Kalus, 3) anger, and 4) that which comes from Taiva or the pursuit of pleasure. Four types of Menachos against these four dangerous Kilkul Hamiddos.

Based on this Netziv we understand that we find by the Mincha a Lav in 2:11 (לֹא תַעֲשֶׂה, תְּמִיץ) that it is not allowed to be Chometz. Why a Lav on it being Chometz, we all understand. Since Chometz is a symbol of Kilkul Hamiddos it can hardly be a Michapeir on Kilkul Hamiddos and therefore, these Menachos were all Matzah Dafka. We find Chometz, we find a few Korbanos that could be Chometz but not a Minchas Nedava. Minchas Nedava is never Chometz unlike for example the Shte Halechem that we bring on Shevuos which is allowed to be Chometz. This is a Vort regarding the Korban Mincha.

2. Let's move on to something regarding to Korbanos, the other half of Sefer Vayikra. As you all know we find the expression Raiach Nichoach by every Korban (Menachos too). They are Raiach Nichoach Ishei L'Hashem. There is one Korban where we don't find anywhere in the Torah the expression of Raiach Nichoach. As a matter of fact it is probably the Korban mentioned the most times in Chamishei Chumshai Torah and we don't find the expression of Raiach Nichoach once, and that is the Korban Pesach. It is a bit of a Pele. I would think that the Korban that has to do with Yetzias Mitzrayim should have the biggest Raiach Nichoach to the Ribono Shel Olam. It needs an explanation.

In the Sefer Tzitz Hasadeh on Chag Hapesach he has a beautiful explanation and if you remember you can save this as a Vort for the upcoming Chag HaPesach. The Ramban in the beginning of Vayikra 1:9 quotes the Rambam. The Rambam says that the reason for the Mitzvah of Korbanos was because the Goyim had Korbanos to their Avodah Zorah and to offset that

HKB"H gave Klal Yisrael a Korban. We shouldn't have a Taiva to bring Korbanos to an Avodah Zorah so HKB"H said you can have Korbanos here. This is what the Rambam writes in Moreh Nivuchim. It is of course a Ketzas Pele. The whole purpose of a Korban is as a safeguard against Avodah Zorah? The Ramban along with virtually almost every Rishon that quotes the Rambam disagrees vehemently. The Ramban says what do you mean? A Korban is Raiach Nichoach Lashem. The Korban is brought as a Raiach Nichoach as something which is positive. He asks that Noach brought a Korban when he came out of the Taiva. Kayin and Hevel brought Korbanos, there was no Avodah Zorah in the world and therefore, the Rambam is seen as a Pliya Atzuma.

It could be says the Sefer Tzitz Hasadeh that Ain Hachi Nami, all Korbanos that are Raiach Nichoach come for positive reasons. Nevertheless, the Korban Pesach which is unique is not called a Raiach Nichoach Lashem, can be understood based on the Rambam that it is brought as a Geder against Avodah Zorah. So that all Korbanos come as a Siman of Ahavah and Hiskarvus to the Ribbono Shel Olam and the Korban Pesach which is different in so many ways, it is different not only on when it is brought and when it is eaten but also in the Halachos of the Korban. There is no part of the Korban which is offered onto the Mizbaiach, there is no Raiach Nichoach opportunity. It may be that the Korban Pesach remains as the Rambam says as a Geder to Avodah Zorah. Shemos 12:21 (מִשְׁכּוֹ, וַיִּקְחוּ לָכֶם), when the Ribbono Shel Olam commanded Korban Pesach he said (מִשְׁכּוֹ, וַיִּקְחוּ לָכֶם). Mishchu Yidaichem Mai'Avodah Zorah and go take a Korban Pesach. How beautiful. It fits absolutely into this Machshava that the Korban Pesach is not Raiach Nichoach. It is meant as a Hakdara a Sur Maira, a Mishchu Yidaichem Mai'Avodah Zorah. We find by the Korban Pesach that there was a certain amount of Mesiras Nefesh in bringing the Korban Pesach. That again fits well. It was again a Geder against Avodah Zorah.

What we gain with this is something incredible for those at least who are interested in learning Nach. We find in Nach when Malchei Yisrael started movements of Teshuvah that they had Klal Yisrael come together and bring a Korban Pesach. We find it at least twice. Yoshiyahu Hamelech in Melachim II 23:21 when he has Klal Yisrael doing Teshuva and Yoshiyahu was the last great Machzir B'teshuvah from all the Malchei Yisrael. He says ( וַיִּצְוֵה הַמֶּלֶךְ, אֶת-כָּל-הָעָם לֵאמֹר, ) (עֲשׂוּ פֶסַח, לִירֵר אֱלֹהֵיכֶם). We find the same thing regarding Chizkiyahu who of course the Posuk says was the greatest person that brought Klal Yisrael to Teshuva in Divrei Hayamim II at the beginning of Perek 30 it is brought that Chizkiyahu or as it is brought in Divrei Hayamim Yechizkiyahu had Klal Yisrael bring a Korban Pesach ( וַיִּשְׁלַח יְחִזְקִיָּהוּ עַל-כָּל-יִשְׂרָאֵל וַיְהוּדָה, וְגַם-אֲגָרוֹת ) (אֲגָרוֹת כָּתַב עַל-אֲפֹרִיִם וּמִנְשָׁה, לְבֹא לְבֵית-יְרֵר, בִּירוּשָׁלַם--לַעֲשׂוֹת פֶּסַח, לִירֵר אֱלֹהֵי יִשְׂרָאֵל וְגַם-). Again he asks them to bring a Korban and if you know anything about Nach it is an incredible thing that he said (אֲגָרוֹת כָּתַב עַל-אֲפֹרִיִם וּמִנְשָׁה). Chizkiyahu was only the Melech on the two Shevatim as it was in his days that the 10 Shevatim went to Galus. As part of his Teshuva movement he brought a Korban Pesach. This fits well with this Yesod. The Korban Pesach is a Geder against Avodah Zorah. Of course this sheds new light on the Seder Shel Pesach. The Pesach Seder is supposed to have Matza, Maror, and the Korban Pesach. Pashtus they have no connection to each other, they are just the three Mitzvos Hayom. If the Korban Pesach is Raiach Nichoach then it doesn't fit into the idea of Chametz Umatza. However, given our understanding that the idea of having Matza and not Chametz is part of Biur Hara, Biur Chametz, getting rid of that which is bad, then the Korban Pesach fits absolutely beautifully. The Korban Pesach is the Hakdara against Avodah Zorah. And so, we have an insight into the Korban Pesach and I am sure as we study the Korban

Pesach in preparation for Chag HaPesach we will find additional places where this Yesod fits. Any solid Yesod that a person comes up with if it is true fits in other places.

Rav Chaim Brisker used to say if you go on a good road you will meet people. In learning, if you go on a good road, if you have a Mehaleich, an approach, a Klaliyosdika approach and it is true then you see that it fits in numerous places. And so, in the 5 weeks or so until Pesach, in these weeks learn about the Korban Pesach. Looking forward to finding other places where this Yesod fits well.

The question of the week:

We spent the last half of Sefer Shemos learning about the Klei Hamishkan. When did the Klei Hamishkan get their Kedusha? We find two ideas and it seems that they can't both be true. We find the idea that Avodosom Mechancham that every Keili didn't get its Kedusha until it was used. The Avoda, the first time it is used is Mechaneich it. That is Sefer Vayikra where the Keilim are finally used. We also find in Shemos that there was a Meshicha with the Shemen Hamishcha. A Meshicha with the Shemen Hamishcha, that presumably gave it its Kedusha. That is what the Posuk says. Was it with the Shemen Hamishcha or was it with the Avodasam Mechanchim? It seems to be two different competing ideas both of which are supposed to give it its Kedusha. Tzorech Iyun! IY"H we will revisit it at some future date Bli Neder. Wishing absolutely everyone a wonderful Shabbos Kodesh!

### **Rabbi Reisman - Parshas Vayikra 5773**

1. We begin Sefer Vayikra this week and it is an appropriate time to be Mizareiz (to remind people) that there is a Parsha of Korbanos at the beginning of the Siddur. People should be more Zahir than they are in the saying of the Korbanos. As I have mentioned numerous times, if Korbanos seems too long and for that reason you ignore the entire thing, it is K'dai to know that the main parts of the Korbanos section are the Korban Tamid and the Ketores which is 8 Pesukim and 5 Pesukim and as I have mentioned numerous times a person should be Mizareiz with himself to say it and to learn it Baal Peh and say it on the way to Shul. It is something which a person should be more careful with.

Let's talk about Korbanos. A Korban Chatas is a Korban which is brought if a person violates (he is Oiver) on any of the 34 Lav D'oraissa which are Chayuv Kareis (any of the 34 negative prohibitions in the Torah for which you are Chayuv Kareis, if someone does one of those Aveiros B'shogeig (he does it by accident) because he forgot, then he is Chayuv to bring a Korban Chatas. This could happen today if for example someone wakes up in the middle of the night and doesn't remember it is Shabbos and turns on the light (Chas V'shalom), such a person is Chayuv a Korban Chatas.

The question is what do we do today? Today let's say someone was Oiver on for example Chilul Shabbos B'shogeig is he actually obligated to bring a Korban Chatas? When Mashiach comes will we be obligated to bring a Korban Chatas for each of the Aveiros that we did B'shogeig in the years before the Bais Hamikdash was rebuilt?

On this question there are 2 Gemaras in Shas which seems to say that you will be obligated to do and there are 2 Gemaras in Shas which seem to say the reverse. First, the Gemara that seems to say that we are Patur. In Megillah 31b (3rd wide line) the Gemara says ( אמר לפניו רבש"ע תינח בזמן ) שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם אמר לו כבר תקנתי להם סדר קרבנות כל זמן (שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם HKB"H when the Bais Hamikdash is standing I understand that Jews will have Kappara (forgiveness). At the time that the Bais Hamikdash is not standing what will be in regards to forgiveness? HKB"H responded and the Gemara says B'fairush that when there is no Bais Hamikdash you don't have to bring a Korban, you read the Seder Korbanos Chatas and with that I am Mochel them as if they didn't sin. So the Gemara says that Bizman Hazez there is no obligation to bring a Korban and it is enough to learn the Parsha.

A similar Gemara in Menachos 110a (16 lines before the end of the Masechta) ( אמר רבי יצחק מאי ) דכתיב זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם (כאילו הקריב אשם) the Torah's expression which refers to the Chatas as Zos Torah Hachatas somebody who studies the Parsha of Chatas it is as if he brought a Korban Chatas. Therefore, we have these 2 Gemaras which seem to say very clearly that Bizman Hazez we learn the Parsha of Chattas and for that we are forgiven K'ilu we brought a Korban.

Many Siddurim have in the Eizehu M'koman section a Lashon of ( אם נתחייבתי חטאת שמהא אמינה זו ) (מְרַצָּה לְפָנַי כְּאִלּוּ הִקְרַבְתִּי חֲטָאת K'ilu Hikravti Chatas as if I brought. According to this first approach there will no Chiyuv Korban when Moshiach comes.

On the other hand there are 2 Gemaras which seem to say the reverse. Most famous is a Gemara in Shabbos 12b (12 lines from the bottom) ( נתן אומר קרא והטה וכתב על פנקסו אני ישמעאל בן אלישע ) (קריתי והטיתי נר בשבת לכשיבנה בהמ"ק אביא חטאת שמנה where Rav Nassan relates that Rav Yishmael Ben Elisha once was reading on Shabbos by the light of an oil lamp and he adjusted the flame on the lamp because he forgot that it was Shabbos. He wrote on his notebook that I Yishmael Ben Elisha was studying and forgot that it was Shabbos and I adjusted the flame on Shabbos. When the Bais Hamikdash comes I will bring a fat animal as a Korban Chatas. Here the Gemara is saying clearly that you actually have to bring the Chattas when the Bais Hamikdash is rebuilt.

There is a second Gemara in Maseches Yoma 80a (17 lines from the top) ( א"ר אלעזר האוכל חלב ) (בזמן הזה צריך שיכתוב לו שיעור שמא יבא בית דין אחר וירבה בשיעורין who eats Cheilev which is something that is an Issur Kareis someone who eats it accidentally nowadays he has to write in his notebook how much Cheilev he ate, he has to know that when Moshiach comes if the amount you ate is enough to obligate you in a Korban. So we have 2 Gemaras that say you are Chayuv a Korban and 2 Gemaras that say you are not and we are left with something of a Kasha that I have not seen an answer for.

I will add though that there is a Rama in Hilchos Shabbos in Siman 334 who says something about this. He says something which fits with neither of the above. The Rama says that someone who is Michaleil Shabbos B'shogeig should fast numerous days as a Kapparah and he should give in place of a Korban Chatas a certain amount of money to Tzedakah. So here it is clear that he will not have to bring a Korban Chatas when Moshiach comes, but the Rama is saying that it

is enough to give Tzedakah in its place. Why does he not demand that he study the Parsha? This is a confusing Inyan.

Let me suggest an answer. When someone violates Shabbos or any Issur Kareis by mistake (B'shogeig) of course he is Chayuv a Korban Chatas. He has options, the Chiyuv is there. He has options, either he can go and take an animal and say Zu Chatas or he can verbalize and say Harei Alai Chatas, make a Neder to bring a Korban. In that case that will be his Kapparah as Rav Yishmael Ben Elisha did. He said Harai Alai (אביא חטאת שמנה) and of course that Neder is Chal. That is an option that somebody has. If he feels regret for his Cheit to say I will bring a Chatas. However, it is also true that there is a way out. A person can get a Kapparah. If a person studies the Parsha and reads the Parsha of the Korban Chatas then HKB"H forgives him and then when Moshiach comes he will not have to bring a Korban Chatas. The Rama recommends as Kapparah that you still spend some money and give it to Tzedakah in place of the Chatas which you are now not obligated to bring. So essentially you have a choice. Your choice is to bring a Korban and you can obligate yourself in that, or you can read the Parsha. Study the Parsha of the Chatas which means that you have to think what you are saying, understand it and it is K'ilu Hikravti Chatas, it is as if I brought the Korban.

What we have gained with all this is the understanding that those people who do not say Korbanos will have a big bill when Moshiach comes. For each Aveira that they did B'shogeig (each Issur Kareis that they did B'shogeig) they will have to bring a Korban and a Korban is expensive (it costs a couple of thousand dollars). Those who are wise enough to say the Parsha of Korbanos will be Yotzi K'ilu Hikravti Korban Chatas and when Moshiach comes they will be Pattur. This seems to be the way to resolve this contradiction, they are both true and either one is a Kapparah. This should serve as a reminder (as a Ziruz) to people to actually say the Parsha as we really should.

2. Let me move on to something else in this week's Parsha. Regarding the Korban Shlomim Rashi says that it is called a Korban Shlomim because (שמטילים שלום בעולם). They bring about in the world peace. When somebody brings a Korban Shlomim it causes from Shamayim that there is an influence on the world that there be Sholom. Rashi in 3:1 says (שמטילים שלום בעולם). Of course this needs an explanation.

Rav Shteinman in the Ayalas Hashachar page # 20 asks, people have free will as to whether to make Machlokes or Sholom, therefore, it is difficult to understand what does it mean the Korban Shlomim brings Sholom.

He answers that there are certain moments in life which cause him to lack Sholom. There are certain situations in life which are stressful and difficult and they bring problems with Sholom to the world. The idea that is being mentioned in the Korban Shlomim is that from Shamayim HKB"H will grant people situations which will make it less likely there will be Machlokes. There can still be Machlokes. So if a person is for example very tight financially that is a situation that is common to bring about in the world Machlokes in a family and stress in a family. A person who works to put himself in a situation to avoid stress is going to have more Sholom in his house. That is the idea of the Korban Shlomim.

I would add, we say in Shemoneh Esrei (שים שלום) we ask HKB"H (הוא יעשה שלום עלינו) to make Sholom among us. I guess we think of things like war and things that have to do with the Tzibbur of Klal Yisrael. But according to this, even things that have to do with individuals, people who find a lack of Sholom (Lo Aleinu) in a home should Daven for situations in which there is less stress in the home. Of course better yet you should be Mishtadeil, you should put effort into creating situations in the home where the stress is resolved. As it says in Koheles 2:14 (הַחֶכֶם עֵינָיו (כְּרֵאשׁוֹן)), you should prepare ahead of time. The insight is a great insight. The battle against Sholom is a battle against causes which all human beings are the same. Human beings under certain situations are less prone to having a proper attitude of Sholom.

3. The Rambam in More Nivuchim writes that the reason Hashem commanded Korbanos is because there would be Jews who would have a Yeitzer Hora to have Avoda Zora and so that you won't have a Yeitzer Hora to bring a Korban to an Avoda Zora Hashem said bring Korbanos to me. The Ramban in this week's Parsha and others argue and say the only reason we bring Korbanos is as a S'yag and a Geder against Avodah Zora? A Korban itself is a Raich Nichoach to Hashem, there is something positive about it. Noach brought Korbanos when he left the Taiva, he had no Yeitzer Hora for Avoda Zora. The Rambam is a Pliya. Many Meforshim seem to give answers and there is a nice Meshech Chochmo on this week's Parsha who gives a rather famous answer.

At the moment I would like to share with you the answer of Rav Tzadok in Tzidkos Hatzaddik Os 42, at least the answer the way I understand it. The words are a bit cryptic and this is the way I understand his answer. It is human nature that when you give you develop a bond with the one you give to. It is not the one who receives that develops the main feeling of gratitude to the one who gives rather it is the giver. That is human nature. People who give develop a love to the person to whom they give. A mother has a love for a child to whom she gives from birth and on. When one brought Korbanos to Avoda Zora there is a certain Geshmak, a feeling of a person giving of himself for some type of a higher cause, some type of an abstract spiritual idea. That developed a Keshet and that Keshet is attractive to thinking people who want to have a feeling of spirituality. Says the Rambam, HKB"H said that feeling use it for me, use it as a Korban. That is not to say that the Korban is pointless and that it is only a S'yag L'avoda Zora. No. Once a Jew brings a Korban it is a Raiach N'choach L'hashem and it develops a bond, a connection. When one gives one develops a connection, a love, a caring for the cause to which he gives. So too with the Korbanos. Says Rav Tzaddok at the very same time both are true it is a Raiach N'choach because when you give you develop a bond. It is also a S'yag against Avodah Zora because human beings especially Jews who like to feel the spirituality have a tremendous Taiva and a tremendous desire to have this type of a spiritual sacrifice. Sacrificing for something Ruchnios. Therefore, when you donate to a Yeshiva, you donate to a cause, you will find that you become closer to the cause and you are more likely to donate again.

4. Let me end with a Kasha which I had when I was learning Chumash and Rashi. Right at the beginning of the Parsha 1:2 it is talking about (אָדָם בֵּי-יִקְרִיב מִמֶּם קָרְבָן, לִי רוּחַ) a Korban Olah. Rashi in 1:3 says (מטפל בהבאתו עד העזרה. מהו אומר יקריב יקריב, אפילו נתערבה עולת ראובן בעולת שמעון, יקריב כל אחת לשם מי וכן עולה בחולין, ימכרו החולין לצרכי עולות, והרי הן כולן עולות ותקרב כל אחת לשם מי (יקריב) 2 times. Why does it say Yakriv 2 times? So Rashi says even if Reuvain's Korban Olah and Shimon's Korban

Olah became mixed in a way that one is not distinguishable from the other, the Kohen is allowed to take the Korban, sacrifice it, and bring it Lishma of who? Reuvain or Shimon? You tell Hashem that Hashem you know if it is Reuvain's or Shimon's and whoever it belongs to I am bringing it Lishma for that owner and then the same for the second Korban. Therefore, Posuk 3 says that this Parsha is alluding to 2 Korbanos that became mixed one with the other and you can't tell which is which you are still Makriv it.

In Posuk 4 it says (וְסָמְךָ יָדוּ, על ראש העֶלֶה) you are obligated in this Korban which Posuk 3 is talking about to do Semicha. There is a Mitzvah to lean on the animal and the Ramban on Posuk 4 "ולא ידעתי אם כן למה כתב בכל שאר הסמיכות "את ידו"?

ואולי להוציא ממנו מה שדרשו (מנחות צג ב): ידו ולא יד שלוחו, כי שמא היה במשמע "ידיו" להביא את שתיהן ולא נמעט בו השליח, אבל עכשיו שהסמיכה בשתי ידיו, לא כתב לשון יחיד אלא למעט השליח, שאף על פי ששלוחו כמותו brings a Gemara that says that you can't do Semicha through a Shaliach the owner must do it himself. Im Kain, we have a problem. If 2 Korbanos became mixed one with the other who does the Semicha. There is an Issur D'oraissa to lean on a Korban of Kodashim unless you are doing the Mitzvah of Semicha. So Reuvain and Shimon are stuck, they have a Korban and they don't know if it is Reuvain's or Shimon's neither can do Semicha because neither knows if it is truly his Korban. So how is (וְסָמְךָ יָדוּ) accomplished?

Someone told me (I don't remember the name of who) that this is applying to a Korban of a woman. Women are Patur from Semicha at least according to one Man D'amar in the Gemara and (וְסָמְךָ יָדוּ) when the 2 animals became mixed the Posuk is referring the Korbanos of a woman. It is a little difficult because Rashi talks about Reuvain and Shimon who are clearly men whose Korbanos became mixed one with the other and Rashi should not have used that example if this Halacha applies only to women. Tzorech Iyun!

I would add Lot the Rambam that Safeik D'oraissa is L'kula both Reuvain and Shimon can do Semicha each can do it B'safeik but according to most Rishonim Safeik D'oraissa is L'chumra you can't do Semicha and therefore, Posuk 4 should not follow Posuk 3 at least the way Rashi explains it.

### **Rabbi Reisman - Parshas Vayikra 5772**

This week is Parshas Vayikra, Parshas Hachodesh, and Rosh Chodesh. Let's start with a thought on the beginning of the Parsha and then with a thought on the end of the Parsha. At the beginning of the Parsha in Posuk 11 it says (וְסָמְךָ יָדוּ; וְזָרְקוּ בְּגִי אֶהְרֹן הַכֹּהֲנִים אֶת-). It is talking about a Korban Olah and it is telling you that one Shechts this at the side of the Mizbaich to the north. What is unusual about this Posuk is that this Posuk appears in the Siddur right after the Korban Tomid which is said before Pesukai D'zimra in Davening. The same Pesukim that we Lain on Rosh Chodesh is called the Parshas Hatamid. After that, the Siddur contains this one Posuk. What is this Posuk doing here? This Posuk is not even talking about the Korban Hatamid as can be seen from this Parsha. It is one Posuk all by itself. Why is it there?

This Posuk is mentioned in Aruch Chaim in Siman 1. The Bais Yosef says to say it and brings the following Medrash. Amar Hakadosh Baruch Hu, Mai'id Ani Olai Shmayaim V'aretz (Hashem Kavayochel swears by heaven and earth), Bain Goy Bain Yisrael Bain Ish Bain Isha Ben Eved Ben Oma B'shaa She'heim Korim Mikra Zeh Tzofona Lifnei Hashem. Any human being, Jewish or not Jewish, man or woman, who reads this Posuk (צַפְנָה--לִפְנֵי יְרֵרָה) causes Hashem to remember so to speak the Akeidah. That is the reason we say it. This Posuk reminds Kavayochel Hashem to remember the Akeida. Therefore, we say it. Certainly this needs some sort of explanation. First of all if you want to remember the Akeida say the Parshas Akeida. Secondly, what is so special about this Posuk that it should serve as a reminder of the Akeida?

Rav Schwab in his Pirush on the Siddur has an explanation B'derech Machshava and Rav Druk in the newly released Sefer on Vayikra (Darash Mordechai) has a Pshat B'derech Agaddah on page # 46.

Rav Schwab explains the depth of this idea. He explains that when one comes to the Bais Hamikdash there are two ways to serve Hakadosh Baruch Hu. One is the Lifnei Hashem of the Kodesh Hakadashim and that of course is the direct way of serving Hakadosh Baruch Hu which is through Avodah serving Hashem directly. We Daven Shemone Esrei facing the Kodesh Hakadashim. The Posuk (צַפְנָה--לִפְנֵי יְרֵרָה) the Tzafon was the area in which the Korban was slaughtered. Lifnei Hashem, the idea that the expression Lifnei Hashem which is normally reserved for the Kodesh Hakadashim is used for the place of the sacrificing of Korbanos is a reminder that there is another direction of Avodas Hashem and that is that when a person suffers Lo Aleinu in this world with Yissurei Haguf, physical difficulties, that suffering, that Korban, where a person is so to speak a Korban is LaHashem that also is Lifnei Hashem a way of serving Hashem. We say from Tehillim 118:19 (פְתַחוּ-לִי שַׁעַר-יְצִדִק) open for us the gates of righteousness in Lashon Rabbim, gates. What are (שַׁעַר-יְצִדִק)?

There are two. One is the direct gate of serving Hakadosh Baruch Hu through Kabbalos Hatorah, Taryag Mitzvos, the learning of Torah. Then there is a second gate that the Medrash says is opened for Jew and non-Jew alike because this has nothing to do with being Mikabeil the Torah. It is a way of serving Hashem through Kabbalas Yissurim B'ahavah. The idea of the Mizbaiach, of the Shechita being representative of a person's suffering is something well known. A person who brings a Korban is supposed to imagine that he himself suffered the fate of this animal. That idea of Korbanos is also Tzafonah Lifnei Hashem. That is a reminder of Akeidas Yitzchok the fact that he was willing to give up his life. That Avraham was willing to give up his son for Hakadosh Baruch Hu. Two directions in Avodas Hashem.

With Rav Schwab we can answer Rav Moshe on Parshas Tetzaveh in Darash Moshe where he wonders why the Mizbaiach is called in Shemos 40:10 (וְהָיָה הַמִּזְבֵּחַ, קֹדֶשׁ קֹדָשִׁים). Why is the Mizbaiach called the Kodesh Kodashim? According to this we understand. Rav Schwab's whole Vort is this idea. That (וְהָיָה הַמִּזְבֵּחַ, קֹדֶשׁ קֹדָשִׁים) what the Mizbaiach represents is also a direction of serving Hashem.

Rav Druk explains B'derech Agadah. We know that until the Akeidah you would slaughter an animal on the Mizbaiach. As we find in the Posuk in Beraishis 22:9 ( וַיִּבֶן יִשְׁמָעֵאל אֲבִירָהּ אֶת-הַעֲצִים; וַיַּעֲקֹד, אֶת-יִצְחָק בְּנוֹ, וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ, מִמַּעַל לְעֻצְיָם ) that Yitzchok was tied up on the

Mizbaiach. Avraham was ready to sacrifice him there on the Mizbaiach. When it happened that Hakadosh Baruch Hu said don't Shecht him. Avraham took an Ayil and he Shechted the Ayil on the side of the Mizbaiach because Yitzchok was tied up on the Mizbaiach. The first time an animal was slaughtered not on the Mizbaiach was at the Akeidah. Because of the Chavivos of that Korban, Hakadosh Baruch Hu said I am going to be Kovai'a from now on this idea of (צפנה-- (לפני ירר). These are two thoughts that have to do with this Posuk something which hopefully you will now notice that you say every day in the Siddur.

Let's move towards the end of the Parsha. We have in Perek 4 the Halachos of certain Korban Ashams. This are Korbanos that are brought for Aveiros. There in Posuk 23 is a Posuk which we Darshun. The Posuk says (או-הודע אליו טטאתו, אשר טטא בּה--וּהביא אֶת-קֶרְבָּנוּ שְׁעִיר עִזִּים, זָכַר תָּמִיד). One only brings a Korban Chatas if he became aware that he sinned. The Gemara in Kereisos 19b top line (מתעסק דמאי אי דחלבים ועריות חייב [ דאמר רב נחמן אמר שמואל המתעסק בחלבים ועריות חייב ] שכן נהנה ) [ ואי מתעסק בשבת פטור ב ] מאי טעמא מלאכת מחשבת אסרה תורה לרבא משכחת לה כגון שנתכוון לחתוך את התלוש וחתך את המחובר לאביי משכחת לה כגון דנתכוון להגביה את התלוש וחתך את המחובר דאיתמר נתכוון להגביה את התלוש וחתך את המחובר פטור מאי טעמא דהא לא איכוון לשום חתיכה לחתוך את התלוש וחתך את (המחובר אביי אמר חייב דהא איכוון לשום חתיכה רבא אמר פטור ג ] דהא לא איכוון לחתיכה דאיסורא learns from here that there is an exception called Misaseik. What is Misaseik?

We are familiar with the idea of a Shogeig someone who did an Aveira by mistake like for example someone who forgot that it was Shabbos or forgot that Melacha is Assur on Shabbos. Or forgot that this particular Melacha is Assur on Shabbos. That is called a Shogeig.

There is something called a Misaseik. A Misaseik is someone who didn't forget anything. He knows it is Shabbos, he knows that this thing is Assur, but he was unaware that he was doing a Melacha. The Gemara gives an example if someone sees a vegetable (cucumber) on the floor and he thinks that it is a loose cucumber on the floor. He goes and picks it up and it turns out that the cucumber was attached to a vine and picks it up and it turns out that he detached it, he did Mileches Kotzer. Such a person is a Misaseik and doesn't need a Kapparah at all. He was involved in doing something that is totally permissible because he thought he was picking up something that was not connected to the ground and it turns out that it was, such a sin does not need forgiveness at all. It is not even an Issur D'rabbanan. Because the Rabbanan can't Assur something which a person is unaware that he is doing.

It happened that a person once came to Shul on Shabbos and found that he was carrying something in his pocket. He went over to the Brisker Rav and said I was Mechaleil Shabbos Beshogeig what Kappara does he need?

The Brisker Rav answered no you were not Mechaleil Shabbos Beshogeig. You are a Misaseik, you thought you were not carrying, you thought you were wearing a jacket that had nothing in the pockets and turns out there was something in the pockets. You are a Misaseik. For the carrying you need no Kapparah at all. However, Chazal had admonished us to check your pockets before Shabbos so you were Over and violated this Issur D'rabbanan of not checking your pockets. But that you apparently failed to do every week. It doesn't matter if there is anything in the pockets, Chazal said check your pockets before Shabbos. For that you need forgiveness.

We are very close to Pesach, so in the topic of Misaseik there is a famous argument between the Nesivos and Rav Akiva Eiger. The Nesivos asked the following Kasha. Why do we have to check for Chometz, we are afraid that we might own Chometz and not knowingly we will be Over on the Issur of Bal Yei'rae U'bal Yimatzei which is an Aveira for owning Chometz. The Nesivos asks why is that an Aveira the person is a Misaseik. A person thinks he owns no Chometz but little does he know that he does own Chometz. That is Misaseik and it doesn't need a Kapparah. Why do we have to clean and search for Chometz even if he has Chometz that he is unaware of he is not Over any Aveira?

To answer this the Nesivos answered with a Chiddush. He says the P'tur of Misaseik is only a P'tur of Korban. But it is a Aveira anyhow. It is only regards to Shabbos that Mileches Machsheves Asra Torah. We find regarding Shabbos that it doesn't need forgiveness because Shabbos has a higher standard of Machshava of how much a person has to be aware of. But B'chol Hatorah Kula Misaseik is still an Aveira and is only Pattur from Korban.

Rav Akiva Eiger in a Teshuva rejects this. He says that Misaseik is a total P'tur. If so the Kasha comes back. Rav Akiva Eiger answers that the P'tur of Misaseik is only in a sin that a person violates actively by a Maiseh. If he is Misaseik and doing something which he thinks is Muttar there is no Aveira. A passive Aveira something that a person does without action Rav Akiva Eiger says there is no P'tur of Misaseik. Because by definition someone who does an Aveira did a sin for a lack of action is violating something because he failed to act and there a person is obligated to act. This is a Machlokes in that regard.

The question of the week is: 4:27 the Posuk says (וְאִם-נִפְשׁ אַחַת תִּחַטָּא בְשִׁגְגָה, מֵעַם הָאָרֶץ: בְּעִשְׂתָּהּ). If one soul will sin, somebody who does a sin we Darshun from this in the Gemara in Maseches Shabbos 3a (10 lines from the top says) (שְׁנֵיהֶן פְּטוּרִין וְהָאֵתְעִבִידָא מְלֹאכָה מְבִינִייהוּ תְנִיא ר'אֹמֵר מֵעַם) (הָאָרֶץ בְּעִשְׂתָּהּ הַעוֹשֶׂה אֶת כּוֹלָהּ וְלֹא הַעוֹשֶׂה אֶת מִקְצָתָהּ יַחֲדָא וְעִשָׂה אֹתָהּ חַיִּיב שְׁנַיִם וְעָשׂוּ אֹתָהּ פְּטוּרִין). That only an individual who does an Aveira is Chayuv. If two people carry something together on Shabbos from Rishus Hayachid to Rishus Harabim assuming it is an item that needs two people to carry it then a person is not Chayuv a Korban Chattos The question is why this P'tur is found only L'gabei Shabbos. The P'tur of Shnayim She'asau says here in the Parsha of Chayvei Kereisos. There are 34 Aveiros that are Kareis. Why don't we say by all of them Shnayim She'asau Peturin? Why don't we say if two people Shechted an animal together, Shochtim Kodshim Bachutz that Shnayim She'asau Peturin? We find it only in regard to Shabbos and this Posuk doesn't seem to only refer to Shabbos.

### **Rabbi Reisman - Parshas Vayikra 5771**

There are 2 thoughts that are very special to the whole Sefer Vayikra and an important connection to Sefer Shemos. A logical place to begin is with the Ramban's Hakdama to Sefer Vayikra. The Ramban who explained that Sefer Shmos is the book of Galus and Geula and that it ends with the Shechina residing on the Mishkan, which is of course the zenith, the high point of Geulah, explains a continuation here as follows.

The Ramban writes that Hashem commanded us to bring Korbanos in the Bais Hamikdash for the following reasons. The Korbanos are an opportunity for forgiveness and that Aveiros should not cause the Shechina which resides among Klal Yisrael as we have learned at the end of Sefer Shemos, to leave G-d forbid. The Korbanos are an opportunity to make sure that the Shechina remains in the Mishkan among Klal Yisrael. The Ramban explains this as the reason for the Korbanos.

There are a number of difficulties with the very idea that the purpose of the Korbanos are so limited to just keeping the Shechina in the Bais Hamikdash or in the Mishkan. First of all a Korban is called Raiach Nichoach even before the Bais Hamikdash or the Mishkan were built. We already find it being a Raiach Nichoach by Sefer Beraishis in Parshas Noach when Noach brings Korbanos in 8:20 - 21 ( וַיִּבֶן גֵּם מִזְבֵּחַ, לַיהוָה; וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, וּמִכָּל הָעוֹף הַטְּהוֹר, וַיַּעֲלֶה עֹלֹת, ) כַּיְהוֹנֵן כֹּהֵן אֱלֹהֵי יִרְמְיָהוּ, אֶת-רֵיחַ הַנִּיחֹחַ, וַיֹּאמֶר יְהוָה אֶל-לִבּוֹ לֵאמֹר לִקְלָל עוֹד אֶת-הָאָדָמָה בְּעִבּוֹר הָאָדָם, כִּי יִצְרָ לִבּוֹ בְּמִזְבְּחֵי כָאֵלֹהִים אֲחֵרִים, וְלֹא-אֶסְףּ עוֹד לְהַכּוֹת אֶת-כָּל-חַי, כַּאֲשֶׁר עָשִׂיתִי (הָאָדָם רַע מְנַעֲרִי; וְלֹא-אֶסְףּ עוֹד לְהַכּוֹת אֶת-כָּל-חַי, כַּאֲשֶׁר עָשִׂיתִי). There we see clearly that Korbanos come for better reasons. Not just to remove a Chisaron but actually to provide a Maylah and a benefit. This is a difficulty with the Ramban's position that the reason is to keep the Shechina among Klal Yisrael.

Secondly there are numerous Gemaras that give reasons for the Korbanos. The Gemara in Masseches Rosh Hashono 16a (11 lines from the bottom) says ( תְּנִיחָא א"ר יְהוּדָה מִשּׁוּם ר"ע מִפְּנֵי מַה ) אמרה תורה הביאו עומר בפסח מפני שהפסח זמן תבואה הוא אמר הקב"ה הביאו לפני עומר בפסח כדי שתתברך לכם תבואה שבשדות ומפני מה אמרה תורה הביאו שתי הלחם בעצרת מפני שעצרת זמן פירות האילן הוא אמר הקב"ה הביאו לפני שתי הלחם בעצרת כדי שיתברכו לכם פירות האילן ומפני מה אמרה תורה נסכו מים בחג אמר הקדוש ברוך (הוא נסכו לפני מים בחג כדי שיתברכו לכם גשמי שנה). Bring before me the Shte Halechem on Shavuos so that there should be a blessing among the fruits of the year. The Korbanos bring Beracha and don't simply prevent a Chisaron of the Shechina leaving. It actually brings specific Beracha. Certainly a Korban Todah which is a Korban of Thanksgiving is more than just a Kapparrah for an Aveira. Therefore these are difficulties that we have with the idea, the concept of this Ramban.

I saw a beautiful answer brought in the name of the Shem MiShmuel in the Sefer Iyunim Bamikra (This Sefer had the Mar Makom). The Shem MiShmuel in Shnas Taf Reish Ayin Vav says a beautiful Yesod from his father the Avnei Nezer. Really he explains something even more fundamental than the Korbanos. We find the name of the place of the Mizbaiach and the Aron in the Chumash as being called the Mishkan. Later when Shlomo Melech builds it, it is called the Bais Hamikdash. These names are used interchangeably. V'asu Li Mikdash refers to the Mishkan. So that we have two names Mishkan and Mikdash which are used interchangeably but primarily in the Midbar it is called the Mishkan and in Eretz Yisrael it is called the Mikdash.

The Avnei Nezer explains that each represents one function of the Mishkan, Mikdash. The word Mishkan means residing of the Shechina among Klal Yisrael. The name Mishkan represents a place where the Shechina resides. Where Korbanos are brought for forgiveness so that the Shechina should not leave. Since in the Midbar the Mishkan and the fact that the Shechina came upon the Mishkan was as the Ramban explains at the end of Sefer Shemos an Inyan of Kapparrah for the Eigel, so the primary name in the 40 years in the Midbar is Mishkan. Something that began as a Kapparrah for Klal Yisrael. Now of course the Mishkan is not only a place of

Kapparah (of forgiveness). We have asked in our Kashas and demonstrated from those Mar Mekomos. It is also a Mikdash, a place that brings to higher and higher levels of Kedusha. Sheyiskadshu Bnei Yisrael. So there is a second aspect an aspect of reaching higher levels of Kedusha and deserving a Beracha of the Peiros and the Tevuos Hashana of a Raiach Nichoach. For that the name is Mikdash. When Shlomo Hamelech built the Bais Hamikdash it was primarily for that and therefore the name Bais Hamikdash was used. However, there is a dual purpose in this area called either Mishkan or Mikdash. The Ramban's introduction is explaining the flow of Shemos to Vayikra, explaining what took place in the Midbar, and therefore, his explanation is true for the Mishkan aspect of this place. The place to make sure that there is forgiveness and that the Shechina does not leave. That is not it, there is also the Mikdash aspect. When we understand these two aspects we can answer what appears to be a Stirah in the Rambam.

The Rambam in bringing a Posuk for this Mitzvah brings one Posuk in Hilchos Bais Habichira and one in Hilchos Melachim. That is, in Hilchos Bais Habichira Perek 1:1 the Rambam brings a Posuk V'asu Li Mikdash V'shachanti B'sochom. In the beginning of Hilchos Melachim there is a different Posuk brought, Lishichno Sidrishu U'vasa Shama. There are 2 different Pesukim, however, they are not a contradiction. There are dual aspects, V'asu Li Mikdash. Mikdash is an aspect of Bais Hamikdash and Lishichno Sidrishu. Lishichno is a Lashon of Mishkan and both aspects are true aspects. Therefore we have a Chiddush and a Yesod, there is a Mishkan and there is a Mikdash. The place of Kaparah, the place of reaching higher and higher level of Kedusha. The 2 aspects of Avodas Hashem, the 2 aspects of this special place where the Shechina resides.

This second thought is from Rav Avigdor Millel Zatzal. This thought is also a Yesod on Sefer Vayikra. The Posuk in 4:16 (הַשִּׁירִים שִׁיר) (עוֹרֵי צִפּוֹן וּבֹאֵי תִמְנָן) which the Gemara translates to mean until the Bais Hamikdash was built, Korbanos were brought only in the North area of the Mizbaiach and now they can be brought in the south side as well. What does that mean?

A Goy can only bring a Korban Olah. A Korban Olah is Shechted in the north. So Chazal Darshuned that (עוֹרֵי צִפּוֹן) wake up that which was brought only in the north and (וּבֹאֵי תִמְנָן) now Korbanos are brought anywhere in the Bais Hamikdash and it refers to the other Korbanos like Shelamim etc. which were brought by Klal Yisrael.

A Goy can only bring a Korban Olah. A Jew can bring a Korban which he can eat. This includes the Shelamim, the Todah, the Pesach. The significance of this he explains is as follows. The Ben Noach only understands Kedusha, something that is purely spiritual. That is a Korban Olah. That is the way it is among the non Jews, those that don't have a deeper understanding of Avodas Hashem. They understand that something that is totally Kadosh is Kadosh, however, if someone can make Olam Hazeh Kadosh, his eating is Kadosh, is something that requires a much higher level. For that, only Klal Yisrael was privileged to bring a Shlomim. Where their own eating becomes something of a higher Kedusha. So that the Bais Hamikdash represents this higher level. Taking these pleasures of Olam Hazeh and being Mikadeish them. Something which requires a great effort to do.

I once saw that in Uri Zohar's book, (Uri Zohar being the great Baal Teshuva, the leader of the Baal Teshuva movement), who shortly after becoming a Baal Teshuva wrote and explained feelings of secular Jews towards Religious Jews. He wrote that a secular Jew can understand someone who is Religious because he behaves in a way that separates himself from the pleasures of this world. Someone can understand that that is a higher level. However, someone who can enjoy the pleasures of this world and bring that to a higher level of Kedusha. Someone who eats plenty of Kosher food but makes a Beracha and says now it is a Mitzvah or eats on Shabbos and Yom Tov and says the eating is a Mitzvah and the pleasures of this world are a Mitzvah, that is something that a secular Jew finds difficult to appreciate. That is this idea of (עוֹרֵי צָפוֹן וּבֹאֵי תִמְנָן). The Bais Hamikdash is a place where eating the meat of the Korbanos (the Gemara says to eat it in a Geshmake way). You are supposed to eat it with mustard, you are supposed to eat it in a way that you will enjoy. This is because you are elevating the pleasures of Olam Hazeh with Kedusha and that is a challenge of the Bais Hamikdash. These are 2 ideas that give a deeper understanding of the whole Parsha of the Korbanos.

Let me leave with a personal note. This week I have the Zechus to be part of a Navi Shiur Siyum as many of you are aware. I have been giving the Navi Shiur most of my adult life, since before my 30th birthday. It is now 25 years.

Rav Pam often shared the following Vort of the Netziv in Sefer Vayikra. Every Korban that is Kodshei Kodashim is eaten only by Kohanim. Yisraeilim can eat Kodashim Kalim. Every Korban of Kodshei Kodashim is eaten for that day and the following night. Kodashim Kalim can be eaten for two days and a night. There is one exception and that is the Korban Todah. The Korban of thanksgiving which can be eaten by anyone can be only eaten for a day and a night which is really not a long time. Someone who brought the Korban in the afternoon had the remainder of that day and that night to make sure that all the meat of the Korban was eaten.

Rav Pam asked why, why of everyone of the Kodashim Kalim is the Todah different in that it can only be eaten for a day and a night instead of two days and a night. He answered as follows. A Korban Todah is brought to express gratitude to the Ribbono Shel Olam. When someone brings such a Korban we want him to invite many many people to share in his appreciation. So we tell him you don't have too much time to eat it. You have the rest of the day and night. Most people will not be interested in eating after midnight or after ten o'clock. These are steaks and ribs of an animal. Therefore, make sure to invite as many people as you can. Hodaah and Shvach to Hakadosh Baruch Hu is supposed to be extended to B'rov Am, as many people as possible to be one who is Makir Tov by expressing gratitude in front of many.

The question of the week is: (This is a question regarding Parshas Zachar which is next week. If a good answer is told to Rebbi he will mention it in the next Shiur). We Lain Parshas Zachar once a year. 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. Tzorech Iyun Gadol. Please someone send me a Geshmake Teretz in order from me to share it in the coming week.

### **Rabbi Reisman - Parshas Vayikra 5770**

1:1 This piece by Rav Gedalya Schorr is in the Yeshurun second volume. He is coming to explain the first Rashi on the Parsha which is very difficult. Rashi says ויקרא אל משה: לכל דברות ולכל אמירות ולכל צוויים קדמה קריאה, לשון חבה, לשון שמלאכי השרת משתמשים בו, שנאמר (ישעיה ו ג) וקרא זה אל זה, אבל לנביאי אומות העולם נגלה עליהן בלשון עראי וטומאה, שנאמר (במדבר כג ד) ויקר א-להים אל בלעם before every commandment it says a Lashon of Vayikra. This is a language used by the Angels because it says V'kara Zeh El Zeh V'amar. This needs explanation because what is so special about Vayikra as an introduction to Nevua. Rashi discusses the gentile prophets and how they are spoken to because they have Tumah and he comes to explain why Nevua is so special with Vayikra.

We are accustomed to use interchangeably words like Vayidabeir and he spoke, Vayoimer and he said, and Vayikra and he called. Rav Schorr explains that Vayikra is calling someone to come to you. When you call someone you are typically calling that person towards you.

An example of this is found in Maseches Pesachim where the Posuk of Vayikra Elokim L'or Yoim is brought which means and Hashem called light day. The Gemara explains that Hashem called light and commanded it to be light by day. This sort of means to say that Hakadoish Baruch asked the light to come close.

The same thing with V'kara Zeh El Zeh V'amar which it says by the Malachim. It is a Posuk that we are used to saying in Kedusha, and Targum translates it as Ul'kadmin Dain Mi'dain. What are they being Mekabail? They are being Mekabail that they are preparing each other by calling to each other in order to say Kadoish Kadoish.

Vayikra, Rav Schorr explains is, that Hashem calls the Navi and says come close to me. This is with a Lashoin of love because when you love someone you call them to come close to you. So anytime a beloved Navi is called it is with the Lashoin of Vayikra.

Regarding the prophets of the other nations, since there is an Inyan of Tumah involved with them, there is no reason to call them to come close. Rav Schorr goes on to explain that this is the reason why this whole Chumash is called Vayikra. Korban is the Lashoin of Karoiv of coming

close to the Ribboinoi Shel Oilam. The idea of bringing a Korban of spending a significant amount of money on the animal and traveling to the Bais Hamikdash is a Lashoin of coming close to Hashem. It says Adam Ki Yakriv Mikem, when a person brings a Korban, Mikem, it is from the person. It brings a person closer to the Ribboinoi Shel Oilam. That is the significance of Vayikra, calling and coming close to the Ribboinoi Shel Oilam.

There are 2 practical applications of this Rav Schorr explains, Davening today is in the place of Korbanois. When we start Davening we take 3 steps forward. We are walking physically closer to the Ribboinoi Shel Oilam. This is a feeling of love and an answer to the Vayikra even if we might not hear it. This is a feeling that we should try to have, a feeling of speaking one on one with the Ribboinoi Shel Oilam when we are Davening.

The second application is the Aufruf when we get called up to the Torah for a special occasion whether a Bar Mitzvah or a Yahrtzeit. Someone who is called up to the Torah is Aufruf, he is called to go up. As it says when Moshe Rabbeinu went up to Har Sinai, that Hakadoish Baruch Hu Vayikra El Moshe Vaya'al Moshe. Moshe went up which means to come closer to Hakadoish Baruch Hu. That is the idea behind the concept of Vayikra.

We find the idea of a Korban Asham and a Korban Chattas. The cost of the Asham is a certain given value of Shte Kesef as brought down in Maseches Zevachim. The Korban Chattas has a cost of a Danka which is 1/48th the cost of the Asham. This is absolutely incredible as they are both Korbanois. This is especially significant if you understand that the Korban Chattas is brought only when someone actually did an Aveira however, it was B'shoigeig, while the Korban Asham which is usually the Asham Talui is brought only when there is a Safeik if someone did an Aveira. Why should an Asham Talui cost so much more than the Korban Chattas?

Rabbeinu Yona in Pirkei Avos explains this with an insight into human nature. It is human nature that when you do an Aveira and especially B'shoigeig that there are tremendous feelings of regret. So it is relatively easy to do Teshuva on this Aveira. However, if there is a Safeik if someone did an Aveira and he is bringing a Korban, he is thinking do I really need this Korban? Maybe I don't need it and it really wasn't an Aveira. When a person is unsure he really doesn't have feelings of Teshuva. So in order for it to count as a Kaparah we make a much a much bigger deal out of an Asham.

This insight into the psychology of a human being is used by the Steipler in Kehillas Yaakov in Maseches Nedarim to answer a K'tzois Hachoishe's Kasha. The Gemara says a person may swear in order to ensure that he will do a Mitzvah. The K'tzois asks in Siman 73:5, that the Ramban says when you make a Neder or Shevua to do a Mitzvah it doesn't apply. You were already obligated to do this Mitzvah from Har Sinai and therefore a promise to do a Mitzvah doesn't take affect and it is not a Shevuah. The reason is, that a second Shevuah is not Chal on a first Shevuah. So how does this Shevuah get you going?

The Steipler answers very Geshmak. A person can come up with all types of reasons and excuses of why a Mitzvah might not apply to him, so the Torah gives us an Eitza, take a Shevuah. Once you make a Shevuah to do it, you certainly have to do it. If it is a Mitzvah, you have to do it because it is a Mitzvah. If your excuse of this Mitzvah is that it doesn't apply to me today, then

the Shevuah is Chal and you still have to do the Mitzvah. So the purpose of the Shevuah is to pull away the excuses and in that way you will ensure yourself that you will do the Mitzvah.

### **Rabbi Reisman - Parshas Vayikra 5769**

1:2 Rashi says on this Posuk (מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם) (לא תקריבו מן הגזל) that the word Adam is extra and teaches that just like Adam couldn't have stolen anything and then be Makriv it so too we learn not to be Makriv from Gezel. The problem that I had with this is the Takanah of Kol Ma Shekana Isha Kanah Baylah is a Takanah M'drabanan and Min Hatorah his wife would own something that she is Kone. Therefore it is possible for Adam Harishon to have stolen something, because if it was his wife's and he would have stolen it, then it would be Shayich for it to be stolen. Mimeila it is Tzorech Iyun on this Limud of Rashi that (מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו) (מן הגזל).

I mentioned this to some people during the week and they said that both in the Darash Moshe and in Rav Chaim Kanievsky's Taima Dik'ra they ask from Adam's children that it could have belonged to Kayin and Hevel and the Darash Moshe says that it fits with the Shittah of Gadol Asei Mai Shulchan Aviv and Mimeila it would seem to be a Tzorech Iyun on this on a) what the Teretz is and b) why they didn't ask from Chavah.

1:3 The second quick Ha'ara I had was that Rashi brings from the word (זָכַר) a Limud (זכר: ולא) (נקבה). I wouldn't think that it is a Limud, it is Teitch that Zachar V'lo Nikaiva. Then Rashi goes on to say (כשהוא אומר זכר למטה, שאין תלמוד לומר, זכר ולא טומטום ואנדרוגינוס). This I really don't understand. If the Torah says (אם-עלה קרבנו מן-הבקר, זָכַר תָּמִים יִקְרִיבוּ). Meaning if it is an Olah it has to be a Zachar so Mimeila I know that it has to be a Zachar and not anything that is not a Zachar. Not a Nikeiva and not a Tumtum and Androgenus, whether you hold that they are Sfeikus or they are Vadaim Bifnei Atzmo. Either way if it says Zachar I Mimeila understand to exclude everything. It is a Pele that it should say that I need the word Zachar to teach us a Miyut. It is Mamesh a Pele.

It would only seem to be fit according to the Rambam's Shittah. The Rambam who holds that Safeik Midioraissa is Min Hatorah L'kula (it is the Rabbanan who are Machmir and say that it is L'chumra). So if you hold that there is a Safeik if Tumtum and Androgenus is a Safeik Zachar or Nikeiva so then I would hold that it is Muttar. So then the second Zachar comes to be a Miyut to exclude something that is not clearly a Zachar.

A more general question on Parshas Vayikra. We know that Korbanos are always called Raiach Nichoach Ishei Lashem. The question is that really all Taryag Mitzvos are a Raiach Nichoach Lashem, if I am to understand Raiach Nichoach to mean Kaviyochel that somehow there is a Hana'as Hashchina. So then every Korban should be that way. What is the unique idea of a Korban that it is Raiach Nichoach Ishei Lashem. This needs some sort of a Hesber.

There is a Netziv in Parshas Bichukosai in 26:31 (וְנִתְּנִי אֶת-עֲרִיכָם חֲרָבָה, וְהִשְׁמֹתִי אֶת-מִקְדָּשֵׁיכֶם; וְלֹא) (אָרִיחַ, בְּרִיחַ נִיחָחֶכֶם) who says an interesting idea about Raiach Nichoach. He says that Raiach Nichoach is a Halacha in a Korban. That it is a Halacha that the Korban has to be brought in an

Ofen that it is a Raiach Nichoach Lashem Kaviyocheh. L'mai Nafka Mina? That after the Churban Bais Hamikdash, Korbanos which the Torah says Raiach Nichoach cannot be offered on the Makom HaMizbaiach in the Bais Hamikdash. Even though normally we say Makrivim Af Al Pi She'ain Mikdash but that doesn't apply to any Korban which it says Raiach Nichoach. That is what it means in the Tochacha when it says when the Beis Hamikdash will be Chorev the Posuk says (וְהָשְׂמוֹתַי אֶת-מִקְדָּשְׁכֶם; וְלֹא אֶרְיֶה, בְּרִיחַ גִּיהוֹחֲכֶם). With this the Netziv answers why in the Gemara we find that a Korban Pesach can be brought even though there is no Bais Hamikdash and other Korbanos can't be brought if there is no Bais Hamikdash. In Maseches Sanhedrin 81 it says that after the Churban they did bring the Korban Pesach on the Makom Hamizbaiach. Mashe'ainkain the Gemara in Maseches Makkos 19 which says in general Korbanos were not brought after the Churban. As a matter of fact the Gemara is Misupaik if they brought Korbanos in the morning and then when the Bais Hamikdash was Choreiv if you could eat that Basar (meat) afterwards. The Netziv has this Yesod that Raiach Nichoach is actually a Halacha that it has to be brought in an Ofen of Raiach Nichoach and that is a whole new Teitch of the concept of Raiach Nichoach.

Lulai D'varav I would have thought to explain it differently. I would have explained based on the way Rav Gedalya Schorr in a few places, one of them being Parshas Parah in the Cheilek on Moadim (Parshas Parah Os 2) page # 54 and another one is in Parshas Mattos. He says the following rule. Every Mitzvah has a different Yesod and whatever is an Ikkur Yesod for one Mitzvah is a Tafeil Yesod to the other 612 Mitzvos. He explains that those who say before doing a Mitzvah a L'sheim Yichud for the Taryag Hamitzvos She'tluim Bah, what does it mean that the Taryag Mitzvos are Talui in this? He says that every Mitzvah has an Ikkur Nikuda which is a Tafeil Nikuda on the Taryag Mitzvos She'tluim Bah. L'mashal, he talks about Parah Adumah where Chok is the Ikkur concept of Parah Adumah. Every Mitzvah has some aspect of Chok even Mitzvos which we do understand. Simcha on Yom Tov, Simcha is a Mitzvah on Yom Tov. Every Mitzvah should be done with Simcha. Nevertheless, the Ikkur Nikuda of this Mitzva is Simcha and Taryag Hamitzvos She'tluim Bah the other Taryag Mitzvos have in them the Inyan of Simcha.

Tzitzis has in them Zeicher to remember the Kisei Hakavod. You are always supposed to do Mitzvos thinking about the Kisai Hakavod but here it is the Ikkur and there it is the Tafeil. So too with Raiach Nichoach, every Mitzvah has an Inyan of Raiach Nichoach. This Korban has in it the Ikkur Raiach Nichoach it is brought as a presentation Kavayochel if one could give a gift to the Borei Olam and therefore, Raiach Nichoach here is an Ikkur and in the other Mitzvos comes as a Tafeil in the Tam of the Mitzva.

There is a Meshech Chochmo at the end of Parshas Vayikra (page # 233) which I like because it is very much my style and as a matter of fact I once built a whole Navi Shiur out of it and this year a follow up to it. We have a general rule that there are no synonyms in Lashon Kodesh. The Meshech Chochmo at the end of Parshas Vayikra explains why the word for sheep is sometimes Keves and sometimes Kesev. The same letters but in different order. Kesev is a (כְּשֵׁב) and a Keves has (כֶּבֶשׂ) with the middle and ending letter changed around.

The Meshech Chochmo explains that the Lashon for sheep that is up until one year old is Keves which is related to the word Kavush. A sheep in its first year does not give birth. So to speak its

ability to give birth is Kavush (pressed in, it is tied up and it is not open). It is called a Keves. Anytime we find that it has to be a Korban Ben Shanah which we find by a number of Korbanos so then the Posuk uses a Lashon of Keves. On the other hand, the general term used with all sheep is Kesev and certainly when the sheep has to give birth it is mentioned as a Kesev. By Yaakov Avinu when he had Lavan's sheep give birth in Beraishis 30:32 (וְכָל-שֵׂה-חַיִּים בְּכִשְׂבִּים). Kesev is the one that gives birth. It is a nice Yedia.

It led me to look at other synonyms. I had created two Shiurim on synonyms. Another one is Simla and Salma which is mysterious. They seem to be letters that are jumbled.

Shemos 22:8 ח על-כל-דבר-פֶּשַׁע על-שור על-תמור על-שֵׂה על-שלמה על-כל-אֲבֵדָה, אֲשֶׁר יאמר כי-הוא זה--עד הָאֵל' ע' שלמה שנים לרעהו לה וּבְגֵי- 12:35 Parshas Bo, the Bnei Yisrael borrowed clothing from the Mitzrim, as it says in 12:35 וְיִשְׂרָאֵל עָשׂוּ, כְּדָבָר מִשָּׁה; וַיִּשְׂאֲלוּ, מִמִּצְרַיִם, כְּלֵי-כֶסֶף וְכֵלֵי זָהָב, וְשִׂמְלֹת here it is Salma with the Lamed before the Mem.

The Ben Ish Chai in Ben Yehoyada explains the difference and significance between Salma and Smalois. The difference is that Salma means cheap clothing and Smalois means expensive clothing. How so? The Posuk that we just quoted from Parshas Bo is saying that the Bnei Yisrael didn't borrow dungarees or T-Shirts from the Mitzrim, they borrowed the fancy clothing. By our Posuk it is talking about anything of value because you can go to Bais Din for anything that is worth a Perutah even though it is insignificant.

With this we gain that we can explain a Chazal. In Rus 3:3 (שְׂמֵלֹתֶיךָ) עֲלֶיךָ- 3:3 Rus - Nomi was giving Rus directions for her encounter with Boaz. You should bathe, put on perfume, get dressed... Rashi Teitches that put on your clothes means that you should wear Shabbos clothing. How does Rashi know that it is Shabbos clothing? According to our Yesoid it is Geshmak. Simloisayich with the Mem before the Lamed means Chashuva Begodim which would be Shabbos clothing.

Another example of this is in Parshas Bo 12:34 לֹד וַיִּשָּׂא הָעָם אֶת-בְּצֻקוֹ, טָרִם יְהִמְז; מִשְׂאֲרֵתָם צָרְרֹת The Yidden wrapped the extra dough which was going to be their Matza B'simloisam in their Chashuva clothing. It was Matza from a Mitzva so they didn't wrap it in a Shmata. These are a couple of thoughts on the Parsha.

One Mussar Vort that they say B'sheim Rav Yisrael Salanter. When a collector came to a person the person said I am going to give the money straight to the organization. If I give it to you you get a percentage. I will give it straight and then you will not take a percentage away from the organization. Rav Yisrael Salanter said now he understands. Why is it that a Goy can only be Makriv a Korban Olah and all the other Korbanos are Dafka Klal Yisrael. Because a Goy can't understand I am going to give a Korban and some of the Kohanim are going to get something to eat. So he is only Makriv a Korban Olah. But a Yid has to understand that there is a part of the Korban that goes to the Kohen.

Rav Pam used to say he doesn't understand why people understand that the janitor has to get paid but they don't understand that the person going around raising the funds also has to get paid.

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## Rabbi Reisman – Purim 5772

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

Rav Mattisyahu asked a second Kasha. If you look at the end of the Megillah the last Posuk in the Megillah is as is found in 10:3 (כי מרדכי היהודי, משנה למלך אֲחַשְׁוֵרוֹשׁ, וְגָדוֹל לַיהוּדִים, וְרָצוּי לְרַב אֶתְיָו--). It would seem appropriate to end the Megillah with the previous Posuk ( וְגִבּוֹרָתוֹ, וּפְרָשַׁת גְּדֻלַּת מְרַדְכֵי, אֲשֶׁר גָּדְלוּ הַמֶּלֶךְ--הַלּוֹא-הֵם פְּתוּבִים, עַל-סֵפֶר דְּבָרֵי הַיָּמִים, ) (לְמַלְכֵי, מְדֵי וּפְרָס). That seems to be the correct Posuk with which a person should be ending the Megillah with. Why does it add the Posuk of Ki Mordechai?

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

Rav Mattisyahu compared this to something that he said B'sheim the Ponovitcher Rav from Parshas Vayetzai. When Yaakov gives Mussar to the shepherds regarding the B'air we find that they listened to him. Why did they listen to him? He is a stranger and he is coming from a strange place? The answer is he met them and he called them as it says in Beraishis 29:4 (אֶתִּי) my brothers. He spoke to them warmly, he spoke to them with closeness. When you have closeness with somebody you can give Tochacha you can give Mussar and they will listen to you. The same thing here. Mordechai because he was (וְרָצוּי לְרַב אֶתְיָו--דְּרַשׁ טוֹב לְעַמּוֹ, וְדָבַר שְׁלוֹם לְכָל-) therefore, Klal Yisrael was of a mind set to listen to his Tochacha. A beautiful thought!

Let's move on to another Nekuda regarding Purim and maybe I shouldn't call this another Nekuda perhaps it is an Ikkur Nekuda a main point regarding Purim, our behavior on Purim, and what we look to get out of the Purim experience. Purim is Amaleik and Klal Yisrael. What is the Koach (power) of Amaleik? We find that Haman said about the Yidden in the Megillah 3:8 (יִשְׁנֹו ) (עַם-אֲחֵךְ there is this one nation. The Gemara Darshuns this to mean on 13b (11 lines from the bottom) (יִשְׁנֹו מִן הַמִּצְוֹת) that for the Jews Mitzvos aren't going to help them anymore they

already do it in a way that is old, they do it without feeling without warmth. They do it out of habit. He said therefore, Klal Yisrael won't have the Zechusim of their Mitzvos. The Koach of Amaleik is as it says in Devarim 25:18 (אָפֶּר קָרָה בְּדַרְדָּרָה) that Amaleik came to cool off Klal Yisrael. Klal Yisrael left with enthusiasm, with a Bren they left Mitzrayim. Amaleik came (אָפֶּר קָרָה בְּדַרְדָּרָה) to cool off Klal Yisrael. To make it that Klal Yisrael doesn't have a Hislahavus, a Bren, a desire in Avodas Hashem. That is the Koach of Amaleik.

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

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

I speak especially to those of you who are working. Working people come home Purim they are tired, they yawn through the Megillah at night sometimes, then go to sleep early, get up in the morning and have a hectic day. That is not Purim. Purim is to serve HKB"H with enthusiasm. To go to it with an enthusiasm. Put on a silly hat to get yourself into the mood. If you are able to feel

the Purim, to be able to feel the Rayus, the Chavershaf. You are running around all day, stop for a minute, stop somewhere and dance a little bit, sing a little bit and be calm.

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

### **Rabbi Reisman – Torah Thoughts for Purim**

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

The Satmar Rebbe writes in the Divrei Yoel in the name of his Grandfather, that we know all of Tanach was given to Moshe Rabbeinu at Har Sinai. That being the case, it would include all 24 books of Tanach that were given at Har Sinai. Naturally, Moshe couldn't publicize what was written in those books as it had not taken place yet. When we find in the Posuk (ויאמר ירור אל-) (משנה, כתב זאת זכרון בספר, ושם, באזני יהושע: כי-מהה אמתה את-זכר עמלק, מתחת השמים Sim B'oznai Yehoshua, meaning put in Yehoshua's ears, the Satmar Rebbe Teitches this to mean that in every generation the Gadol Hador knew the story that was unfolding. He had already read the book of Nach and knew what was going to happen and nevertheless kept it a secret that was passed from one Gadol Hador to the next.

He writes that Mordechai knew the story of Purim as it unfolded, and says it is a B'feirush in a Posuk. It says in the Megillah 4:1 וימרדכי, ידע את-כל-אשר נעשה, ויקרע מרדכי את-בגדיו, וילבש שק 4:1 וינעק זעקה גדולה ומרה וינצא בתוך העיר, ויאפר; So it says that Mordechai knew everything that was taking place. However, it used what was taking place between Haman and Achashveiroish to effect a Teshuva movement by Klal Yisrael.

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

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

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

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

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

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

The Me'am Lo'ez adds to this by saying, there was another event that was uncharacteristic of a Soinei Yisrael by **6:1** וַיֹּאמֶר הַמֶּלֶךְ לְהִמָּן, א בלילה ההוא, נִדְרָה שְׁנַת הַמֶּלֶךְ when Achashveiroish says, מִהָרַק אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כְּאִשֶּׁר דִּבְרַתָּ, וְעָשָׂה-כֵן לְמַרְדְּכָי הַיְהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אֶל-תִּפְּלֵ דָבָר, מִכֹּל אֲשֶׁר דִּבְרַתָּ At this point when Haman is told to take a Jew dressed like the king through the streets the Edict to kill all the Jews is still in effect and Achashveiroish still hates the Jews. He even refers to Mordechai as a Jew. This should be uncharacteristic of Achashveiroish?

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

3. The Chasam Soifer in Toras Moshe at the end of Parshas Tetzaveh writes about a different character in the Megillah potentially being a Jew. On the day that Haman died Achashveiroish

א ביום ההוא, נתן המלך אֶשְׁמוּנֵשׁ לְאַסְתֵּר הַמַּלְכָּה, אֶת-בֵּיתָהּ 8:1 gave Esther Haman's house as it says in 8:1  
הָמֶן, צָרַר הַיְהוּדִים (הַיְהוּדִים); וּמֶרְדֵּכַי, בָּא לִפְנֵי הַמֶּלֶךְ--כִּי-הִגִּידָה אֶסְתֵּר, מָה הוּא-לָהּ ב וַיִּסֶר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ, אֲשֶׁר  
Esther then gives over Haman's house to Mordechai. In the first Perek of Maseches Kiddushin it says that there are laws of inheritance by  
Mordechai. In the first Perek of Maseches Kiddushin it says that there are laws of inheritance by  
non Jews. The estate of Haman should have fallen to his descendents. The Gemara learns  
Yerushah from Eisav because Eisav Yarshuned Har Sai'ir. So where does it come that Esther  
gives the whole Bais Haman to Mordechai?

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

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

The Chasam Soifer says this is B'feirush in the Megillah. In 3:1 – 3:4 it says א אֶסְתֵּר הַדְּבָרִים הָאֵלֶּה,  
גַּדְל הַמֶּלֶךְ אֶשְׁמוּנֵשׁ אֶת-הָמֶן בֶּן-הַמְּדִתָּא הָאֲגָגִי--וַיִּנְשָׂאָהּ; וַיֵּשֶׁם, אֶת-כֶּסָּאוֹ, מֵעַל, כָּל-הַשָּׂרִים אֲשֶׁר אִתּוֹ ב וְכָל-עַבְדֵי  
הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ, כָּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן--כִּי-כֹן, צִוָּה-לוֹ הַמֶּלֶךְ; וּמֶרְדֵּכַי--לֹא יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה ג וַיֹּאמְרוּ  
עַבְדֵי הַמֶּלֶךְ, אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ--לְמֶרְדֵּכַי: מַדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ ד וַיְהִי, בְּאִמְרָם (כְּאִמְרָם) אֵלָיו יוֹם וַיּוֹם,  
Mordechai would not bow down to Haman. So the Avdei Hamelech asked Mordechai why don't you listen to what the  
King requested. The Posuk doesn't seem to answer this, however, Mordechai told them I should  
bow to Haman? He is my Eved and not only that, but he is a Yid. As it says אֲשֶׁר-הוּא כִּי-הִגִּיד לָהֶם, אֲשֶׁר-הוּא יְהוּדִי  
This is how the Chasam Soifer explains the Sin'a between Haman and Mordechai.

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

If you hold that Haman was a Yid then there is a Lav of Loi Salin that you have to bury someone  
immediately. So this Kasha remains.

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

יא וּבְכָל-יוֹם וַיּוֹם--מֶרְדֵּכַי 2:11 In the Sfas Emes 637 (Taf Reish Lamed Zayin) he explains the Posuk 2:11  
Mordechai didn't miss a day. This was  
ומה-יַעֲשֶׂה בָּהּ



she went to live with Achashveiroish willingly. (Tosafos asks why didn't Mordechai give a Get and answers that Mordechai thought then the story would be out there.)

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

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

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

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

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

This is the Pshat with Esther. All along when Esther was married to Achashveiroish when she was physically forced to live with Achashveiroish, and we know that since Isha Karka Oilam Hi that she is not required to let herself be killed instead of Znus, and therefore since it was an Oines, she didn't become Assur to her husband.

Not so when she went to Achashveiroish as a means of Hatzolah for Klal Yisrael. This would be comparable to eating from the Asheira tree. She did it and she is still Assur to her husband Mordechai.

This Pshat actually helps us appreciate the Gadlus of the Chofetz Chaim. This Rav Elchonon and Ohr Sameach, the Mishna Berura says in half a line. In the Halacha of Brocha Rishonah of Birchas Hapeirus in Siman (204) Raish Daled, the Taz asks a Stira between two Se'ifim. In 240:8 the Rama says if someone forces you to eat something, you don't make a Brocha. In 240:9 it says, if someone eats Treif because of a Sakana, you do make a Brocha. The Taz asks that it is a Stira because both are an Oines and yet by someone forcing you to eat you don't make a Brocha and when you are an Oines to eat Treif for a Refua you do make a Brocha?

The Mishna Berura says when you are forced to eat something you are an Oines in the Mai'se itself, which is like Esther all the years living with Achashveiroish. On the other hand when someone is ill and takes something to eat that is Hatzalah through an Issur and you do make a Brocha because it is not called an Oines Gamur.

The Minchas Elazar brings a Zohar to explain why נְכַאֲשֵׁר אֲבָדְתִּי, אֲבָדְתִּי is only applicable here and not previously. Before this incident, any time Achashveiroish wanted to be Mezane, Esther would send a Shaid in her place. This Shaid was a spirit that would take on the physical form of Esther and she was never Mezane. Now for the first time she was going herself which is why she said נְכַאֲשֵׁר אֲבָדְתִּי, אֲבָדְתִּי. Now of course this is difficult Al Pi Pshat because as we know she had a child. We know that she couldn't have become pregnant that night because that was in middle of Achashveiroish's 12th year of his reign and Achashveiroish's reign was for 14 years. This would mean that Daryaveish would have been 1 year and 3 months old at the time that he took over the kingdom and gave permission to the Yidden to rebuild the BaisHamikdash which is highly unlikely. We know that he was the one that gave the permission because the Gemara says that Koiresch was a Melech Kosher. Daryaveish was Koiresch. So Al Pi Pshat it doesn't fit well.

The Minchas Elazar writes if she was able to send a Shaid every other time than why couldn't she send a Shaid this time as well to be with Achashveiroish? He Teitches that Mordechai warned her as it says in **4:14** יד כי אם-הִקְרַשׁ תִּקְרִישִׁי, בְּעַת הַזֹּאת--רְנוּחַ וְהַצְלָה יִעֲמֹד לְיְהוּדִים מִמְּקוֹם אַחֵר, Meaning, if you are going to do magic this time and send a Shaid again, the Yidden will be saved through Shaidim (the Sitra Achra) and nothing will remain of you. Hatzolah that comes about through using the Sitra Achra has no Kiyum, it doesn't remain, and this time you have to go yourself.

6. There is a Gemara in Maseches Shabbos **140b** (18 lines from the top) that discusses the optimum way of getting drunk. It says, ואמר רב פפא האי מאן דאפשר למישתי שיכרא ושתי חמרא עובר Rav Pappa says if someone can get drunk with beer and drinks wine he is Oiver Bal Tashchis. This might be because wine is more expensive than beer so why drink beer? Ai we all drink wine and don't drink beer? So the Gemara explains that Rav Pappa's reasoning is not correct because wine is healthier than beer so you should drink wine.

The Marsha in trying to explain why Rav Pappa came out so strong against wine and was for beer brings a Gemara in Maseches Pesachim **113a** (18 lines from the top) that says אמר רב פפא אי Rav Pappa brewed beer for a living and if not for that I would not have

become rich. This is the reason that he held if someone can get drunk on beer and gets drunk on wine is Oiver Bal Tashchis.

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

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

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

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

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

There is an exception and that is when someone hopes to influence others then he should reveal his Penimiois. It says in Devarim **29:28** -- עַד-עוֹלָם, עַד-וּלְבְּנֵינֹו, וְהַנְּגִלְתָּ לְנֹו וּלְבְּנֵינֹו, אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת כַּח הַנְּסִתְרָת-- לִי רָן רָ, אֵל ק ינו; וְהַנְּגִלְתָּ לְנֹו וּלְבְּנֵינֹו, עַד-עוֹלָם-- Meaning, hidden Penimiois that a person has, he keeps between himself and Hashem, however, when it comes to influencing your children and grandchildren, Niglois, then a person should be ready to forgo keeping these things hidden in his Penimious and to reveal them in the Chitzoiniois. That is the explanation of the NicnasYayin Yotzo Soid. The revealing that a person occasionally reveals to give Chizuk to others. The things that he does, these Hanhagos that he has, which really are Yayin, which really are Penimiois.

7. The Gra in a Pirush on the Megilla says, as you know the whole Megilla is a big puzzle. A puzzle where pieces fit in beautifully, all the different episodes fit into one beautiful picture at

the end. The Mussar of it is Hashem is always assembling puzzles. Although we see the pieces of the puzzle we don't appreciate it.

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

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

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



it is hard to climb to the top of a mountain. On Purim the secret is out that there is really no difference between Arur Haman U'Baruch Mordechai. If you are able to get to Arur Haman it is possible to get to Baruch Mordechai.

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

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

### **Rabbi Reisman – Parshas Tetzaveh - Purim 5777**

1. As we prepare for Shabbos Parshas Tetzaveh and looking forward to Purim which is of course on Motzoei Shabbos and Yom Rishon. In honor of Purim, let me start with a Machshava regarding Megillas Esther. We find in Megillas Esther that after Haman is hung, Esther takes Bais Haman and gives it to Mordechai. There is Makom to ask a question as to why that was so. After all, Haman was killed and he had Yorshim and the Bais Haman should go to his Yorshim. If Gezel Akum is Assur, by what right was the Bais Haman taken?

If you say it was the Bizah, the Megilla says in 9:15 (וּבְבִזְיָהּ--לֹא נִשְׁלַחְנוּ, אֶת-הַדָּם). If you say it is the Bizah of Amaleik, also not. Why did they take Bais Haman?

The Gemara says regarding Haman and Mordechai, Zeh Ba B'prizbuli V'zeh Ba B'prizbuti. The Gemara says that Haman in an earlier stage in his life was penniless and had sold himself as an Eved to Mordechai. Now of course Haman didn't recognize that, because Haman fled and didn't feel himself Meshubad to Mordechai. Al Pi Din, Al Pi Halacha, he was an Eved Kenani to Mordechai. Since he was an Eved Kenani to Mordechai, everything he owned actually does belong to Mordechai. So perhaps that is a technical Teretz on the Bais Haman going to Mordechai, because if indeed he was an Eved Kenani to him it is Meduyak that everything he owns belongs to Mordechai.

Something else comes out beautiful with such a Mehaleich. As you know, an Eved Kenani has a Din of a Yid. It would seem to turn out that Haman being an Eved Kenani was actually Jewish and his children were children of a father that was Jewish. He was a Yehudi.

We find in Perek Gimmel of the Megillah when the Gezaira is made that everyone has to bow down to Haman 3:2 (ויאמרו עבדי המלך, ולא יקבע, ולא ישתחנה) Mordechai refused to bow. (מדוע אתה עובר, את מצות (אשר-בשער המלך--למרדכי (המלך). Why are you Over on the king's command of bowing down to Haman. The Megillah brings that they asked him but it doesn't bring his answer. It just says (באמרם (פאמרם) אליו (יום ויום, ולא שמע, אליהם). It is a little strange as the Posuk in Esther brings the question without the answer.

(ונהי, באמרם (פאמרם) אליו יום ויום, ולא שמע, אליהם; ונגידו להמן, לראות הניעמדו דברי מרדכי) Apparently the fact that one person wasn't bowing was important enough to be told to Haman. Also a Chiddush, everyone is bowing except for one.

The answer may be this. They came to Mordechai and said Mordechai why aren't you bowing down to Haman? Mordechai says I should bow down to Haman? Zeh Ba B'prizbuli, I have a Shtar that he is my Eved. Not only don't I have to bow down to him but he is my Eved and he is even a Jew. An Eved Kenani of a Yid is a Yid.

Now if that is what he said, then naturally they would go running to Haman. So they asked him (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). What did Mordechai say to them? (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). They said to Haman to see (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). Which Divrei Mordechai? (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). Will the words of Mordechai stand because he told them (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). This Haman fellow is a Yid. Why should I bow down to him? Moiradik Meduyak the Lashon of the Posuk (ונהי, באמרם (פאמרם) אליו יום ויום, (מדוע אתה עובר, את מצות המלך). (אשר-הוא יהודי).

Not only that. Now we can understand why it bothered Haman so terribly. Of course it bothered him. He is walking around saying (אשר-הוא יהודי). So naturally it was troublesome to him. Nu B'derech Drush or is it Pshat it fits in beautifully into these Pesukim.

2. Let's move on because I noticed that people are not familiar with the Holech Yeilech of the Poshuta Pesukim in the Megillah. You ask people how many years was Esther married to Achashveirosh. People don't know but it is actually B'feirsh Pesukim in the Megillah. In the Megillah 2:16 it says exactly when Achashveirosh took Esther as Queen. The Posuk tells us that it took place in the 7<sup>th</sup> year of Malchus Achashveirosh in the 10<sup>th</sup> month. That is (נתלקח אסתר אל- (המלך אשורוש, אל-בית מלכותו, בהחדש העשירי, הוא-חדש טבת--בשנת-שבע, למלכותו).

Well, when was the Gezaira made against Klal Yisrael? That is also clearly in the Posuk in 3:7 (בהחדש הראשון, הוא-חדש ניסן, בשנת שתים עשרה, למלך אשורוש: הפיל פור הוא הגורל לפני המן) So that was in the 12<sup>th</sup> year. They got married in the 7<sup>th</sup> year 10<sup>th</sup> month the Gezaira was 12<sup>th</sup> year 1<sup>st</sup> month and they were married already for 4 years and 3 months and then the Gezaira takes place.

Naturally, it takes another 11 months from Nissan to Adar until the Neis of Purim takes place. By the time the Neis of Purim takes place Esther is married for 5 years. Afterwards, we find 4:16 (וכאשר אבדתה, אבדתה) she is remaining the wife of Achashveirosh for the rest of his life. How long was Achashveirosh Melech? We find in Ezra that he was a King for a total of 14 years. So that after the Maiseh Haneis of Megillas Esther 2 more years.

Here we again have to make a Cheshbon. We know that after the death of Achashveirosh he was succeeded by Daryaveish. Daryaveish the son of Esther as Tosafos says in the first Perek of Rosh Hashono. Daryaveish Ben Esther was a child of Achashveirosh and Esther who succeeded as King and 2 years later Daryaveish gives Reshus to build the Bais Hamikdash. Halo Davar Hu!

Tosafos says that when Esther in the 4 and a half years of being married both to Mordechai and Achashveirosh Shimsha B'moch, she was careful not to carry a child. If that is true, it is a Davar Pele. (וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי). She already couldn't marry Mordechai because she was married permanently to Achashveirosh. But even if she started to carry a child now on the night that Haman was hung it would mean that the child was only a year and a half old when Achashveirosh died. It is a Davar Pele to say that he became King at a year and a half. Tosafos says Shimsha B'moch.

If we learn Pashut that she got married 5 years earlier, so then the child was 7 years old when Achashveirosh died and was 9 years old when he gave Reshus to build, it would fit much better. But otherwise the Cheshbon Hashanim doesn't fit well. Is it Mistaveir that Daryaveish was a year and a half old when he became King and 2 years later had the presence of mind to give permission to build a Mikdash? Mi Yodea? It is a Cheshbon that needs explanation.

3. One more Cheshbon in the words of the Megillah which also needs some sort of an explanation. Again, we listen to the Megillah every year and we go through all of the words one after the other. I don't know how much we pay attention. Let me ask you (or ask at the Shabbos table), how long was it from when the Gizaira that Haman made until Haman was hung after the Mishta Hayayin with Esther?

People picture that the city of Shushan was (אֲבֵל נְחֹפִי רֹאשׁ) for an extended period. But it is not so. We find in Perek 4 clearly that the Gizaira goes out on the 13<sup>th</sup> day of Nissan which is Mifurash in the Posuk. We also find in the Posuk that Mordechai sits in the Shaar Hamelech and he rips Kriya and he wears 4:1 (וַיִּלְבַּשׁ שָׂק וְאָפֶר) and Esther says what is happening and he says you have to go to Achashveirosh. This is the 13<sup>th</sup> day of Nissan. It is certainly not later than the 13<sup>th</sup> day of Nissan when the Gizaira was made and when Esther agrees to go she says 4:16 (לֵךְ כְּנוּס אֶת-כָּל-הַיְהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן, וְצוּמוּ עָלַי וְאֶל-תְּאֲכְלוּ) (ואל-תשיתו שלשת ימים לילה ניום ותלבש אסתר מלכות, ותעמד) Perek 5 begins, the 16<sup>th</sup> of Nissan (וַיְהִי בַיּוֹם הַשְּׁלִישִׁי). (בַּחֲצַר בַּיִת-הַמֶּלֶךְ הַפְּנִימִית, נִכַּח בַּיִת הַמֶּלֶךְ). She goes in on the 16<sup>th</sup> of Nissan and she says to make a Mishtah. Even if the Mishtah was so fast that it was immediately, and it probably was that night. She asked for a second Mishtah on the 17<sup>th</sup> day of Nissan by the time that the second Mishtah took place and Haman was hung then and the Yahrtzeit of Haman is the 17<sup>th</sup> day of Nissan.

Sounds good except that both in the Krovetz Shel Purim and the Leil Seder in the song Vayehi Bachatzi Balaila we say that Haman was hung on Leil Pesach which is the 15<sup>th</sup> which doesn't seem to Shtim with any Cheshbon. 13<sup>th</sup> the Gizaira is made. (וְצוּמוּ עָלַי וְאֶל-תְּאֲכְלוּ וְאֶל-תְּשִׁיתוּ שְׁלֹשֶׁת יָמִים). Rashi in Megillah says that Sheloshes Yamim is 14, 15, 16.

There the Reshash brings the Medrash that says that it was the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup>. It wasn't 3 times 24 hours and the first day was the 13<sup>th</sup>. 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> (וַיְהִי בַיּוֹם הַשְּׁלִישִׁי) she goes to the Melech and has the Mishtah and that is 15 and there was a second Mishtah on the 16<sup>th</sup>.

It does not seem to fit well with the Kabbala that we have that Haman was hung on Leil Pesach. The Cheshbon doesn't seem to fit. Avada there is an answer that we have to figure out for Purim. If you don't figure it out for Purim you will have something to say at the Seder. If you have a good answer please send it my way. A Gutten Shabbos and a Freilichin Purim to one and all!