



Rabbi Reisman – Parshas Ki Sisa 5785

1 – Topic - Purim

As we prepare for Purim of course tonight, and Erev Shabbos, and we prepare for Shabbos Kodesh Parshas Ki Sisa, both at one shot. Let's try to see if we can share a Macshavah on each one of these very important topics. The Medrash says that Rishaim B'irshus Libam. Evil people, Rishaim, are in the control of their heart. G-d controls them. Tzadikim Libam B'irshusa. Tzadikim, the other way, the heart is controlled by them.

We find by Rishaim, by Esther 6:6 (ויאמר המן בלבו). Haman said, well, what did he say? What was he doing? (בלבו), he said with his heart. His heart was controlling what he said. By Tzadikim, we find the other way around. Shmuel I, 1:13 (וְחִנָּה, הִיא מְדַבֶּרֶת עַל-לִבָּהּ). Shmuel I, 27:1 (וַיֹּאמֶר דָּוִד אֶל-). Daniel 1:8 (וַיִּשָּׂם דָּנִיֵּאל עַל-לִבּוֹ). They control their heart, as opposed to Rishaim. (ויאמר המן, בלבו), Melachim I, 12:26 (ויאמר ירבעם, בלבו), Tehillim 14:1 (אמר נבל בלבו), Tehillim 53:2 (אמר נבל בלבו). It's a mystery. What does it exactly mean?

It's interesting, and it's a little confusing. Where's the place that Haman's Rasha B'Libo takes place? (ויאמר המן, בלבו, למי יחפץ המלך לעשות יקר, יותר ממני). Who does the king want to do an honorable thing to, if not me? Now, that's not exactly the worst thing that Haman said. I mean, Haman said to kill Klal Yisrael. But this was an interaction between Haman and Achashveirosh, and there, the Torah is Megaleh to us his Rishus. (ויאמר המן, בלבו). Halo Davar Hu. Obviously, it needs some sort of an explanation.

In the Sifsei Chaim on Parshas Vayakhel from Rav Chaim Friedlander, he says the following. He says, what does it mean that Rishaim B'irshus Libam? Beraishis 27:41 (ויאמר עשו בלבו). Obviously, the first place is Esav. (ויאמר עשו בלבו). What happened? Yitzchak said about the Berachos. He says regarding the Berachos that he had given Yaakov 27:33 (גם-ברוך, יהיה). He said that the Beracha will be to Yaakov. 27:37 (הן גביר שמתי לך). He said, I make him your boss. And then, when Esav presses Yitzchak, he says (ולכה אפוא, מה אעשה בני). Esav understood that he's not Ra'ui to the Berachos. What should Esav have done? He really should have done Teshuva. He should have said, Abba, tell me how I could be Ra'ui to a bracha. What could I do? Could he really think that by killing Yaakov, he'll be Zoche to a Beracha? It doesn't make any sense.

The answer is that even though he believed in the Koach of the Beracha, if not, he wouldn't have been jealous. But when it came to action, Rishaim B'irshus Libam, they're in control of their

emotions. His emotion was an emotion of anger and jealousy towards Yaakov Avinu and that is something he could not control. He had to act based on that emotion.

Sometimes in the news, you'll hear that someone murdered another person. And it was a love triangle. This person loved that woman so much and someone wanted to take her away. So he killed her. So what kind of love is that? It's love? If you love a person, why do you kill the person? Does that make any sense? And what are you going to gain? You kill the person. Now you're going to have the person? The whole thing makes no sense. That sort of means Rishaim B'irshus Libam. Rishaim B'irshus Libam simply means that they don't act intelligently. They're intelligent. They don't act based on their intelligence. They act based on their emotions.

It's an amazing thing. (ויאמר ירבעם, בלבד). You don't know much about Yеровam if you don't learn Navi. Yеровam was the first king of the 10 Shvatim that broke away. Many people think, oh, it's like the Confederacy, he broke away. Chas V'shalom. The Navi (אֶחָדָה הַשִּׁילִי) came to Yеровam and he anointed him king. He said he's going to be king of Yisrael. He said as is found in Melachim I, 11:35 (וְלִקְחָתִי הַמְּלוּכָה, מִיַּד בְּנוֹ; וְנִתְּתִיהָ לָּךְ), And not only that, The Navi says to Yеровam in 11:38 (וּבְנִיתִי לָּךְ בֵּית-נְאֻמָּן כְּאִשֶּׁר בְּנִיתִי לְדָוִד, וְנִתְּתִי לָּךְ, אֶת-יִשְׂרָאֵל). Imagine, he had such a blessing. That you will have a Bayis Ne'eman. He said, I'll have a Bayis Ne'eman B'yisrael. You'll have a Bayis Ne'eman like Dovid has. Dovid had for generations. You'll have for generations. What happened? Yеровam is B'irshus Libo. He couldn't take it. That in the Beis Hamikdash, the Melech of Yehuda, the descendant of Dovid, is permitted to sit. And he, the king of the 10 Shevatim, is going to have to stand. Emotionally, he couldn't handle it. He didn't use his brains. He didn't use his Seichel. He should have gone and said, I recognize Malchus Dovid, and I'm Malchus Yisrael. He should have said so. He didn't. B'irshus Libo. He acted based on his jealousy, on his fear of inferiority, on his anger. Mimeila he ended up being someone who was Ain Lo Cheilek L'olam Habo. That's what it means Rishaim B'irshus Libam.

Haman comes and the king says, what can I appropriately do (בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ). Haman should have been thinking. He should have been thinking. I have to do something. I have to talk to the king in a way that's respectful to him. He asked for the crown of the king. He asked for the robe of the king and the horse of the king. The horse of the king we think is a horse. It's not a horse. The horse of the king is like the king, like the president's car with the president's seal on it. It's something of stature. And here he goes and he asked for the king's everything. That makes sense? Besides for what he had from it, but what's Achashveirosh going to think?

The answer is, sometimes people are so caught up in emotion that they don't think. They do things without thinking. And that's the lesson. The lesson of Haman is that he acted without proper thoughts, without proper thinking. Of course, he's Amalek, and you have all kinds of things, but one thing you should learn from it. You can't be Birshus Libam. You can't let your emotions control you. The head has to control the emotions. Very challenging. Very, very challenging.

2 – Topic – Parshas Ki Sisa

Let's move on to Parshas Ki Sisa. The idea of the Shekel Hakodesh. 30:13 (מִחֲצִית הַשֶּׁקֶל, בְּשֶׁקֶל). It says, (עֶשְׂרִים גֵּרָה, הַשֶּׁקֶל). Tosafos says, that it is a Ma'a which is a measurement of a

certain coin. The Ramban here in 30:13 says, (קבע לו משה רבנו מטבע כסף בישראל, כי מלך גדול היה). He's a great king. He made a coin for Klal Yisrael. Now, you might learn this Ramban and understand, it's just a matter of honor. Every kingdom has to have its own coins. Its own stamps, its own whatever it is.

You should know that it is a Yesod in Halacha. Halacha cannot function without knowing what money is. What is money? For example, when you give a Machatzis Shekel today, it doesn't matter what it's worth. We do three half coins. Whatever the half coin of the Medina is, it's just a Remez. It has zero to do with value. That's not the way most Halachos in the Torah work. Most Halachos work based on value. How do you assess value? How do you know if someone stole \$100 in 1960, and he returns it today, what? In 1960 for \$100, you could buy a house. Well, not quite buy a house, but you could buy something significant. And now you're returning \$100. There has to be a currency to which all Halacha is pegged. When it says that (מִחְצִית הַשֶּׁקֶל, בְּשֶׁקֶל הַקֹּדֶשׁ: עֶשְׂרִים גֵּרָה,) (הַשֶּׁקֶל), and the Rambam says, (קבע לו משה רבנו מטבע כסף בישראל), He did Klal Yisrael forever a Matbei'a. The Matbei'a is set as Kesef, that's silver.

The Rambam, in the Pirush Mishnayos in the beginning of Masechtas Kiddushin and the Rif, also in the first perek of Kiddushin. The Rosh, also in the first Perek. Later, on Daf Yud Aleph or Yud Beis, he says that a Pruta is set as Chatzi Se'ora Kesef. The value of a Pruta, the minimum amount of money is Chatzi Se'ora Kesef. What does that mean? That means whatever the price of silver is. The price of silver from when I was born straight through till President Obama's term was under \$12 an ounce. It was always less than \$12 an ounce. And since there are 1,140 Chatzi Se'ora in an ounce of silver, according to the Chazon Ish measure, 1,140 to an ounce, that means that when the price of silver is \$11.40 or less, a penny is a Pruta. That changed. Today, the silver is \$32 or \$33 an ounce. You need three cents to be a Pruta. So it changes.

The change is based on what? Do you really think that from 2005 to today, things tripled in cost? Some things did, some things didn't. Yet, the Pruta tripled. How could that be? The answer is, there needs to be one type of currency to which everything is pegged. You can say, give a (מִחְצִית הַשֶּׁקֶל), zecher (מִחְצִית הַשֶּׁקֶל). But if you're telling me that if your animal kills an Eved, you have to pay 30 shekel, what's that? \$30? And if it's in Eretz Yisrael, 30 of the local coins, and in France, the local coins, that's all different amounts of money. So that's the Nekudah, the Gadlus of Moshe Rabbeinu Melech Gadol Haya and (קבע לו) Yisrael. He made for Klal Yisrael a set amount. The set amount is Shekel Eshrim Gera Hu and from there, we figure out the value of a Pruta. Pruta is actually copper, but its value is set at silver. And that's the idea here. It's a fundamental rule in the Dinei Mamonos, of Toraseinu Hakedosha.

And with that, a thought on (וַיֵּאמֶר הֶמָּן, בְּלִבּוֹ), a thought on the Shekel being Eshrim Gera or Ma'a. And with that, I want to wish everyone an absolutely easy remainder of the Ta'anis today, a wonderful Simchas Purim, Be'ezras Hashem, hope to dance with you on Purim, and Be'ezras Hashem, a Shabbos Kodesh, of great meaning.

1 – Topic – A Thought from Rav Aharon Kotler

As we prepare for Shabbos Parshas Ki Sisa and we do so today by offering an Inyan of Machshava from Rav Aharon Kotler and a technical idea from the GR”A. Let’s start with the Inyan Machshava. We know that in this week’s Parsha that after the Cheit Ha’eigel, the Kohanim, the Leviim take over the mantle of the Bechorim. The Bechorim previously would have had the opportunity to work in the Beis Hamikdash and now that they participated in the Cheit Ha’eigel it went instead to the Kohanim and the Leviim. The question here that I would ask is, why did it go to the Kohanim and Leviim? What did they do to deserve it? All they did was not do an Aveira. From not doing an Aveira, if others would have not done an Aveira they would have also been not been doing an Aveirah. What seems to have happened is that others did an Aveira and became ineligible for this Zechus, so Mimeila the Kohanim and Leviim were left behind.

Yet we find in Yechezkel 44:15 that the Posuk says (אֲשֶׁר שָׁמְרוּ אֶת-מִשְׁמֶרֶת) והכהנים הלויים בני צדוק, (מקדשי בתעות בני-ישראל מעלי). The Kohanim and Leviim descendants of Tzadok of the Kohanim who kept my Mishmeres (בתעות בני-ישראל מעלי) when Klal Yisrael sinned at the Eigel, (המה יקרבו אלי,) (לשמרני; ועמדו לפני, להקריב לי חלב ודם--נאם, ארני ירור front of me. In other words, really it is a Zechus for them, it is not by default, it is their Zechus (ועמדו) that they get the opportunity to do the Avoda.

Now, Rav Aharon in Mishnas Rav Aharon Cheilek Aleph, (page Lamed Gimmel and Lamed Daled), writes that this is really a Yesod. It is Lav Dafka in the case of the Cheit Ha’Eigel. He brings by the Meraglim as actually it says by the meraglim that the Gemara says in Masechtah Bava Basra 118b and Rashi brings it by the Parsha of the Meraglim in Bamidbar 14:38 (מלמד שנגטלו got an extra piece of Eretz Yisrael. They got the Cheilek of the Meraglim (וקמו תחיתיהם לחיים). They took over what the Meraglim would have had.

Rav Aharon says what is the Biur Hadavar? Aharon, Yehoshua and Caleiv deserve what they got, they deserve because they didn’t sin. But because the others did Aveiros, because the other 10 Meraglim lost their Cheilek, they got Davka their Cheilek? Ma Inyan Zeh Eitzel Zeh, what does one thing have to do with another?

Rav Aharon comes to explain. He brings a Gemara Chagigah 15a. It says (16 lines from the bottom) (זכה צדיק נטל חלקו וחלקו חברו בגן עדן). The Tzaddik gets his Cheilek and the Cheilek of the Reshaim. (נתחייב רשע נטל חלקו וחלקו חברו בגיהנם). Rav Aharon says we see when others in your generation do Aveiros, if you are strong, you get their Cheilek. Amazing! If only 6 Meraglim had sinned, then Caleiv and Yehoshua would have gotten less. Since 10 Meraglim sinned they get more. Halo Davar Hu! Why is it that way? Why do you gain from the other person’s Aveira?

Rav Aharon brings two Hesbeirim and says they are both true. 1) Because a person who is in an environment where the people around them are sinning, has a much greater Nisayon, a much greater test to succeed. Therefore, since the sinners make it harder for the correct person, so the

Gadlus of Kohanim and Leviim was that they withstood the test of the people around them sinning with the Eigel. The Gadlus of Yehoshua and Coleiv is that they withstood the pressure of the others, and Mimeila their Zechus is equal to what the others lose. A beautiful thought!

But then he says a second point. The Tachlis of the Briya is that there should be Torah and Avodas Hashem, you should be Learning, Davening and serving Hashem all of the time. For that there are people who keep the world going, they have Kiyum Tachlis Habriya. They do what needs to be done. If fewer people do it they divide the Schar of Tachlis Habriya.

In other words, there is a certain set amount of Schar for those who learn, who keep the purpose of creation going. The fewer people there are the more there is a Zechus. This is an idea that I had seen years ago. The idea to learn at a time that people aren't learning. If there is a time on Friday afternoon that people aren't learning, or a time Motzei Shabbos that people tend not to be learning as much, someone who learns then, the Zechus is greater. There is a certain amount of Zechus of Tachlis Habriya all the time. I have seen this in the Ben Ish Chai in the Ben Yohayada. There are a certain amount of Malachim who sort of process the Zechusim of those who are learning. When you learn and other people are not learning, you have so much more that gets so to speak gets processed.

This is really a Zehira for people to be careful that besides for the regular Sedorim when everyone is learning, to take a time that people are not Davka learning, let's say at midnight how many people are learning? A handful of people are learning at Mishmar. Then at midnight pull out a Sefer and learn then because it is an extra Zechus.

This is the idea of Rav Aharon and he says Farkert, the Kohanim and Leviim because they served HKB"Y at a time that it was needed and there were so many not serving Hashem, they Chapped Arein the Zechus that the whole Klal Yisrael would have been doing, but everyone was not doing it and they Chapped Arein their Zechus.

2 – Topic – A Dikduk Thought from the GR"A

The most common word in the Torah is the word (אֶת). In Ki Sisa 32:3 (וַיִּתְּפְּרוּ, כָּל-הָעָם, אֶת-נִזְמֵי הַזָּהָב). The people took off the golden jewelry for the Eigel. What does it mean (אֶת-נִזְמֵי הַזָּהָב), I would think “the.” Rashi says (כִּמּוֹ מִנִּזְמֵי) because the word (וַיִּתְּפְּרוּ) means they became (וַיִּתְּפְּרוּ), they became without jewelry. (מִנִּזְמֵי הַזָּהָב) had been removed. Like it says in Shemos 9:29 (כָּצַאתִי אֶת-הָעִיר) that Moshe Rabbeinu said when I leave the city (אֶת-הָעִיר). Rashi is saying that the (אֶת) sometimes means (אִם). It doesn't always mean it. (בְּרֵאשִׁית, בָּרָא אֱלֹדִים, אֶת הַשָּׁמַיִם) it doesn't mean from, but sometimes (אֶת) means the and sometimes it means from. This contradicts our rule that there are no real synonyms in Lashon Kodesh. Yet Rashi says (אֶת) could mean the and (אֶת) could mean from.

I would like to share with you the Dikdukai HaGR"A. The GR"A is in the beginning of Beraishis on the first Posuk, and it is a technical Vort but an important Yedi'a about the most common word in the Torah. As a Hakdama, most root words are not two letters they are three letters. In other words, there are a few and some Rishonim hold there are none two letter Shoroshim. Everything

that appears as two letters really has three. Like Shuv, Shev, sit. The Shoresh is Shin Vav Veis. The Vav in middle is called N'chei HaVav, a quiet Vav. It is a Vav that is not needed. But the Shoresh is Shin, Vav, Veis. There are Nafka Minas that are not Noge'a to today's discussion.

The GR" A says that there are two words that are spelled (אָת). They are not truly synonyms. In their root they are different words. (אָת) means the. The Targum is (יְת), the. (בְּרֵאשִׁית, בְּרֵא אֱלֹדִים, אֵת הַשָּׁמַיִם, וְאֵת הָאָרֶץ). When (אָת) comes with a suffix it becomes Oscha, Osom, Oso. Which means, the Shoresh is Aleph Vav Saf and when the word (אָת) appears it is a N'chai Vav, it is a Vav that is not needed for the pronunciation you say (אָת) or (אֵת), but when it gets a suffix the Vav of the suffix appears, Oso, Oscho, Osom. The Vav of the Shoresh appears which indicates that the Shoresh is Aleph, Vav, Saf. That is when (אָת) means the.

There is a second word that is spelled (אָת) and the Targum is (עִם), with. Shemos 1:1 (אֵת יִצְחָק, אִישׁ וּבֵיתוֹ בָּאוּ). They came with Yaakov at the beginning of Sefer Shemos. When there is a suffix the word becomes Itcha, Itchem, Ito, it is a different word. The Shoresh says the Gaon is Aleph, Taf, Taf. It is called Osios Kefulos, double Os at the end of the word. There are many words like that. Chok is really Chokak, but the double Kuf becomes a single Kuf. Bor is wheat and it really comes from the Shoresh of Borar, something chosen out, the wheat is separated from the chaff. Bor is Bor.

Zagt the GR" A, the Shoresh of Es when it means Im is really Aleph, Saf, Saf. We have a rule in Dikduk there is a Dageish Chozok, sometimes a Dageish takes the place of a double letter. So when Es means Im it becomes Itcha, Itchem, Ito. Ito is with him. It is a different word. Therefore, there are two words spelled Aleph, Saf and one the Shoresh is Aleph, Vav, Saf which is Oscho, Oschem, Oso, means the. There is another word that is Aleph Saf which means with, Itcha, Itchem, Ito. Very technical and important word to know.

The Nekuda Nifl'a, the amazing piece of this, is the Sefer Davar Tov which is a wonderful Sefer which introduces Dikduk ideas in very understandable words. In Parshas Vayeishev he says the following. There is a mysterious Rashi on Beraishis 37:18 (וַיִּתְנַקְלוּ אוֹתוֹ לְהָמִיתוֹ). The Shevatim were planning to kill Yosef. Rashi says (כְּמוֹ אוֹתוֹ, עִמּוֹ, כְּלוּמַר, אֵלָיו). Chinese! Who understands what that Rashi means? There are some Meforshim who say Rashi has Kabbalistic ideas, Toras Hanistar because in Toras Hanigla it doesn't seem to make any sense. Nothing doing! It is a simple Rashi if you know Dikduk it is a Dikduk Rashi. Rashi Teitched in the previous Rashi that (וַיִּתְנַקְלוּ) means (נִתְמַלְאוּ נִקְלִים וְעָרְמוּמִית). They became tricky people. It doesn't say and they tricked, it says (וַיִּתְנַקְלוּ) and they became full of trickery. (וַיִּתְנַקְלוּ אוֹתוֹ). What is (אוֹתוֹ)? Zagt Rashi (אוֹתוֹ) means with him. It is from the Shoresh (כְּמוֹ אוֹתוֹ). Really it doesn't mean the typical (אוֹתוֹ). Here it is (כְּמוֹ אוֹתוֹ), it is the second type of (אָת). It is the one that turns into (עִמּוֹ). (אֵתוֹ) which is the translation of with him. (וַיִּתְנַקְלוּ עִמּוֹ). They became tricky people. (כְּלוּמַר, אֵלָיו). (עִמּוֹ לְהָמִיתוֹ), towards him when they are dealing towards him they became tricky people. So (כְּמוֹ אוֹתוֹ), as if the Taf had a Dageish which indicates a double Taf, which means (כְּלוּמַר, עִמּוֹ). In this Posuk it means (אֵלָיו) to him.

If you took the patience to follow this through, you will see that it is a beautiful understanding of one of the truths of Toraseinu Hakedosha, that the word (אָת) appears both ways. This is the Dikdukai HaGR" A. (וַיִּתְפָּרְקוּ, כָּל-הָעָם, אֶת-נִזְמֵי הַזֶּהָב). I didn't look at the English translation. If they

say they removed the gold jewelry, it is not like Rashi. (וַיִּתְּפְּקוּ) they became so to speak undressed from their jewelry, that is a correct translation. This is an insight into a very common word in the Torah. What we learn from this is that things that seem strange, become clear when you know what you are talking about. There are many things that seem strange. Sometimes you have a Gemara and you don't understand it. Things that seem strange, they become clear when and if you know what you are talking about. An important lesson for Limud Hatorah. With these two wonderful ideas I want to wish everybody an absolutely wonderful Shabbos Kodesh, a meaningful Heilige Shabbos!

Rabbi Reisman – Parshas Ki Sisa – Parah 5783

1 – Topic – A Thought from Rav Pam

As we come off a glorious Purim and Shushan Purim and head into the Shloshim Yom Kodem Hachag of Pesach as Chazal call it being Mekareiv Geulah L'geulah, putting one Geulah next to the other, and certainly we hope to feel a sense of Geulah of the Chashivus of the Geulah. And so, on Parshas Ki Sisa I would like to share with you a Shmuz that Rav Pam gave a very long time ago, back in the early 1980's and he asked a fascinating question regarding the Cheit Ha'eigel. I have never heard or seen this question anywhere else. He asked the following question. What was the Cheit Ha'eigel? It was Avoda Zorah. Avoda Zorah is a terrible Aveira. We understand that the Cheit Ha'eigel is treated with the severity which it deserves.

Freigt Rav Pam, just 80 days earlier Klal Yisrael was at the edge of the Yam. They were coming to the Yam Suf, it was 7 days after they left Mitzrayim and the Yam said (הללו עובדי עבודה זרה והללו (עובדי עבודה זרה), the Jews are also Oved Avoda Zorah. Why should I split? The Ribbono Shel Olam was Melamed Zechus on Klal Yisrael. He said look, Klal Yisrael they were Anusim in Mitzrayim so don't hold them responsible for being (עובדי עבודה זרה). The Yam split. Here we are two months later, there is a tremendous Taina on Klal Yisrael that they were (עובדי עבודה זרה). What do you expect after two months there is a Tevia that they relapsed to being (עובדי עבודה זרה). Why is it such a strong Taina if two months earlier HKB"H dismissed the Taina of the Saro Shel Yam.

Kasha # 2 – the Ramban and the Ohr Hachaim Hakadosh among others say that when they made the Eigel they were really Mechavein to the Ribbono Shel Olam. They had seen the Demus of the Chayos Hakodesh, when they went in they saw the Demus of certain angels, and there are angels that have a Pnei Hashor. One of the four faces they have is the Pnei Hashor so they made an Eigel. Now, of course they shouldn't have done it, but why is it so severe. If the Kavana was really for the Ribbono Shel Olam, you give me explanations and then you have to explain why it was such a serious Aveira?

To answer this, Ram Pam related the following. He said in the year Taf Reish Ayin, the year 1910, Rav Chaim Brisker addressed an Asifa of Rabbanim. He said the following. He was explaining Eliyahu at Har Hacarmel. When Eliyahu stood at Har Hacarmel he said to the Jewish people if you believe in the Baal then (לכי אֶחָד), go after the Baal. If you believe Kavayochel in G-d, believe in

the Ribbono Shel Olam. Melachim I 18:21 (עַד-מָתִי אַתֶּם פֹּסְחִים עַל-שְׁתֵּי הַסַּעֲפִים). Why are you half Baal and hal

Rav Chaim asked Eliyahu shouldn't talk that way. Eliyahu should say if you believe in G-d go after G-d. Why is he saying if you believe in Baal go after Baal? What kind of speech is that?

Answers Rav Chaim, a Yesod. A mixture of Baal and Ribbono Shel Olam is not half Yiddishkeit and half Baal. It is not Yahadus at all. It is a corrupted Yahadus. It is much worse. (וְאַם-הַבַּעַל לָכֵן) (אֶחָדָיו). Go after him, don't pretend that you are partially Ovdei Hashem and partially Ovdei Haba

When the Yidden were in Mitzrayim, the Yidden were (עוֹבְדֵי עֲבוֹדַת זֶרָה). HKB"Y was Melamed Zechus. They were in Mitzrayim so many years, they were downtrodden, they fell to the Yeitzer Hora of Avoda Zorah. Here, something else happened. Here, they tried to make the Avoda Zorah like a Cheilek of Torah. They tried to combine Torah and Avodah Zora. They said as is found in Ki Sisa 32:5 (חָג לִיקִינָק מָחָר), they said Chag La'Hashem not Chag L'eigel Machar. Chag to the Yud K Vav K Machar. They said we will have the Eigel and it will be a combination, we will have an Eigel along with a Chag La'Hashem. It is a distortion of Torah. The distortion of Torah is terrible. When a person tries to combine Torah and other Hashkafos together, he makes Yiddishkeit lite. He makes a lite verion of Yiddishkeit. It is a distortion. It comes out that those who are real Avdei Hashem, they come across as extremists. They come across as caveman. They come across as people who are not in the real world. Look, we have other Shomrei Shabbos that do these other things as well. The others Taina that like Hillel Hanasi, they make accommodations.

Zagt Rav Pam, the distortion is worse. The distortion is a corruption of Yiddishkeit. Better be Ovdei Habaal and maybe someday you will decide to come back to the faith of your forefathers, then to make a new Judaism, a combination Judaism. When it comes to Emunah, there is no Taruvos, there is no mixtures. The Emunah has to be full. You have a Yeitzer Hora and you do an Aveira, fine. But don't make that Aveira as if it is justified in the eyes of the Torah.

Rav Pam compared that to Matzah which is Maichal Dim'hai'manusa. Matzah is called the bread of Emunah. By Matzah, a Mashahu of Chometz Pasuls. Here also, in Emunah a Mashahu Pasuls. A person does Aveiros, a person has a Yeitzer Hora. We are here in this world to fight our Yeitzer Hora. But to make a Shittah out of it, that is a corruption of Torah and that is really worse.

Zagt Rav Pam, Moshe Rabbeinu came down from Har Sinai with the Luchos. When he came to Klal Yisrael they were dancing. Rav Pam said and I don't remember from whom, he said they were dancing, you know what? They were dancing around the Luchos. They were delighted with the Luchos. They didn't dance around the Eigel, they danced around the Luchos. The Mecholes were around everything. They wanted to have the Luchos and the Avoda Zorah with it.

The Maharsha asks why did Moshe Rabbeinu break the Luchos when he came down? When HKB"Y told him in 32:8 (עָשׂוּ לָהֶם, עִגֹּל) he should have broken the Luchos right away and not brought them down. Why did he bring the down

The Maharsha answers that seeing is more than hearing. Rav Moshe in numerous places is Matmia, he says what? It is true that seeing is more than hearing, but seeing is not more than hearing from G-d. If Hashem told you that is as good as seeing. The Kasha comes back. Why didn't Moshe Rabbeinu leave the Luchos in Shamayim or break them immediately, why only when he saw the dancing?

Rav Pam said because they were dancing around Avoda Zorah, fine. Torah Tavlin. I'll work with them and they will do Teshuvah. When he came down and he saw they were dancing around the Eigel wrapped in Tallis and Tefillin as if this is somehow part of serving the Ribbono Shel Olam like the Ramban and Ohr Hachaim say, then he broke the Luchos. He told Klal Yisrael don't make a mistake, this is a contradiction to the Luchos.

The idea, the Nekuda, the important point is this. Sometimes we have difficulties in Avodas Hashem. Sometimes we say this is hard for us, this is difficult for us. We are challenged. Don't make a Shittah out of it. This was Rav Pam's lesson.

I thought about it. Those years that I learned sometimes in the summer with Rav Yitzchok Ishee Tatza, we used to learn in the summer in Ateret Torah. I remember, we saw when the boys went to camp. How parents who had very small connection to Torah and Avodah, you can see on them and they had sons who were dressed as Bnei Torah and talking in Davening and Learning like Bnei Torah. We realized something. In the western culture from which we come, European culture, if you have a perversion you make a Shittah out of it, you try to say it is right. If you have some area in serving G-d where it is just hard for you, it is difficult for you, leave me alone already with the Mezuzos. Leave me alone already with the Kashrus when you go to a restaurant. I look at the ingredients and it is good. You make a Shittah out of it. You make everybody else as if they are extremists and you are the normal one. You make a Shittah out of it. It is very very difficult.

The greatness of the Sefardic community is that even when it was difficult for them to be religious or even to keep Shabbos, they didn't make a Shittah out of it and they still had a love for Torah, they had a love for Rav Ovadia, they had a love for their Talmidai Chachamim, a love for anything that represents the Ribbono Shel Olam and Torah. Therefore, the house was imbued with Ahavas Hatorah. That idea, the idea of not making a compromise, that is everything. And this was the Shmuz that Rav Pam gave at that time.

2 – Topic – A Post-Purim Thought

On Purim I was heading to Yeshiva for a Mesiba Shel Purim. I came to Yeshiva and I was outside and there was a young man there, Yeshiva Bachur age. He asked is it Leibidig inside? I said yes. If you want to come in come in. He said will I enjoy it? I told him you are not going to enjoy it as much. If you are part of the group and you have people who are dancing around, they are high, they are Leibidig, they are hugging each other, they are enjoying the Simcha of Purim. When you are part of a group you enjoy it more.

When you come and observe it you try to be part of it, but it is not going to be the same. You have to understand, don't walk out afterwards and say why are they jumping around, why are they

laughing, why are they dancing, why are they smiling? If you are part of it then you enjoy the Simcha. That is what I told this young man.

I was thinking, Moshiach will come, there will be great dancing, with great celebration. There will be a joy in serving Hashem. A joy in learning his Torah. You have to be part of the group. You have to be part of the Chaburah. What do you think Moshiach is going to do on Thursday night? He is going to go like you and go to sleep somewhere and say he is tired? You think he is going to be busy with reading the Shabbos'dika newspapers? Moshiach is going to be at Mishmar. Moshiach is going to walk in at Mishmar and we are going to dance with him, we will celebrate with him, we will be delighted with him. You are going to be an outsider? You are going to be someone from the outside? He is going to send you back to read. Chas V'shalom you don't read other papers, you read Hamodia the good papers. He will send you back to read Hamodia and say why are you here to enjoy and participate over here, what Shaychus do you have?

When the party starts it is too late to become part of the group. If you want to be part of the group you got to be part of the group right away. Chap a' Rein, Bein Geulah L'geulah, we are hoping and praying for the real Geulah. Be part of the club, be part of the group of Ovdei Hashem and we will all rejoice together. A wonderful Shabbos to one and all!

Rabbi Reisman – Parshas Ki Sisa 5782

1 – Topic – A Thought on Machar – Pushing off the Yeitzer Hora

As we prepare for Shabbos Parshas Ki Sisa. As we march towards to the Yom Tov of Purim that is coming our way in just a month. Let us discuss Parshas Ki Sisa an Inyan of Machshava and even an Inyan of Halacha L'mayseh. Let's start with a very Yesodosdika thought. Of course this week's Parsha has the Cheit Ha'eigel which is the very first Aveira after Matan Torah. We have discussed here many times Rav Gedalyah Schorr Klal which I believe that he brings in the name of Rav Tzaddok that anything that happens in the Torah has its important identification in the first time that it happens, and therefore, there must be a lot to learn from Klal Yisrael's response to the Cheit Ha'eigel.

Rav Hutner in the Pachad Yitzchok Mamarei Sukkos, Maimar Nun Beis, Os Ches (page Kuf Mem Daled and Kuf Mem Hei) says that in every Aveira there needs to be a Nekuda of good in order for a person to be able to do Teshuva. There has to be some Nekuda of sort of holding back from being totally Ra that a person didn't fall into sort of the cesspool of Ra and there is something which he can pull himself out and that is a Zechus to be able to do Teshuva.

What was it in the Cheit Ha'eigel? Rav Hutner writes that when Aharon Hakohen told Klal Yisrael you want to make an Eigel? Machar, we will do it tomorrow morning. Klal Yisrael got up early in the morning to do it, but they waited the overnight. That Machar is the Chesed that Aharon Hakohen did with Klal Yisrael that they should be able to do Teshuva. Within the sin, within the Cheit, there was some sort of recognition of Cheit, and therefore, although they were carried away and Aharon could not convince them not to make an Eigel, the fact that he could push it off to

Machar was the point, the Nekuda that had redeeming value and from that Klal Yisrael was able to do Teshuva.

Rav Tzaddok writes similarly regarding Malkus. The Gemara says Arbaim Yakenu, someone who is Chayuv Malkus gets 40 and we know that a person only gets 39. Zagt Rav Tzaddok the Cheit itself is deserving of 40 lashes but we assume that when a Yid does an Aveira there is a little bit of hesitation, there is a Nekuda of Tov and he didn't do it totally. The Aveira is one less and we give him 39. The idea being, that within every Cheit, when there is a redeeming value the Cheit is less serious.

Rav Hutner is telling us a very big Chiddush. That even if someone would do an Aveira Rachmana Litzlon, but if he could push it Machar, if he could push it off until later that itself is a redeeming value in his recognition of the Cheit that makes Teshuva all the more possible.

The story is told about the Steipler when he was in the Russian army as a young man and he had guard duty in Siberia. There was a heavy coat that the guard would wear because the Siberian winter is freezing. The coat of course in the Russian army had not been checked for Shatnez here in Williamsburg, and when the Steipler went out to guard duty he realized he would have to wear the coat even though it was possibly Shatnez, because of Pikuach Nefashos. But he said to himself well I could wait 5 minutes, it is not a Sakana for the first 5 minutes and he pushed it off 5 minutes. Then he pushed it off 5 more minutes and so on. The point being that even if someone has to do something or knows he is going to do something, saying 5 minutes later is an extraordinary act of recognition that this is not what I should be doing.

If a person is sitting and learning and the Yeitzer Hora says you have to make a call, you have to call such and such. Or you are thirsty and you need a coffee, you got to step out. If you tell yourself 5 more minutes, even if you cut out later, there is a redeeming factor in being able to push it off.

I heard a similar behavior regarding Rav Elyashiv. At the end of his life, Rav Elyashiv had a very difficult time walking. The doctor said that if he sits and learns a whole day and doesn't walk a little he will not be able to walk at all. The family wanted very much for him to go for a walk. So they got one of the close Talmidim and he rehearsed exactly how to present it to Rav Elyashiv to try to convince him to go for a walk. Rav Elyashiv is sitting with his Sefer and the Talmid sits down next to him and he presents to him Rabbi I spoke to the doctors etc. Rav Elyashiv listens quietly and when the Talmid finished speaking he says yes, Shpeiter, yes but a little later.

Try that. When you are sitting and learning and there is something distracting you, when you are at Night Seder and you just feel itchy to get going, say yes, Shpeiter, 5 more minutes I can do. Squeeze in the extra 5 more minutes. That itself is a redeeming value when a person is doing something that he should not be doing. By the way, very often 5 minutes later the Yeitzer Hora to be distracted is diminished anyway. The point being that Machar, Aharon's Machar was a saving grace for Klal Yisrael. It did something for Klal Yisrael and from that came the Teshuva.

Rav Hutner points us to Rashi later when the Mishkan is put up in Tzav 9:7 where Rashi tells us that Aharon Hakohen in his Zechus the Mishkan was inaugurated. Rashi in Posuk 23 says that it

is because of Aharon that there was a Kapparah on the Cheit Ha'eigel, because pushed off to Machar and that had the redeeming value.

2 – Topic – A Thought on the Makom of the Kesher Shel Tefillin

After the Cheit Ha'eigel Moshe Rabbeinu says as is found in 33:18 (הֲרָאִי נָא, אֶת-כְּבֹדְךָ). Ribbono Shel Olam I want to see Your face, (it doesn't mean Your face because the Ribbono Shel Olam has no face but Es Panecha, I want to see You, I want to have a clear revelation of the Ma'hus of the HKB"H. HKB"H said you can't see the Panim of HKB"H, but what you can see the Achur, you can see me from behind and in doing so HKB"H did to Moshe Rabbeinu is He showed him, Kavayochel the Ribbono Shel Olam showed him Mai'achorav, and as Rashi brings in 33:23 that he saw the Kesher of Tefillin in the back Kavayochel of the neck of HKB"H.

In the Michtav M'elياهو Cheilek Bais, page 91, he wonders of course Moshe Rabbeinu wanted to have an understanding of the Ribbono Shel Olam but what made it happen after the Cheit Ha'eigel more than when he went up to get the Luchos? When he went up to get the Luchos he also would have wanted to see Kavayachal and have a Havana of the Ribbono Shel Olam.

Answers the Michtav M'elياهو, after HKB"H showed the extraordinary behavior that even after Klal Yisrael sins He is Mekabeil Baalei Teshuva happily and willingly, so Moshe Rabbeinu said (הֲרָאִי נָא, אֶת-כְּבֹדְךָ). Show me what this is like, show me what it is Kavayochel. HKB"H showed him Kesher Shel Tefillin.

What is the Kesher Shel Tefillin? It is the Ahava that is Mirumaz in the Tefillin. Tefillin are the Os of Ahavah. Every Mitzvah that a person does is supposed to bring out something in the person. It is supposed to bring out certain Kochos in serving HKB"H. Those Kochos in serving HKB"H they come out with the energy of the person doing the Mitzvah. Shabbos is supposed to bring out a recognition of Maiseh Beraishis. Mezuzah is supposed to bring out a recognition of Hashgacha Peratis and the Mitzvah of Tefillin brings out the Ahava, it is a Kesher Shel Ahava it is an Os Hab'ris, it is a connection Kavayochel with the Ribbono Shel Olam. Therefore, He showed him the Kesher Shel Tefillin.

I want to talk to you a minute about where the Kesher Shel Tefillin will be. Much has been made about the fact that Tefillin in front have to be the hairline and not everyone is careful and it is something which needs to be taken care of and watched very carefully. At the same time there is a Makom for the Kesher Shel Tefillin. Let us talk about the mystery of the place of the Kesher Shel Tefillin.

The Mishna Brura in Siman Chaf Zayin, S'if Kotton Lamed Hei says certainly the Kesher Shel Tefillin has to be on the hair, it can't be below the hairline in the back. That everybody does. Where exactly should it be? The Mishna Brura says (וטוב שיהיה מנה עקר הקשר למעלה מן הגמא). That it is proper that the Ikkur Kesher should be above the hole. In the center back of a person's head there is an indentation and above it something of a bump (protrusion) in the center of the head and the Tefillin should be (למעלה מן הגמא) above that hole. That is where the Kesher Shel Tefillin should

be and it sounds like from the Mishna Brura on the (גמא). Where does the Mishna Brura get this from? From the Shaarei Teshuva.

Take a look at the Shaarei Teshuva and it is a bit mysterious because he is not clearly saying that. The Shaarei Teshuva begins by saying in the name of the Shiltei Giborim that (דהמניה שם למטה) lower than the neckline in the back, (לא יצא). That part we certainly understand. (וכמדמה לי שראיתי בספר קטן). The Shaarei Teshuva quotes some small Sefer (כשהקשר) This Sefer Kotton says that if the Keshet is in this indentation a person is not Yotzi Tefillin. (ולא ידעתי מאין יצא לו זה) and the Shaarei Teshuva says where did he get this from? From the Rishonim it is Mashma that as long as it is in the place where the hair grows. He asks it as a Kasha.

Then he says (ומכל מקום נראה שיש לעשות כן לכתחילה). Still you should do it. (דבעינן שיהא הדק היטב). It should stay well around the head. In the flow of the Lashon when he says that L'mayseh, (ומכל מקום נראה שיש לעשות כן). It is not clear if he means to put it on the bump or in the (גמא). But he says a reason (לעשות כן) that it should stay well. It sounds like he means in the (גמא). It is not so clear that he means the bump in the back. The good news is you are Yotzi either way. The Mishna Brura says (וטוב שיהיה מנה עקר הקשר למעלה מן הגמא). Years ago I asked Rav Dovid Feinstein what should I tell Bar Mitzvah Bochurim. He said tell them it should be on the bump.

Our Kesharim are quite large so on the bump but if it is bigger than the bump than it should go below. Because it is not at all clear where the Makom of the Keshet Shel Tefillin but you got to be careful that it should be Ikro on the (גמא).

PS - What is the Sefer Kotton of the Shaarei Teshuva? It is not so clear what he is referring to. There is a Sefer called Kitzur HaShla. The Shla Hakadosh of course is a standard basic Sefer by Klal Yisrael. It is quoted by the Magen Avraham, it is quoted by the Ikkur HaPoskim. There is a Kitzur HaShla. In the Kitzur HaShla it says this language and it sounds like Sefer Kotton is referring to a Sefer Kotton an abridged Sefer of the Shla.

And so, we have spoken about Machar, pushing off the Yeitzer Hora to do something that is not so good and we have spoken about the Makom of the Keshet Shel Tefillin. Wow, we are really ready to go to a Heilege Shabbos Kodesh.

3 – Question of the week

In the Parsha of the Shemen Hamishcha in this week's Parsha we have a Lav as is found in 30:32 (על-בשר אדם, לא יסך) an Issur Kareis. It is Assur to put the Shemen on somebody where it is not a Mitzvah. We also have a Mitzvas Asei to put it on Aharon U'banav. Where it belongs it is a Mitzvah to put it and where it doesn't belong it is an Issur Kareis.

What is the Mekor that we do Meshicha to a Melech? The Rambam says from Perek Yud of Shmuel Aleph. We find that Shaul was Nimshach and there is a dispute if he was Nimshach with Shemen Hamishcha or not. The Rambam holds like Rashi that Shaul was Nimshach with the real

Shemen Hamishcha and that Posuk in Nach is a Mekor that a king is Nimshach with Shemen Hamishcha. Wonderful I have told you something very clear. Where is the Kasha?

The Kasha is if Shaul was Nimshach with the Shemen Hamishcha, remember what happened afterwards? After Shmuel tells him you are king he goes home. Shaul goes home. He is not busy with being king. Then the Navi Shmuel calls together Klal Yisrael and says you are king and he goes and hides in the closet because he doesn't want to be king. Pelai Pelaim. I don't understand, if he hides in the closet so that he is not king he is going to cause L'mafrei'a that there was an Issur Kareis that Shmuel was Over. This is because when Shmuel put it on him the Heter was he is making him king. If he refuses to be king then isn't he being Machshil Shmuel? Tzorech Iyun Gadol! Wishing everyone an absolutely wonderful, delightful and extraordinary Shabbos Kodesh!

Rabbi Reisman – Parshas Ki Sisa – Parah 5781

1 – Topic – A Thought on the Shekalim that comes from the Beginning of the Parsha.

As we prepare for Shabbos Parshas Ki Sisa and Parshas Parah. I would like to share with you of course a thought on Parshas Ki Sisa regarding the Shekalim in the beginning of the Parsha and then talk a little about Inyanei D'yoma, about the weeks of preparation for Chag Hamatzos.

Today I would like to share with you a Shmuz that Rav Pam was Margila B'pumei, that he would very often say when it came to the discussion of the Shekalim in Parshas Ki Sisa. He would learn with us a Mishnah. I have to be Makdim that there were of course numerous Shekalim, three types of Shekalim as Rashi says at the beginning of the Parsha that were given.

The yearly Shekalim which were given every year during the month of Adar were Shekalim that were brought to the Beis Hamikdash. There was a Lishcha in which all the Shekalim were dumped and on three specific times of year a Kohen would go in and he would do what is called Terumas Hlishcha which is he would take three boxes and fill them up with coins and take them out. Imagine that he would walk into a room that is knee high with coins and he would take out three boxes of coins and those coins would be used to purchase the Korbanos Tzibbur of the coming months.

Rav Pam would learn with us Mishnayos Shekalim 3:2 where it says (אין התורם נכנס לא בפרגוד חפזות). When the Torim, the Kohen who would go in to take out the Machatzis Hashekel he was not allowed to wear clothing that had a hem on the clothing. Why? Because you can hide coins and put it in the hem. (ולא במנעל, ולא בסנדל). Not even a shoe because he might put coins in his shoes. (ולא בתפלין, ולא בקמיע). Imagine, he can open up his Tefillin and stick a coin in there. Why can't he go in like that, we are really afraid that he is going to steal?

The Mishnah says no, we are not afraid that the Kohen will steal. We are afraid (שלא יעני) that maybe he will become poor during the coming year (ויאמר) and people will say (מעון הלשכה העני) you know why he became poor? Because he must have stolen money from the Lishcha. Or (או) (מתרומת הלשכה העשיר) maybe he will get wealthy (ויאמר) and people will say (העשיר) that he

must have stolen coins. This is a lesson in the mentality of the masses. The masses when they want to accuse somebody will say that if he becomes poor this is because he took a coin from the Shekalim, so he stole something and Min Hashamayim his punishment is becoming poor. If he becomes rich they will say this is why he became wealthy.

The Mishna says and this is the point that Rav Pam wanted to make, (לפי שאדם צריך לצאת ידי הבריות), (כדרך שצריך לצאת ידי המקום). A person has to be careful even if unreasonable people are going to accuse him, he has to be clean as it says Bamidbar 32:22 (והייתם נקים מירור ומישאל) a Posuk in Matos. (והייתם נקים). You have to be clean, (מירור ומישאל). You have to keep the Mitzvos, you have to be careful not to do Aveiros plus (ומישאל). It is not enough from the Ribbono Shel Olam you need also to be a Naki Klapei Klal Yisrael. This idea that a person always has to be careful is something that Rav Pam would often stress.

He quoted a Teshuvah Chasam Sofer Siman Nun Tes an incredible Teshuva in Cheilek Vav of Teshuvah Chasam Sofer. The Chasam Sofer is writing to a Talmid and he writes to the Talmid that I can see from your letter that you are not being careful in (והייתם נקים). He writes and I quote (כל (ימי הייתי מצטער על המקרא הזה והייתם נקים מירור ומישאל). The Chasam Sofer writes that my whole life I had Tzar and I was worried that I should be able to keep this Posuk. (ויותר אפשר לצאת ידי שמים). Yoser Efsher Latzeis Yi'dai Shamayim Harbei Yoser Mai'Latzeis Yi'dai B'riyos. It is much easier to do what G-d wants than to stay clean in the eyes of people. (ועונשו יותר קשה מאד). V'onshei Yoser Kasha Me'od. And in heaven it is a much stricter thing.

Then he says something incredible. He says (ואינני כדי להזכיר אבותינו הקדושים) Aini K'dai L'hazkir Avonoseinu HaKedoshim. I am not K'dai to say the following but he says it anyways. (מכל מקום). The Bnei Gad and Bnei Reuven who got a part of Eretz Yisrael Eiver Hayardein. Even though what they did and they had a proper reason to do it and at the end they led Klal Yisrael in battle. But they were not Mekayeim (והייתם נקים). When they asked for a Cheilek of Eretz Yisrael Eiver Hayardein there were people that were Choshed that they are lazy and they don't want to do battle in Eretz Yisrael. Therefore, says the Chasam Sofer they were the first Shevatim to go to Galus because they were not Mekayeim (והייתם נקים).

Rav Pam would tell us that Yeshiva'leit especially have to be careful about (והייתם נקים). Even in front of unreasonable people you got to be careful as they are quick to start up and say that is what Yeshiva'leit do. He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from (והייתם נקים). His son said Aber Tatte Ich Bin Nisht a Talmid Chochom, me I am not a Talmid Chochom. His father told him for a Chillul Hashem it is Genukt a Talmid Chochom. He told him for this that people will accuse you of things, you are enough a Talmid Chochom. People are quick to condemn Bnei Torah. People themselves don't learn so they feel inferior, so what do they do they get up and find fault in those who sit and learn. (והייתם נקים מירור ומישאל).

Rav Pam mentioned a Maisheh of a person who had a Din Torah that he swore and then paid. People said what? If he is going to pay anyway then why should he swear? He explained, he said look if I am just going to pay people are going to say he is a thief who is afraid of a Shevua so he paid.

Therefore, he said let me better swear and then pay so that no one should accuse me of really being a thief and backing out only over the Shevua.

At any rate this is a lesson of (וְהִיָּיתֶם נִקְיִים). It is very hard especially in this day and age where people are quick and everyone is smarter. Everyone has the internet so they know everything about what is going on in the world and they know better. The Bnei Torah have to be very careful from (וְהִיָּיתֶם נִקְיִים).

2 – A Pre-Pesach Thought

I want to talk Davka about Pre-Pesach. Pesach we will get to another week but what about Pre-Pesach. I would like to quote to you from the Kav Hayashar in Perek Tzaddik. (ויש קבלה בידי: כל) (טרה שאדם מטריח את עצמו לכבוד יום טוב של פסח). All the effort, the Tircha, the bother that a person puts into preparing for Pesach (והוא עיף ויגע בהטרה) and he is exhausted (זה הוא הורג כל). ("המזיקים הנקראים "נגעי בני אדם והעוסק בטרדת המצוה). When a person works hard for Pesach and he is exhausted, that exhaustion kills the Mazikim, the negative influences in his life, in his home. (של ימי הפסח). Someone who is stressed (הוא מתקן התקון) he repairs his home. It is an incredible thing. He says the Hatzlacha of Tircha, of sweat, of exhaustion in preparing, that exhaustion, that preparation is a Segula for Hatzlacha in a person's house.

It is fascinating that in the Shulchan Aruch in Siman Taf Samech S'if Beis brings (הרא"ש היה). (משתדל במצת מצוה). It is rare that they quote someone by name in the Shulchan Aruch, however, it says the Rosh went personally and was involved in baking the Matzos. (ועומד על עשייתו). He was there when they made it and (ומזרז העוסקים ומסייע בהן בעריכתן וכן ראוי לכל אדם לעשות להטפל הוא בעצמו). (במצות). It seems that the Tircha, the doing for the Mitzvah especially on Pesach is very special. The Taz in S'if Kotton Beis brings from the Arizal (עד כי יתחמם ויזיע). When you prepare for Pesach and the Matzos sweat yourself up, (ובזה ישבר הקליפות שנוולדו). He will have the ability to destroy the Klipos, the negative influences in his own life. There is a special Segula, there is a special Zechus in the idea that a person prepares for Pesach, whether it is the Matzos or the preparation or the cleaning, whatever it was. There is a special Zechus in that, a Zechus of protection that a person has. As a matter of fact people are more Matriach for Pesach then for any other Mitzvah. If you think about it the Tircha, the effort, the difficulty, the challenge whatever takes place for Pesach takes much more effort than anything else.

The Radvaz was asked in Teshuva in Cheilek Gimmel Teshuva Tuf Kuf Mem Vav why is it this way that the preparation for Pesach is so much more than for all year round and the Torah obligates us to go after every little bit of Chometz.

He answers Ki Chometz B'pesach Remez L'yetzer Hora Hu Sar She'b'isa. That to rid oneself from the Yetzer Hora that is preparing for Pesach. It comes through the Tircha, that will be a Zechus for a person in the coming year that he is Matriach, that he bothers, that he sweats, that he is stressed, all of that is a Zechus.

The Radvaz that is a Sefardik Gadol who says it. The Arizal, the Shulchan Aruch, the Kav Hayashar. The Netziv (a Litvishe) in Hameik Davar in Pirush on Chumash in Parshas Bo 12:17

explains the Posuk B'ofen Nifla. Listen to what he says. (ושמרתם את המצות). A Mitzvah that has a tremendous amount of Tircha, a Tircha Meruba needs a lot of Shemira. It doesn't say U'shmartem Es Halulav. You have to be careful that the Lulav stays Kosher too. (ושמרתם את המצות). Why?

The Posuk tells you. (כי בַּעֲצָם הַיּוֹם הַזֶּה, הוֹצֵאתִי אֶת-צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם; וּשְׁמַרְתֶּם אֶת-הַיּוֹם הַזֶּה, לְדֹרֹתֵיכֶם-). Just like Klal Yisrael was Zoche on Pesach to Yetzias Mitzrayim to a tremendous amount of Mesiras Nefesh, of effort, of Tircha to bring a Korban Pesach in middle of Mitzrayim in front of the Mitzrim. To prepare for that they had to learn all of the Halachos of the Korban Pesach in a couple of days. With all of that, they had a Geulah. (ושמרתם את המצות). You in your time be careful with Pesach. (כי בַּעֲצָם הַיּוֹם הַזֶּה, הוֹצֵאתִי אֶת-צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם). Because that is the way I took Klal Yisrael out of Mitzrayim. With being Matriach, with working hard, with making things happen. Therefore, the preparation for Pesach is very important.

I should add that the Rokeach a Talmid of Rav Yehuda Hachasid brings from a Yerushalmi that it is Assur to complain about the Tirchos of Pesach. Listen to this. (רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת). What is the Rasha complaining about? The Yerushalmi explains what the Rasha is saying. Why are you working so hard for Pesach? That is what the Rasha is complaining about. Imagine!

Assur L'hislonein Al Tirchas HaPesach says the Rokeach. You are not allowed to complain about preparation. The Chok Yaakov in Siman Taf Tzaddik Tes writes Lo Ra'isi Nohagin L'hizaheir Bazeh. People do complain. What I am telling you is the Tircha, the preparation, the effort has its own special Chashivus, has its own special place. It is meaningful to be Matriach in preparation for Pesach.

Those of you who are going to hotels, you don't have to be Matriach. You will lock up your house. Some of you go to hotels that are paid for hotels. Some of you go to hotels that are called Daddy or Mommy or in-laws. Don't lose the opportunity. Go to someone who needs help and help them clean the house. Help them clean the car. He doesn't want you cleaning his house and poking your nose in everything. Tell him I am not cleaning for Pesach and I want to do some cleaning. Let me take your car and clean out your car for you. Let me take your garage and clean out your garage for you. It is a Bain Adam L'chaveiro Mitzvah and it is a Zechus. A tremendous Zechus (ישבר). To destroy Mazikim in a person's life. You want Segulos, this is a Segulah. It is a Shemirah against Chometz and Matzah. The Tircha, the stress. Do it and make it happen. A wonderful Hachana for Pesach and a Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Ki Sisa 5780

1 - Topic - Be Melameid Zechus at the same time that you have a complaint against someone.

As we prepare for Shabbos Parshas Ki Sisa in a world caught up in a hysteria over a disease that we hope will soon pass. One Takana regarding the virus which I think we can all agree upon, that in Batei Medrashim during Seder time whether in Yeshiva, or in Shul, or with a Chavrusa, talking about it during learning time should be forbidden. People are carried away with talking about all

these Narishkeitin. Talk about it during Batala time not during learning time. I think that we can all agree.

Having said that, let me speak a little about Parshas Ki Sisa. The Maisch Ha'eigel. An important lesson from Rav Druk in Darash Mordechai (page 325). At the very same moment that Moshe Rabbeinu is talking to Hashem and saying as is found in 32:11 (לָמָּה יָרִירַת יְיָ אֶפְדֵּךְ בְּעַמֶּיךָ). He is saying to HKB"H why are you angry at these people? At the same time, Moshe Rabbeinu goes down and says to Bnei Yisrael 32:30 (אַתֶּם חָטֵאתֶם חֲטָאָה גְדוֹלָה). You sinned a terrible sin. What happened? Nothing changed in between. (לָמָּה יָרִירַת יְיָ אֶפְדֵּךְ בְּעַמֶּיךָ) and (אַתֶּם חָטֵאתֶם חֲטָאָה גְדוֹלָה).

There is a tremendous Mussar here. A person at the very same time that he has complaints to a Yid for something he did and tells him you shouldn't have done it, towards heaven he should be Melameid Zechus. He should teach that K'lapei Shmaya they are good people.

We find the same thing in Navi (Shmuel I Perek 15), after Shaul sinned and the Ribbono Shel Olam told Shmuel that I am going to remove him from being Melech, we find that Shmuel is Mispaleil Kol Halayla. He is Zo'eik Kol Halayla. He Complained to the Ribbono Shel Olam on Shaul's behalf and at the same time he goes to Shaul and says (Posuk 22) (הִסְפִּיץ לִירֵרָה בְּעֵלוֹת וְזִבְחִים) and gives Mussar. When he is talking to the Ribbono Shel Olam he is Melameid Zechus. We need to be the same way. To speak harshly about Jews doing things wrong, is only if you have an opportunity to tell the person and have him correct his ways. But any other time, you have to be Melameid Zechus on Klal Yisrael.

The story was told that when Rav Moshe and the other Gedolim came out I believe that it was in 1956 with a ruling that no Orthodox Rabbanim should sit on boards with Reform or Conservative Rabbis on anything that has to do with religion. When that ruling was issued, someone who disagreed vehemently and felt that we should sit together came to Rav Moshe, and he said Rav Moshe you hold that we should not sit with the reform and the conservative. I tell you Rav Moshe, in our hearts we hate them just like you do, but outwardly we have to work with them, we have to be Mentchen, we have to show that we can collaborate.

Rav Moshe told him you are wrong on two counts. Outwardly we have to show that we cannot collaborate, and in our hearts we have to love them and be Melameid Zechus. It is a lesson that has to do not only with the politics of Klal Yisrael but it has to do with the individual actions. When you have somebody you deal with and he does something that is worthy of criticism, if you have to criticize, then you criticize but don't get caught up in it. Be Melameid Zechus.

2 - Topic - A Kasha on the Parsha

A Groisa Kasha on Parshas Ki Sisa. Let me begin by pointing out to you that on every Taanis we Lain Vayechal. Now if you listen to the Laining on a Taanis and you listen this Shabbos, you may be confused. (וַיַּחַל מֹשֶׁה, אֶת-פְּנֵי יְיָ אֱלֹהָיו) is 32:11. After the few Pesukim in the Kohen's Aliyah we go to the Levi's Aliyah. The Levi Aliyah is not until a Perek and a half later in 34:1. I am a Levi, and when I get an Aliyah on a Taanis the Baal Korei is Golel the Sefer Torah a column or two until (וַיֵּאמֶר יְיָ אֶל-מֹשֶׁה, פָּסֹל-לָךְ). What happened in between the (וַיַּחַל מֹשֶׁה) the Kohen's Aliyah and

(ויאמר ירר אל-משה) the Levi and then the Yisrael's Aliyah? In between a lot happens. In between 32:15 (ויפן וירד משה) Moshe goes down 32:20 (וישרף באש, וישרף באש) and he tells the Leviim 32:27 (שימו איש-תרבו, על-ירכו). A lot happens in between. Okay not so terrible if a lot happens in between.

I don't understand. (ויסל משה, את-פני ירר אל-היו) Moshe said to the Ribbono Shel Olam forgive Klal Yisrael but that is before (ויירד משה). That is before (ויקח את-העגל אשר עשו, וישרף באש). That is before the Leviim say (מי לירר אל) and (שימו איש-תרבו). I don't get it. At the time Moshe is saying to the Ribbono Shel Olam (למה ירר יחרה אפך בעמך... זכר לאברהם ליצחק ולישראל עבדיך, אשר נשבעת להם בך) at that moment the Yidden are still dancing in front of the Eigel. Is that a time to ask the Ribbono Shel Olam for Kapparah? Before the sin has come to an end? It is very strange. (ויסל משה) I would think that Moshe would go down, get the Eigel to be done with and then ask for Rachamim. No! He asked for Rachamim right away. It certainly needs some sort of an explanation. These are two Nekudos that have to do with the Maiseh Ha'eigel.

3 - Topic - Current Events.

I want to tell you a thought that has to do with current events. Not the politics Shebo but a thought. I was told on Taanis Esther that the Israeli government is not letting any non-Israeli into the country without a 2 week quarantine which in effect cuts people off. To go for a two to three week vacation when two weeks is in quarantine doesn't make sense. So that the Israeli government effectively said Israeli's come back and the Umos Ha'olam stay out.

I couldn't help but think to myself, how Chazal would be happy with such a Takana. Not of course Chalila with the circumstances that are happening, but wonderful, Umos Ha'olam, nations of the world, stay away, leave us alone. A wall between Klal Yisrael and the Umos Ha'olam.

Then I thought to myself, yes what a wonderful wall, but I am on the wrong side of the wall. I am with the Umos Ha'olam. I am in America and I am not in Eretz Yisrael. Suddenly a wall went up and I am on the wrong side of the wall. Rachmana Litzlon.

What is going to happen when Moshiach comes? What is going to happen when a wall is put up to keep out the Umos Ha'olam, where are we going to be? Rachmana Litzlon. The Ahavas Eretz Yisrael has to be strong.

I remember in 1967, I was a 9 year old at the '67 war. I remember distinctly that my parent's, my father Olav Ha'shalom and my good friend Olav Ha'shalom from across the street, a good Chavrusa and friend for all the years, they are talking and I remember them saying, that someone asked the Satmar Rebbe if he should bring his son home from Eretz Yisrael before the '67 war was a danger and he said no, he should be in Eretz Yisrael. If you have a choice to be here or be there, shouldn't we be there? How am I to say Mussar as I am not there all of time. We should be there. We should have a Teshuka to be there.

At any rate it is a time of a pandemic, these things have happened before. Unfortunately, people with small brains are caught up talking about things they have no control over. Telling their friends

about how many bottles of water you can buy at this place or at that place. Of course sink water which has chlorine is much healthier because this virus can't live in chlorine. Anyway, they are busy talking about all of these Narishkeitin instead of talking about the things that matter.

Instead of talking about Avodas Hashem. Talking about the Ribbono Shel Olam. Seeing how human beings with all of the sophistication that we have, human beings with all of the knowledge that we have, the Ribbono Shel Olam introduces a virus that you can't see except under a microscope and suddenly all of humanity grinds to a halt. Ma Anu, Meh Chayeinu. Ma Tzidkoseinu, Ma Kocheinu.. The Ribbono Shel Olam grinds it to a halt. Who created this virus? Who created it? The whole world comes to a stop.

How weak human beings are. How we think we control and we don't control. There is so much to learn. And we waste our time talking about Narishkeitin? Talking about Narishkeitin during times that we could be Davening and we could be learning.

During a Mageifa Aharon Hakohen said the Refuah is the Ketores. Vaya'amod Hamageifa. We should be Zahir in saying the Parshas Haketores. Whether this qualifies as a Mageifa or not I have no clue. However, the Parshas Haketores that is something to work on. That is my thinking.

The Parshas Haketores is 5 Pesukim. It starts in 30:34 in this week's Parsha (ניאמר ירנר אל-משה קח-) before Sheini. Say the Ketores and use this as an opportunity. Wishing everybody Gezunt, Shemira from all Machalos and most of all an Aliya from the current situation, to gain, to rise rather than to fall into the silliness that is around us. Wishing everyone a Good Shabbos Shemira, a Groisa Shemira that we all need. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Ki Sisa 5779

As we prepare for Shabbos Parshas Ki Sisa. In this week's Parsha we have a Posuk at the beginning of Perek 32 at the beginning of the Cheit Ha'eigel as it says (כי-זו משה האיש אשר העלנו מארץ מצרים,) (לא ידענו מה-היה לו (כמין דמות משה הראה להם השטן, שנושאים אותו באויר רקיע השמים) Rashi tells us the language of that the Satan showed Klal Yisrael an image of Moshe Rabbeinu not alive as if he is not going to come back. What does that have to do with Pshat?

Rashi always tells us Pshat. The Teretz has to do with the word Zeh. Zeh (זה משה האיש). In Lashon Hakodesh it is extremely confusing because there are 3 words for this. Zeh, Zu and Zos. 3 totally different words. Normally there is a male and a female expression. Zu and Zos or Zeh and Zos depending on whether you hold Zu is male or female, it could be used both ways. But what is the extra expression of Zeh?

In Mishnas Reb Aharon, Cheilek Gimmel, page Kuf Ayin Ches, he says Zeh is always a case where you say this and it is something right in front of you, something you can point to. For example, as it says in Shemos 15:2 (זה קלי ואתנהו) Rashi tells us that by Kriyas Yam Suf K'ilu

Kavayochel they saw the Ribbono Shel Olam. They were able to point the Etzba and say this is the Borei Olam.

Another example of this is what we have in the Megillah in 7:6 (אִישׁ צָר וְאוֹיֵב, הֶמָּן הָרַע הַזֶּה). The Gemara says that Esther pointed with her finger. The Gemara goes so far as to say that she was going to point to Achashveirosh and then the Malach made her point to Haman. How do you know that she pointed? Because it says HaZeh. Zeh means something that is right in front of us.

At the beginning of this week's Parsha it says in 30:13 (זֶה יִתְּנוּ, כָּל-הָעָבֵר עַל-הַפְּקָדִים). Hashem says this is what they should give as a Machatzis Hashekel. So Rashi says on (זֶה יִתְּנוּ) that the Ribbono Shel Olam showed Moshe Rabbeinu a Matbai'a Shel Aish (הַרְאָה לוֹ כַּמִּין מַטְבַּע שֶׁל אֵשׁ, וּמִשְׁקָלָהּ מַחְצִית (הַשְׁקָל, וְאוֹמֵר לוֹ כֹּזֵה יִתְּנוּ). How do you know?

Because Zeh means that there was something there right in front. (כִּי-זֶה מִשְׁהָ הָאִישׁ אֲשֶׁר הָעֵלְנוּ מֵאֶרֶץ (מִצְרַיִם, לֹא יִדְעֻנוּ מָה-הָיָה לוֹ). What is Zeh, what was right in front of them? This is why Rashi says that the Satan showed them a D'mus of Moshe as if he is not coming down again.

There is a Mussar in this besides for the technical Pshat. The Mussar is that the Satan showed them an image and they believed them. They believed the Satan and got carried away.

Moshe Rabbeinu is told by Kavayochel HKB"H himself in 32:7 (לָךְ-רֵד--כִּי שָׁחַת עַמְּךָ) go down because Klal Yisrael sinned and Moshe Rabbeinu did not break the Luchos until he saw it with his own eyes.

Now I spoke in a previous year about 5 different Peshatim as to why he waited, but the bottom line is to compare the two. Here, Moshe Rabbeinu heard from Hashem himself and he didn't doubt the truth that Klal Yisrael did an Aveira, but until he saw with his own eyes he didn't react.

For Klal Yisrael, the Satan shows them an image and they accept it and they react right away. This is a Siman of a great Tzarah that Klal Yisrael has that brings us to all kinds of difficulties, all kinds of problems. We are very quick to believe complaints about people. We are very quick to be Mekabeil all types of descriptions, motivations, actions that other people did without pausing to reflect.

You should know that when someone tells you something bad about someone else, it is the Satan showing the Demus of Moshe Rabbeinu in front of you. Don't believe, don't accept. Sometimes Lashon Hora L'maichish Miba'i. You have to be Chosheish for it but don't believe it. And so, from the Maiseh of the Satan we have a Dikduk explanation, we can call it a Teitch explanation of Zeh, and a Mussar.

There is a much more important message from this whole event. Because really it is a little troublesome that every time that Klal Yisrael is on the verge of greatness something goes wrong. Klal Yisrael is on the verge of going into Eretz Yisrael with Moshe Rabbeinu and first the Maiseh Ha'eigel happens and then subsequent events which prevent Klal Yisrael from doing the things that they would very much like to do.

There is an important Klal which I would like to share with you which as we shall see many Gedolei Yisrael talk about. It is a Klal that HKB"H has in a world in which Kochos Hakedusha and Kochos Hatumah Zeh L'umas Zeh Asah Elokim. The Kochos Hatumah and the Kochos Hakedusha balance out. Whenever there is a Hisgabrus of Kochos Hakedusha, whenever there is a potential for something great, there is a corresponding push from the Kochos Hatumah to push back. To push back, one of the laws of physics is that for every action there is an equal and opposite reaction. That is true in Ruchnios as well.

In the third Perek of Zecharya (3:2) there is a Posuk which we say by Krias Shema Al Hamitah, (יְגַעַר יְרֵךְ בְּדֵשֶׁתוֹ, וְיִגְעַר יְרֵךְ בְּדֵשֶׁתוֹ, הַבְּחֵר בִּירוּשָׁלַם). Poshut Pshat is that Hashem is the one who is Bocher B'yerushalayim.

The Rama MiPano Teitches that the Satan is Bocher B'yerushalayim. The Satan rushes to choose the most holy time, the most holy place, in order to make problems, to place stumbling blocks in the way. The Kochos Hatumah are Bocher B'yerushalayim.

Rav Schwab writes this in Parshas Vayishlach (on page 86 on 34:7, which was spoken about at length in 5777) and in Parshas Vayeira as well (page 41 on 19:4). He explains why Dinah was kidnapped for Znus and the Imahos were kidnapped for Znus. Were there no other beautiful women in the world? They were the most beautiful women that they were kidnapped for Znus?

But it is this Yesod that the Kochos Hatumah always push against the greatest Kochos Hakedushah. That is why the greatest of the Imahos, there was a Koach Hatumah that fought to pull them away. This is Rav Schwab's Klal.

Rav Pam used to talk about this Klal (which was also discussed in Parshas Vayishlach 5777) when he talked about Kohanim being Assur to become Tamei, going to a Bais Hak'vares. He said in the name of the Vilna Gaon that somebody who has a greater Kedusha is in greater danger that the Kochos Hatumah will attach themselves to him. Therefore, the person who is attached to greater Kedusha, a Kohen, is in greater danger.

Rav Pam would explain that that is why there is a Minhag that an expecting woman does not go to the Bais Hak'vares. Because she is carrying a child and that is an extreme great degree of Kedusha.

The Satmar Rebbe in Divrei Yoel in Parshas Shelach page Shin Samech Hei talks about this Klal as well and he says that is why the Kohen Gadol in the first Perek of Yoma had to be extra careful that he shouldn't come to Tumas Keri, that he shouldn't become Tamei on Yom Hakipurim, or the days before Yom Kippur. Why? There are many who are Zahir in these things and they are not as great as the Kohen Gadol. But just the opposite. On the greatest day of Kedusha, in the greatest place of Kedusha, the greatest person of Kedusha, the Kochos Hatumah would Shtel, would push back in the greatest and most powerful way.

He also explains that this is the reason why great people like the Meraglim could so swiftly fall. Because when they reach the pinnacle of Kedusha, they were chosen by Klal Yisrael to represent their Shevatim and to go enter Eretz Yisrael, the Kochos Hatumah pushed and even Caleiv needed special Tefillos from Chevron and Yehoshua needed special Tefillos from Moshe Rabbeinu to be saved. It is always a danger when a person is at the greatest time of Kedusha to be Zahir from the Kochos Hatumah.

I once saw the Netziv in Maishiv Davar in Teshuvah Mem Daled, Dibbur Hamaschil U'mai'rosh. I saw the following also from the Minchas Elazar in Divrei Chaim V'shalom page Kuf Pei Gimmel. They both explain the mystery of why so many Jews did not go up to Eretz Yisrael in the Bayis Hasheini.

In the Zman Bayis Sheini we learned that only 60,000 Jews went up. 42,000 in the first movement and then with Ezra another 7 or 8 thousand and then a few more, but most did not go up. They both say that Klal Yisrael remembered that when they were in Eretz Yisrael they had such a Yeitzer Hora for Avodah Zora.

The Lashon of the Netziv in Harcheiv Davar Bamidbar 33:55 Kol She'hamakom Kadosh Mei'yoseir, anything that is holy, His'gabrus HaTumah Asher Zeh K'neged Zeh Asa Elokim Shamah B'yoseir, is there as well. Therefore, when there is a greater Koach Hakedusha, a person has to be prepared for the push back from the Kochos Hatumah.

In Shir Hashirim it says 5:3 (רְחֹצְתִי אֶת-רַגְלִי, אֵיכָכָה אֶטְנֶנָּה). I washed my feet, I don't want to get them dirty again. It is used to explain why they refused to be Oleh Regel in the Bayis Sheini. They said I have left Eretz Yisrael and I don't have this Yeitzer Hora for Avodah Zora that existed so strongly in Eretz Yisrael. I'm afraid to go back.

So we have here a Klal from the Rama MiPano which is used by such a diverse group of Manhigai Yisrael, Rav Schwab, Rav Pam, the Satmar Rav, the Netziv, the Minchas Elazar, all telling us the same thing. That when you are on the verge of greatness, that is where the Yeitzer Hora pushes. It is a Siman. It is almost as if you have a thought of doing something and you have a Yeitzer Hora telling you not to do it and you say wow, now I know that this must be a very great thing that I am about to do. And it is so.

Someone told me that an Adam Gadol once said, if you don't know which of two things you should do, whatever the Yeitzer Hora is pushing against more, that is the right one to choose. Because Kach Hi Um'naso Shel Yeitzer Hora. More importantly, when a person sets out to do a good thing and he finds that there are stumbling blocks in his way, it is very important that the person know that the stumbling blocks are all a part of the plan and overcoming those stumbling blocks leads to greatness.

And so, we read about the Eigel, we hope, we Daven that Klal Yisrael should be Zoche to a final Kapparah from the Cheit Ha'eigel and its remnants should be pushed away from Klal Yisrael. We should come to the final Geulah. We hope that the resurgence of anti-Semitism in the world is only

a sign of the Kochos Hatumah pushing back. We should be Zoche to the ultimate Kedusha for which we all Daven. A Gutten Lichtige Shabbos to one and all!

Rabbi Reisman - Parshas Ki Sisa 5777

1 - Topic - Eigel - Be careful with the first error

As we prepare for Shabbos Parshas Ki Sisa/Parshas Parah. Of course Parshas Ki Sisa has in it the most pronounced section of the Parsha which is the Maaseh Ha'eigal. Since the Maaseh Ha'eigal is the Cheit of Klal Yisrael, I would like to make two important points regarding Cheit in general and the lessons of the Cheit Ha'eigal.

Our first point begins with a Nekuda which must be confusing to many people. When we learn the Torah She'baal Peh of the Eigel, we find many explanations which make the Aveira much less than it would seem to be. Either that it was the Eirav Rav that did it or that Klal Yisrael only meant it as a replacement for Moshe and not for the Ribbono Shel Olam. Many types of explanations which come really to explain how can it be that such a generation should suddenly turn to Avodah Zorah.

On the other hand, the Cheit Ha'eigal is so severe that it has a punishment that lasts for generations and certainly needs some of a valid explanation as to how to make it fit. Not such a terrible sin yes, such a terrible sin. K'fi Madreigasam, ok that is an answer but still it needs more explanation. I want to share with you an explanation that I once saw, I apologize that I don't remember where but because it comes with such a beautiful, imaginary, creative point, it is something that I can say over.

The Torah says in 34:14 (לֹא תִשְׁתַּחֲוֶה, לְאֵל אֲחֵר) do not bow to other gods. The Reish of Acher is a large Reish. In the Torah it also says as is found in Devarim 6:4 (יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד) (שְׁמַע, יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד). The Daled of Echad is large. So that the Reish and the Daled are both written very large. The Remez of this Reish and Daled has to do with the fact that in a Sefer Torah there is very little difference between a Reish and a Daled. A Reish has a rounded right end of its roof and a Daled has a squared top right end of the roof. Our Minhag is that it protrudes, but the Halacha of a Daled is just that it be squared. The difference between them is very small. The point of a Posuk that talks about (שְׁמַע, יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד) faith in one G-d and the Posuk of (לֹא תִשְׁתַּחֲוֶה, לְאֵל אֲחֵר) which talks about serving foreign gods, is that most people would think that when it comes to Avodah Zorah a person has to make a terrible error, a major error, a Ta'us Gadul. How can a person fall to Avodah Zorah. That causes good people to feel a confidence that Avodah Zorah is not something that is enticing to them.

The Torah is Merameiz to us that it is not so. Going off the deep end, falling off in faith in Hashem starts with a small Nekuda. The difference between the Hashem Echad Daled and the Eil Acher Reish is a very small Nekuda of Chiluk. The point is that when a person in Inyanim that have to do with faith, with Emunah, deviate a little bit, that can bring terrible mistakes. The consequences can be awful. HKB"H tells Moshe Rabbeinu 32:7 (לִךְ-יֵרֵד) go down to the people, they made

themselves an Eigel. (דָּלֵד) is Reish Daled. It is a Remez to this idea. Go down. These people have made a serious mistake which seems to them to be a small mistake. It is someone to represent Moshe Rabbeinu, something to be an intermediary to G-d. All kinds of excuses. These little excuses are what end up causing the biggest Churbanos, the most awful Churbanos.

If a person does something that is exaggerated in its out of the box, off the wall type of behavior, a person realizes it. When a person makes a small mistake, a small difference, a person tends to excuse himself, to make excuses. Therefore, the mistakes that begin with the (דָּלֵד) the Reish and the Daled are Aveiros that can become terrible. Shemos 17:16 (דָּלֵד, דָּלֵד) Dor is spelled Daled Reish. The Milchemes Amaleik is also Mirumaz the Daled Reish, the small difference in behavior which can lead to awful things.

The Mussar here is a tremendous Mussar. It is true that in its source what led Klal Yisrael to the Eigel were small mistakes, minor infractions. But minor infractions open a door, they open a door to what ultimately becomes real Avodah Zorah. Be careful in your first step before it G-d forbid leads to a different path.

2 - Topic - Eigel - Be careful not to see it. convince yourself of things until you are sure you

Moving on to a second thought. 32:1 (וַיֵּרָא הָעָם, כִּי-בִשְׁשׁ מִשָּׁה) the people saw that Moshe Rabbeinu was delayed. This of course led them to the making of the Eigel. Chazal say that Her'e Hasatan Mai'hem Mita Shel Moshe Rabbeinu Meis. The Satan showed them an image of Moshe Rabbeinu no longer alive. It is a Pele. Why would the Satan be given permission to show such a vision to Klal Yisrael? It seems to be a totally Sheker idea, a totally false vision, which now led Klal Yisrael to do Aveiros. Why would the Satan be permitted to do such a thing?

I would like to share with you the Ksav V'hakabala on this Posuk (page # 453). As you may know, the Ksav V'hakabala is a Sefer that deals primarily with language, with words. Indeed he begins by explaining the difference for two Hebrew words which mean delay. (וַיֵּרָא הָעָם, כִּי-בִשְׁשׁ מִשָּׁה) delay is expressed here as Bosheish. Typically, delay is Ichur (איחור) a totally different word. What is the difference between (בִּשְׁשׁ) and (איחור)?

Ichur is a delay that is done willingly, happily. A Posuk in Mishlei says 23:30 (לְמַאֲחֲרִים עַל-הַיַּיִן) people delay when they are enjoying their wine. Ichur is an expression of a happy delay. Devarim 23:22 (לֹא תֵאָחֵר לְשִׁלְמוֹ) There is a Lav in the Torah against delaying in bringing one's Korban. Chazal say that that is only when a person could have brought the Korban. If a person is poor and doesn't have money he doesn't violate (לֹא תֵאָחֵר). Again, because Ichur implies a delay that is done willingly, for convenience reasons, because it makes him happy. Only then are you Over on (לֹא תֵאָחֵר). Not someone who is delayed for other reasons.

With this he explains in Shmuel II 20:5 if you will remember undoubtedly that Amasa is delayed in his return to Dovid Hamelech and Yoav considers that to be Mored B'malchus. The Posuk says (וַיִּזְחַק, מִן-הַמּוֹעֵד). He was delayed from his appointed time. The Gemara (Sanhedrin 49a) says (אֲשַׁכְּחִינְהוּ דַּפְתִּיחַ לְהוּ בַּמִּסְכָּתָא) because Amasa on his way back met Rabbanan Tumuling in learning and he got involved in them. How do Chazal know that that is reason for being delayed?

Says the Ksav V'hakabala it says (וַיִּחְרַר, מִן-הַמּוֹעֵד) with a Lashon of Ichur is being delayed because of something Geshmak, something desirable. Bosheish on the other hand, is a Lashon Busha. We find in Shoftim 3:25 (וַיִּחְיִלוּ עַד-בּוֹשׁ). They were delayed (עַד-בּוֹשׁ) until a point of Bosh. They realized that the delay of Eglon was because of something undesirable. Bosheish is an unhappy delay.

Says the Ksav V'hakabala, the source of error of Klal Yisrael, the beginning of the Eigel mistake, was that when Moshe Rabbeinu was delayed in Shamayim the people should have said he is delayed? Of course he is delayed. He is Zoche to be in heaven learning from the Ribbono Shel Olam. The most beautiful possibility of existence. So Moshe Rabbeinu is delayed because he is enjoying the Hana'a of being in the Ribbono Shel Olam's classroom and they should have said Ichur Moshe. Moshe is delayed because he is having it so good. The people however, did not properly appreciate the idea and they said Bosheish Moshe, there is something wrong. It is better down here and if Moshe Rabbeinu is not coming something must be amiss with him. So that the source of their mistake was the Bosheish Moshe. The idea that they didn't realize that Moshe Rabbeinu would be delayed because of a Geshmak not because of something negative.

When it says that the Satan showed them that Moshe Rabbeinu was no longer alive, says the Ksav V'hakabala that Satan Zu Yeitzer Hora. Satan doesn't mean the angel, it means the people's Yeitzer Hora. Their own Machshovos displayed for them a Moshe Rabbeinu who was Bosheish, who is unfortunately not able to come down despite wanting to. They saw Moshe Rabbeinu Meis in their minds eye. That is the nature of a person. He convinces himself of things and then sees it, or he thinks he sees it.

So that, we understand the source of the Aveira was Bosheish Moshe. Not appreciating the Gadlus of Moshe Rabbeinu being upstairs with the Ribbono Shel Olam and from that came all of the mistakes. It doesn't have to be that an angel showed them an image. From within their own Yeitzer Hora, showed them this image, this thought, this idea.

So these are two thoughts which have to do with the Aveira of the Eigel. The Nekuda of beginning of straying. Important thoughts. To be careful with that first small error and to be careful not to convince yourself of things until you are sure you see it.

3 - Topic - The breaking of the Luchos

Finally the breaking of the Luchos. As you know, the Gemara says that Moshe Rabbeinu did three things on his own and Hashem was Maskim. One of them was the breaking of the Luchos. I once saw (I think) from Rav Isaac Sher he says that the things that Moshe Rabbeinu did on his own, the three items that Chazal bring, he did with one theme. HKB"H said bring the Luchos down to the people. After all, in the Luchos is the Parsha of Teshuva, so bring the first Luchos down.

When Moshe Rabbeinu came down he made a decision. He said, I don't want to give Klal Yisrael the Luchos in such a B'dieved fashion. It is better to do it right even if that means starting all over again rather than having a Luchos that is tainted by the Maisch Ha'eigl. Therefore, Moshe

Rabbeinu decided to break the Luchos. Let's get it right. Let's start again and make sure that we do it properly and once we do it properly it will be a proper Luchos. It is a lesson in life. Do it once and do it right.

The same explanation can be given for the other things that Moshe Rabbeinu did on his own. Before Shavuos, Moshe Rabbeinu added one day on his own to the Yemai Hag'bala. It was the same idea. The number of days that they had were certainly adequate for Kabbalas Hatorah. After all, HKB"H said so. However, Moshe Rabbeinu said let's do it right. Let's do it completely right. Better we should delay a day and do it one day later and at that time be Mekabeil the Luchos with some extra preparation. Better that then to do it in a way that is adequate but not perfect.

The same thing with the third thing. Moshe Rabbeinu was Poreish Mai'ishto. He could have lived with his wife and when Hashem wanted to talk to him he would run off to the Mikva. But he said let me do Lechatchila. Of course with his wife's agreement. He was Pirush Mai'ishto so that he should always be ready to be Mekabeil the Nevuos Hashem without any delay at all. Do it once and do it right. What a lesson.

With that I wish everybody an absolutely wonderful post Purim, a healthy Avir of Purim. The spirit of Purim should continue, it should carry us forward to a new Zman of Geulah as we prepare for Pesach. A Guttan Shabbos to one and all!

Rabbi Reisman - Parshas Ki Sisa 5776

A Parsha that is really loaded with a lot that a person could sit and Darshun and learn. I would like to stop at two points in the Parsha. The first is a topic that is dear to my heart.

1. Right after Sheini in 31:18 (שְׁנִי, לַחַת הַעֲדָת--לַחַת אֶבֶן, כְּתָבִים) (Before the sin of the Eigel, already the Ribbono Shel Olam gives Moshe (שְׁנִי, לַחַת) (הַעֲדָת). Brings Rashi (כְּכַלְתּוֹ לְדַבֵּר אֵתוֹ). When Hashem finished speaking to Moshe, (כְּכַלְתּוֹ) is spelled missing a Vav as if it was referring to Kaloso, his Kallah. Says Rashi (מה כלה, חסר, ככלתו כתיב, חסר, מה כלה). Just like a Kallah comes to her wedding bedecked in her 24 items of adornment (ה'הן האמורים בספר ישעי'). We find in the third Perek of Yeshaya (Posuk 18-24) that Kallas used to go out with 24 items, (אף תלמיד חכם צריך להיות בקי בכ"ד ספרים). So too a Talmid Chochom has to be an expert in the 24 books. The 5 books of Chumash, 4 Neviim Rishonim and the 4 Neviim Achronim, 5 Megillos, 6 books of Kesuvim besides for the Megillos. I am sure at the Shabbos table everyone will be able to figure out the 24 books of Nach which is basic to Yiddishkeit.

There is a question which is disturbing. That is that the Rambam says at the end of Hilchos Megillah (Sefer Zemanim, Hilchos Megillah, 2:18) (כל ספרי הנביאים וכל הכתובים עתידין ליבטל לימות) (המשיח חוץ ממגילת אסתר והרי היא קיימת כחמשה חומשי תורה וכהלכות של תורה שבעל פה שאינן בטלין לעולם. ואע"פ שכל זכרון הצרות יבטל שנאמר כי נשכחו הצרות הראשונות וכי נסתרו מעיני. ימי הפורים לא יבטלו שנאמר וימי (הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוף מזרעם). The Gemara in Nedarim 22b (9 lines from the top) says (לא) (חטאו ישראל לא ניתן להם אלא חמשה חומשי תורה וספר) (יהושע בלבד) that had Klal Yisrael not sinned at the Eigel it would have been the 5 books of Torah

and Sefer Yehoshua alone. It seems to say that the other books of Nach were not in the original plan and are not in the future plans, and somehow are only temporary. How could it be? Could it be that a Cheilek of Torah is going to be Bateil. Here we have B'feirush that (כְּכִלְתּוֹ לְדַבֵּר אֹתוֹ) that a Talmid Chochom had to be (צָרִיךְ לִהְיוֹת בְּקִי בַּכֵּ"ד סְפָרִים). This is even before the Cheit Ha'eigel.

Recently I gave a Shiur on Eicha on how the book of Eicha will be learned when Mashiach comes. Someone said what do you mean, we are not going to learn Eicha when Moshiach comes. That is a mistake. No part of Torah is Batul. Yet it does say that only (כַּחֲמִשָּׁה חֳדָשֵׁי תוֹרָה) and (מִגִּילַת אֶסְתֵּר) will be during the times of Moshiach. This is a confusing topic.

I would like to suggest my answer and tell you where it comes from. It is true that the other books of Nach are Torah Shebichsav now because they were written. Kol Nevuos Shelitz'richa L'doros Nichtava. A lot of Nevuos were given. What is written in the books of Neviim and Kesuvim are needed L'doros. We have 24 books of Nach. L'asid Lavo these parts of Torah which are now Torah Shebichsav will no longer be Torah Shebichsav. There will still be Torah She'baal Peh. Even what a Talmid Chochom says today as a Chiddush in Torah is part of Torah. Certainly something said by Yeshaya, Yirmiya, or Yechezkel is forever part of Torah. The point here is this, the Torah Shebichsav aspect will be Bateil. The Torah She'baal Peh aspect will remain.

I would like to explain. There are three Gedolim of the previous generation who Klered the following Chakira. Are the books of Nach part of Torah Shebichsav in their essence that they have the Dinnim of Torah Shebichsav or no, Torah Shebichsav is the Chamishei Chumshei Torah and everything else was permitted to be written but it is Nevua, it is something which a human being on this world heard from the Ribbono Shel Olam and maybe it is part of Torah She'baal Peh, it is not part of Mikra.

The three Gedolim who deal with this are 1) Rav Yaakov Kamenetzky in his introduction to Emes L'yaakov and he understands that Mikra is only Chamisha Chumshei Torah. 2) Rav Zelig Epstein in a piece printed in one of the Yeshurun journals takes issue with it and disagrees. He holds that it is all essentially Torah Shebichsav. 3) Rav Hutner in the Pachad Yitzchok on Pesach Maimar 37 takes the middle ground. That all of these Pesukim are Torah She'baal Peh which was permitted to be written, Torah Shebichsav which was written down and therefore, it is both Torah Shebichsav and Torah She'baal Peh.

Let me explain a Nafka Mina so that this entire discussion makes sense. We have a rule that Devraim Shebichsav E Ata Rashai L'omer Baal Peh, that written Torah Shebichsav is not allowed to be said by heart. Does this apply only to Chumash or even to Nach?

Tosafos in Temurah 14b Dibbur Hamaschil (דְּבָרִים שֶׁבִּכְתָּב אִי אֶתָּה רָשָׁאִי לֵאמֹרֶם בַּעַל פֶּה) Klers this question and actually has two opinions. What is the question? The question is whether Nach is Torah Shebichsav or Torah She'baal Peh which was given permission to be written.

A second Nafka Mina that Rav Yaakov brings. The Halacha is that a person is obligated to spend money to make sure his children learn Torah Shebichsav. Mishna and Gemara there is no obligation. He has to teach them but he is not obligated to spend money. What about Nach, where

does Nach fit in? The Bach says it depends if Nach is part of Mikra and it has the same rule as Chumash. If Nach is not part of Mikra then it does not have the same rule as Chumash. These are two examples of Nafka Minas. I hope someday to expand on this topic in a longer Shiur, most probably on a Motzoei Shabbos.

But what is Noge'a to us. Nach is certainly Torah She'baal Peh, it is only essential Torah. How can someone not be embarrassed to come to the Olam Ha'emes never having learned the parts of Nach which are at least easy and interesting? It is part of Torah always. Torah Shebichsav, that is a Shaila.

(פְּכַלְתּוֹ לְדַבֵּר אִתּוֹ) A Talmid Chochom has to be a Baki in the 24 books, whether it is Torah Shebichsav or Torah She'bal Peh. Asidim Libateil Chutz Mai'chamisha Chumshei Torah U'mikra Megillah. Yes, L'asid Lavo they will not be considered Torah Shebichsav. Because only Nevuos Shenitzricha Nichtiva and Nevuos that call for Teshuva are not needed as a direct message L'doros. With this, I hope that I have opened to you a whole new school of thought. We will return someday to this topic.

2. Let me move on to a Ramban. 32:21. The Ramban says regarding Aharon Hakohen's making of an Eigel (הַחֲטָא הַזֶּה) the sin of Aharon (מִן הַחֲטָאִים שִׁיִּהְיֶה עֲלֵיהֶם וְלֹא יַעֲבֹר). That what Aharon was Over he should have been Yehareig V'al Yaavor. Aharon had his calculations for not doing it as many of you know. But I am talking about the Yesod that the sin of making the Eigel, now Aharon wasn't Oved Avodah Zorah, he made the Eigel for people who wanted to be. In that it is Yehareig V'al Yaavor.

Says Rav Shteinman in the Ayeles Hashacar, that this Ramban is taking sides in an old Chakira. Aharon Hakohen was Over on Lifnei Iver Lo Sitain Michshal. He did not serve Avodah Zora. He was Over Lifnei Iver. Lifnei Iver is not Yehareig V'al Yaavor but the Kler if Lifnei Iver is a separate Aveira or if the Aveira of Lifnei Iver is that when a person gives someone else an Aveira to do he has a part in that Cheit. Lifnei Iver is sort of a subset of every single Aveira. Lifnei Iver of Avodah Zora is Avodah Zora. Lifnei Iver of Genaiva is Genaiva. Lifnei Iver of Lashon Hora is Lashon Hora. Therefore, Lifnei Iver of Avodah Zora is Yehareig V'al Yaavor. Clearly the Ramban holds that Lifnei Iver of Avodah Zora is a Snif, a Cheilek of the Aveira of Avodah Zora and therefore, it is Yehareig V'al Yaavor. A big Yesod.

Kasha. Why was it Yehareig V'al Yaavor. The only time it is Yehareig V'al Yaavor is when if you don't do it they can't do it on their own. There was no other Jew in the 600,000 Jews who could have made the Eigel if Aharon would not have made it? If someone else could have made it then we know that it is not Lifnei Iver Lo Sitain Michshal. If someone else can do it and you do it that is called Misayai'a D'ovrei Aveira and it is a D'rabbanan. How is that Lifnei Iver?

This would seem to be a Raya to the Yesod brought in the Pischei Teshuva in Yore Dai'a Siman 156 or 157 and quoted by the Chofetz Chaim in his Hakdama to Sefer Chofetz Chaim, a beautiful Yesod. He says regarding Trei Ivra D'nara the following. Let's say Reuvain does something to give Shimon an Aveira, if Reuvain would not have done it someone else would have done it. Says the Piskei Teshuva in the name of the Mishna L'melech, if that other person would have done it he

would also be Over Lifnei Iver. If somebody had to be Over Lifnei Iver the fact that others could do it does not undue the Lifnei Iver of the person who did do it.

If there is a cup of wine the Nazir can take it himself then no one is Over Lifnei Iver, then the one who gives it to him is considered Chaivei D'nara which means he is not Over the Aveira. But when somebody else would have done the Aveira would have been Over. If someone else would have built the Eigel would have been Over Lifnei Iver then even the one who does it is Over Lifnei Iver as well. That is the Yesod in the rules of Lifnei Iver. In Lifnei Iver there is room to be Mefalpeil but this setting is a short setting and there is no time to go into it at the moment.

3. The question of the week is: In this week's Parsha we have the Cheit Ha'eigel. In the Gemara in Masseches Rosh Hashono on 26a we learn that on Yom Kippur the Kohen Gadol went Lifnai V'lifnim in Bigdei Lavan. We know that the Kohen Gadol had separate clothing on Yom Kippur. When he went into the Kodesh Kodashim he would not wear the golden Begadim. Why?

The reason was Ain Kateigar Naaseh Saneigar. Once gold was used for the Eigel it could not be used to defend Klal Yisrael by going into the Kodesh HaKodashim. Ain Kateigar Naaseh Saneigar.

You will ask, we find that in Parshas Shemini they were Makriv an Eigel, Yavo Eigel Umechapeir Al Ha'eigel, the Maharsha asks it. The Gemara says. Anything that is Chutz, it is outside the Kodesh Hakadoshim the rule of Ain Kateigar Naaseh Saneigar doesn't apply. It is only in the Kodesh Hakadoshim Lifnim that Ain Kateigar Naaseh Saneigar.

I have a Kasha with which I would like to challenge you. The Kasha is that I have a Stira. In Parshas Ki Sisa we have the Eigel and in Rosh Hashono this rule of Ain Kateigar Naaseh Saneigar. But in the Medrash in Parshas Pikudai it says that the gold of the building of the Mishkan was Dafka gold. Guess what the Medrash says. The Medrash says Amar HKB"H Yavo Hazav Bamishkan V'yichapeir Al Hazav Ha'eigel. Let the gold of the Mishkan forgive for the gold of the Eigel. This was Lifnim, the Aron, the Kapores, the Keruvim were made of gold. A Stira. The Gemara says that gold can't go inside because Ain Kateigar Naaseh Saneigar and the Medrash in Parshas Pikudai says that the gold of the building of the Mishkan is Mechapeir on the Cheit of the Eigel. Sounds like a big Kasha. Geshmak! Good talk for the Shabbos table.

You should have an absolutely wonderful Shabbos. We should be Zoche to serve Hashem under all circumstances that come our way, L'chol Eis Asher Tachas Hashomesh. Life has many different aspects, many different things that cross our path. We have to learn to serve Hashem whatever crosses our path. There is a Cheit Ha'eigel Parsha there is a Binyan Hamishkan Parsha. So much that transpires in the life of a person. Whatever comes your way, use it to serve HKB"H B'simcha. A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Ki Sisa 5774

Becoming an "IVRI"

1. I would like to share with you three thoughts, the first is from the Mishnas Rav Aaron on this week's Parshah. It is also found in the Mishnas Rav Aaron on Mussar in the first volume on page Eyin Vav, an absolutely beautiful Derher. Rav Aaron points out that the B'nei Levi, Shevet Levi was Zocheh for generations because of what they did at the Eigel. They were Zocheh to stand out and to have a very special place in Klal Yisroel. Rav Aaron brings that in the Rambam it says that every generation, the Sanhedrin should be comprised primarily of Kohanim and Leviim as it says in Devarim 33:10 (יְרוּ מִשְׁפָּטֶיךָ לְיִשְׂרָאֵל) this was the Schar for what happened in this week's Parsha. The lesson says Rav Aaron is Kol Hamischazaik Bizman Shel Rifyon, somebody who is strong in the time of weakness, somebody who is occupying himself with Torah study in a time that the world does not consider Torah study to be so important, someone who is strong in Tznius at a time that the world is making fun of Tznius, somebody who is strong in his Davening at a time that Davening is not considered important to people, somebody who is Mischazeik Bish'as Rifyon, gets a bonus Schar, a much bigger reward. Not only that but he gets the Schar that would have come to those who are not learning, are not Davening, not observing Tznius, their Schar goes to him. This is a Gemarah in Masseches Chagiga 15a (16 lines from the bottom) (זכה צדיק בטל חלקו וחלק חברו בגן) so that in times that the world is weak in any Inyan, in times that Klal Yisroel was not following the words of Hashem in creating an Eigel, Levi by being strong got Schar for the whole Klal Yisroel and therefore, they got to be the leaders for Klal Yisroel as a result of this.

Similarly, we find by Caleiv and Yehoshua who alone among the twelve Miraglim stayed faithful to HKB"H in Eretz Yisroel, as it says in Bamidbar 14:38 (וַיְהִי שֶׁעַן בֶּן-נֹון, וְכָלֵב בֶּן-יִפְנֶה, חָיוּ מִן-הָעֹנִשִׁים) (הָהֵם, הַהֲלֹכִים לְתוֹרַת-הָאֱלֹהִים). Rashi brings from the Gemara in Masseches Bava Basra 118b (8 lines from the top) (מִרְגְּלִים יְהוֹשֻׁעַ וְכָלֵב נִטְלוּ חֵלֶק: מִנְּהֵנִי מִלֵּי אִמֵּר עוֹלָא דְאִמֵּר קִרָּא וַיְהוֹשֻׁעַ בֶּן נֹון וְכָלֵב בֶּן יִפְנֶה חָיוּ) (מִן הָאֲנָשִׁים הָהֵם מֵאִי חָיוּ אֵילִימָא חָיו מִמֶּשׁ וְהָא כְּתִיב קִרָּא אַחֲרִינָא וְלֹא נֹוֹתֵר מֵהֶם אִישׁ כִּי אִם כָּלֵב בֶּן יִפְנֶה וַיְהוֹשֻׁעַ בֶּן נֹון) that Caleiv and Yehoshua got the portion of Eretz Yisroel that the other ten Miraglim would have had, it came to them. Imagine that in Olam Haba too, of course they got that type of a Schar. Naturally, this is a tremendous Schar for someone who is Mischazak Bish'as Rifyon. Just picture twelve people traveling and ten of them not willing to wear Tzniusdik clothing and two of them being strong and having ridicule, that was Caleiv and Yehoshua. The ten were not willing to stay faithful to Eretz Yisroel and the two of them were, so they got the Schar for all of them.

Rav Aaron asks why it should be that way, why should it be that there were two out of twelve Miraglim who stayed faithful so each one got six portions. Let's say three out of twelve would have been faithful then they each would have gotten four portions, much less. Why is the Schar an adjustment to those who are Rishaim?

Rav Aaron explains this is because of the Lifum Tzara Agra. It is because it is much more difficult and also he says a second reason because it has more value in Shamayim. Anytime a person is willing at a time of Rifyon, a time when things are weak to be strong, somebody is willing to endure ridicule to do what is right, he gets Schar Kineged Kulam. Of course this is a Mishna in

5:2 of Pirkei Avos that (שכל הדורות היו מכעיסין ובאין, עד שבא אברהם אבינו וקיבל שכר כולם). Avraham Avinu got Schar for the generations before him. That is why he is called Avraham Ha'ivry. The whole world is on one side making fun and Avraham alone on the other side and he stayed strong.

This is our challenge. We live in a society where certain values are not kept at their right standards, we live in a society where Inyanim of Tznius certainly are not kept properly and people ridicule the nebs or those that will dress in a way that is more appropriate, those who live in a style that is more appropriate, those in a shul who are more Zahir in doing things exactly as they should be done. Following the advice of the Marei Hara'a. Somebody who does that in an environment where it is not considered Chashuv, where it is not considered important, he gets Schar that is Schar Kineged Kulam. That is a quadrupling or in the case of the Miraglim the sextupling of the value, the Schar that their actions would have deserved anyway. What a bargain. We all like bargains. Look for the opportunity to have the courage to be an Ivri, to be someone who stands opposite.

I have a good friend who told me that he went for the first time to the Yarchei Kalla with the Agudas Yisroel to Eretz Yisroel. He is not an Agudist and he is not that type to go and learn. He went for the first time. He said I swallowed my pride and I wrote a letter to the Agudah afterwards telling them how beautiful it was, how wonderful it was. When people are ridiculing something or don't consider it Chashuv in your circle and you're willing to step up and consider it Chashuv, Mikabeil Schar Kineged Kulam.

Kindness and selflessness leads to honor.

2. Let's move on to a second Taira Vort. We find after the story of the Eigel that Moshe Rabbeinu asks of HKB"H as is found in 33:18 (הֲרָאֵנִי נָא, אֶת-כְּבוֹדְךָ), show me HKB"H your honor. Interesting, what does it say, what does HKB"H respond? (אֲנִי אַעֲבִיר כָּל-טוֹבִי עַל-פָּנֶיךָ). I will let you see all of my kindness, all of the goodness I do. Now I don't know exactly what it means that HKB"H showed (כָּל-טוֹבִי) as opposed to Kivodi but we have what seems to be an inconsistency. Moshe Rabbeinu asks to see (כְּבוֹדְךָ) and the Ribbono Shel Olam says (אֲנִי אַעֲבִיר כָּל-טוֹבִי עַל-פָּנֶיךָ). We seem to learn from here that the true Kavod, the true honor of a person is (טוֹבִי), is his kindness. Even G-d himself says you want to see My honor look at My Tov.

We say in Birchos Krias Shema, (טוב יצור כבוד לשמו). Tov created Kavod Lishmo an honor for His name. (מאורות נתן סביבות עזו). HKB"H placed the luminaries, the heavenly stars, the sun, the moon all around Kaveyachol His Kisei Hakavod. That which gives the luminaries of heaven, which gives light and warmth the sustenance to this world Heim Heim Kivodo, that is the honor of Hakadosh Baruch Hu. We have to know the true Kavod of a person is when a person is kind to others. Anybody who does Tov is Poel Kavod. People like Kavod. You like honor, do kindness to others. (טוב יצור כבוד לשמו).

Someone once said beautifully, the most selfish thing you can do is to be selfless. That is, you want to do something selfish, something for yourself, be a selfless person. You will be Koneh a Shem Tov you will get a good name and people will honor you, people will truly honor you. You are a Maitiv, a person who does kindness. That idea that by being a person who does kindness you

really get honor for yourself is a way of using what would normally be a Yeitzer Hora the Yeitzer Hora for Kavod in the service of Hakadosh Baruch Hu.

A thought for Purim Katan

3. Purim Katan is upon us so a quick Purim thought related to the Parsha. In the Megillah in 2:11 it says (וּבְכָל-יּוֹם וַיֵּצֵא מֶרְדֵּכָי מִתְּהֵלֵךְ, לִפְנֵי הַצָּר בֵּית-הַנָּשִׁים: לְדַעַת אֶת-שְׁלוֹם אֶסְתֵּר). Mordechai had a tremendous Mesiras Nefesh. Every single day for years he went out to inquire about the welfare of Esther. He had to do it clandestinely, it certainly wasn't easy for him but he did it. The Sfas Emes brings from a Medrash of unknown origin Atah Darashta Shalom Nefesh Achas Chayecha Shetidrosh Sholom Umah Sheleima Shenemar (דַּרְשׁ טוֹב לְעַמּוֹ). Mordechai, you push yourself to worry about one individual, you will be a Manhig Yisroel. You will be a leader of the Jewish people.

We meet people who come from Eretz Yisroel they need to make a wedding, they go around collecting money. We see them. Do we look at them as individuals or do we say they are part of that group of people that sort of bother us. In this week's Parsha Moshe Rabbeinu and Aaron HaKohein and the Zikanim are told to count the Jews Bimispar Shemos, a number of names. The meaning of this I once heard from a Vort by Rav Moshe Wolfson is that numbers is what you use to count cattle, names are what you use to count people. When you look at individuals, individuals go by their name. When you consider something unimportant, insignificant, then you just give it a number.

The Nazis Yimach Shimam, wanted to treat Bnei Yisroel as subhuman. They gave them numbers, they tattooed numbers on the Jews who unfortunately fell into their clutches. This idea, the idea of Mispar and Sheimos is a difference in the way you treat people. If you treat someone as a number or you treat somebody as a name.

We say about Hakadosh Baruch Hu amazingly (מוֹנֶה מִסְפָּר לְכוֹכָבִים) Hakadosh Baruch Hu counts all the stars (לְכָל שְׁמוֹת יְקָרָא) and He gives them all names. (גָּדוֹל אֲדוֹנֵינוּ) great is our master. (לְכָל שְׁמוֹת יְקָרָא) G-d gives names to the stars, that means He is Machshiv each star has its own Toeles, has its own purpose.

When a census is sent out from the U.S. government the people going door to door are generally minimal wage type of people. They are not the most Chashuv people. When a census was done in the Midbar Moshe Rabbeinu, Aaron Hacohein and the Zikanim were the ones who went around. You were visited in your house by the Gadol Hador, the leader of the generation, because you count. In our homes when we are visited by Mishulachim, by people who come, we have to be Machshiv them. We have to be Machshiv them as individuals, each one comes with his own trepidation, with his own nervousness, with his own feeling of hesitation. Each one should be treated properly. (לְכָל שְׁמוֹת יְקָרָא). Look at each one as a significant and important individual.

And with that I would like to wish each and every one of you an absolutely wonderful Shabbos a Simcha for Purim Katan. We don't observe it much but the same Simchas Haleiv we have to have. Have a wonderful Shabbos!

Rabbi Reisman - Parshas Ki Sisa 5773

I would like today to share with you a Dvar Mussar and a Dvar Halacha. The Dvar Mussar has to do with the story of the Eigel and it must be admitted that as much as we learn the story of the Eigel it is very difficult for us to see practical Mussar lessons from that episode. We are very distant from building an Eigel whatever the Kavanah might be and therefore, to take a piece of Mussar and understand how it applies to our lives will be something challenging. I would like to share with you a Dvar Mussar which I think does apply.

Rav Yaakov Greenwald (he should be well), has a Sefer in which he writes the Hanhagos that he saw by the Steipler. Rav Yaakov Greenwald was a long time therapist based in Monsey and his training was primarily by the Steipler and he has an incredible Sefer on Hanhagos that he saw by the Steipler. One section he has is Ta'os Hashchichos (errors that are common). The 8th of those which is the final one is one which we see all the time. I will quote his words in part. We are talking here about an error that people make in attitude. The error is that for every problem in the world there is some resolution, some proper answer. In a person's life he feels that if he doesn't find that resolution then the situation is awful. This is an attitude that people have. They have difficulties, problems, be it financial issues, health issues, or Shidduch issues, whatever it might be and he feels that he must have a resolution. It is a mistake. The truth is that very often if we don't see a good resolution we should just sleep on it so to speak. We should just move on. We should do whatever we could. Human beings tend to feel we must have a resolution, we must solve a problem, we must do it now, and therefore people make bad choices. They make errors, they think blindly, they grasp blindly for a straw, on something on which to hang their faith. It is a mistake.

What happened at the Eigel? The Jews had a problem. Moshe Rabbeinu had indicated that he would come back at the 6th hour of the day. As Rashi says in 32:1 (שֶׁכֶּבֶר בָּאוּ שֵׁשׁ שָׁעוֹת וְלֹא בָּא). The 6th hour came and Moshe Rabbeinu did not return. There is a Kasha. What is the answer? The people did not know. Now Chazal tell us that it was only the Eiruv Rav that wanted to build the Eigel. Why are all Jews held to be guilty for what took place?

The answer is that everyone was in the same Matzav. People should have said we don't know the answer so let's sleep on it and wait. We don't have to pick the best resolution and that resolution itself is lacking. The people didn't have that attitude. They went along with the Eiruv Rav because they were troubled by the Kasha. We have to learn in life that not every Kasha has an answer. Bnei Torah who learn a Gemara, know that the Gemara itself sometimes has a question and says Kushia, it says this is a problem and the Gemara moves on. It doesn't throw away the idea because of the Kasha. In life it is that way as well. Don't trade one problem for another. In life if you have a difficulty, say Kasha, I don't know an answer. Don't make decisions from a state of Bahala. Don't make decisions when you are confused. Don't make decisions when you don't know what to do and you just pick at something to do. It is not a good idea. We have to learn that we can live with a Kasha. That was the Ta'us of the Eigel.

The GRA has an innovative explanation of the description of the Ribbono Shel Olam called Kon'ai Hakal. We describe Hashem in a number of places, Birchash Kriyas Shema and Shemoneh Esrei among them as Kon'ai Hakal which is usually translated as he who possesses or owns everything.

The GRA in his Pirush on Shemoneh Esrei says Kon'ai is a Lashon of Misakein. HKB"H repairs. Kon'ai Hakal. When you have a Kasha and you don't have a resolution and you don't know how to solve a problem, leave it to the Kon'ai Hakal, leave it to HKB"H.

I remember once reading an essay from Lewis Thomas (a research physician). He wrote an essay entitled the secret of the doctors. What he said is that most people who come to a doctor with a problem are told by the doctor to do such and such for 3 days and then come back. The reason that is done is because most problems solve themselves naturally within 3 days and doctors know it but people don't have patience. So we tell them drink a lot of fluids, rest in bed, eat good meals, stay away from the cold, whatever it might be. But the doctor's secret is that most problems even physical problems resolve themselves. Therefore, the lesson of the Eigel is if you have a Kasha that troubles you, if you have a difficulty that plagues you, don't pick resolutions that are not good.

Let me switch to a Dvar Halacha. In the beginning of the Parsha we have the counting of the Jewish people which of course takes place additional times here in the Chumash. 30:14 (לֹא, הָעֶבֶר (עַל-הַפְּקָדִים, מִבֶּן עֶשְׂרִים שָׁנָה, וּמַעֲלָה). The counting is from the age of 20 and older. As Rashi says later those who were counted were those who later after the sin of the Miraglim was to compound the sin of the Eigel. Those over 20 were punished for their part in these two Aveiros. Why from the age of 20 and on?

There is an idea based on Agadata Gemara in Maseches Shabbos 89b (21 lines from the bottom) (כמה שנותיו של אדם שבעים שנה דל עשרין דלא ענשת עלייהו) based also on a Rashi in the beginning of Parshas Chaya Sara in 23:1 (אף (מה בת עשרים לחטא, שהרי אינה בת עונשין, אף) (בת מאה בלא חטא) that in heaven human beings are not punished until they are 20 and older. That is to say that an Onesh Bidai Adam, Bais Din punishes from the age of 13 but in heaven Kareis, Misa B'dai Shamayim, punishments that come from heaven are only from the age of 20 and on. As proof to this we see that for the sin of the Dor Hamidbar people were punished only from the age of 20 and on. Those are the (הָעֶבֶר עַל-הַפְּקָדִים) those who need the Kaparah of the Machatzis Hashekel as the Posuk says in 30:15 (לְכַפֵּר עַל-נַפְשֵׁיכֶם). This is only from the age of 20 that you need the Kaparah. This is something that people often say. 3 of the Gedolei Haposkim the Chacham Tzvi, the Node B'yehuda, and the Chasam Sofer disagree sharply. They say these are Aggadata concepts. In truth it is from the age of 13 that there are punishments B'dai Shamayim. They cite as proof the fact that somebody who does an Aveira for which he would be Chayuv Kareis B'maizid but this person did that Aveira B'shogeig, he brings a Korban Chatas. That is to say that a Korban Chatas is brought for a sin which would convict a person with a punishment of Kareis had he done it B'maizid. We know that a Korban Chatas is brought from when someone is 13 and older. From here they prove that Kareis starts from the age of 20. This Agadata Gemara they explain in different ways. Either the Agadata Gemara is referring to before Mattan Torah or that we don't Pasken from Agadata Gemaras. However they resolve it this is the idea.

The GRA in Perek 11 of Even Shlomo suggests that punishments are given after the age 20 but for sins that are commanded from 13 - 20 and just that from 13 - 20 the punishments are postponed. That also needs an explanation because Kareis and Misa B'dai Shamayim are not punishments that apply to an older age anyway.

I would like to suggest a resolution of this somewhat mysterious idea. As a Hakdama to this resolution let me add a second mystery. Rav Yosef Engel has a Sefer called Gilyonai Hashas and on Maseches Shabbos 89 he quotes a Kadmon who says the following incredible statement. He says just as a person is not punished for sins he commits before he is 20 years old so too a Ger when he is Migayeir gets 20 years before he is punished. Someone who accepts a position of Rabbanus gets the first 20 years of Aveiros wiped away without punishment. A Chassan who gets married, the first 20 years after marriage is not punished for any sins that he commits. 20 years, absolutely incredible! Certainly this is a most mysterious statement.

To resolve all of this the suggestion is the following. We know that when a boy is Bar Mitzvah he is not yet knowledgeable in all aspects of Halachos. He is not yet fully mature to be able to control himself in all areas. When we say that a person is not punished until 20, we would understand that as follows. That for those sins which a person can understand are sins based on immaturity. Sins based on the heat of adolescence. Those types of sins HKB"H doesn't punish for. That is to say that until the age of 20 a person is growing up. We at 13 did not suddenly fully mature. Therefore, sins which could be attributed to his age, to his under 20 age, are sins for which HKB"H doesn't punish. Adolescence is usually a time of a heightened awareness of things that have to do with the sins of Bamidbar 15:39 (וְלֹא-תַתּוּרוּ אֲחֵרֵי לִבְכֶּכֶם, וְאַחֲרֵי עֵינֵיכֶם). Sins that have to do with the attraction of the world around one. Those sins are sins which a person is not punished until the age of 20.

The GRA says that HKB"H waits till the age of 20. If by the age of 20 a person begins and is successful in controlling himself in these areas, then it is obvious to us that 13 - 20 these sins had to do with a lack of maturity and therefore, he is not punished.

By extension, Rav Yosef Engel is saying that when a Ger is Megayeir we understand that a Ger is not fully aware of the behavior of Frum Yidden and he too gets 20 years not as a carte blanche that he is not punished for anything but 20 years of understanding to be able to adapt. So too a Rav who takes over as Rabbanus. Certainly all married men can understand and be delighted with the idea that you get 20 years to adapt to married life. Mistakes that you make in the first 20 years we can understand, we hope our wives understand. It takes a while to get used to the new reality. Provided of course that by the 20 year mark a person is able to adapt. What a great Dvar Torah for a 20th anniversary party. But at any rate this would be a tremendous insight into this Dvar Chazal.

Before I sign off I would like to point out a rather difficult Rashi. Rashi says it 3 times in this week's Parsha. The last one being 32:35 (מִיתָה בִּיְדֵי שָׁמַיִם, לַעֲדִים בְּלֹא הַתְּרָאָה). That HKB"H punished those Jews who bowed to the Eigel with Aidim without Hasraa with a Mageifa. As Rashi says (וַיִּגַּף יְרֹר, אֶת-הָעָם). HKB"H caused a Mageifa to fall upon the people (לַעֲדִים בְּלֹא) (מִיתָה בִּיְדֵי שָׁמַיִם, לַעֲדִים בְּלֹא) Misa B'dai Shamayim for those who sinned with witnesses without Hasraa. This is based on a Gemara in Maseches Yoma 66b (14 lines from the bottom) (אֵיתָמַר רַב וְלֹא חָדָא אִמְרָא זִיבָה וְקִיטָר) (בְּסִיפֵי גַפָּה וְנִישָׁק בְּמִיתָה שֶׁמָּה בִּלְבָבוֹ בְּהַדְרוֹקֵן וְחָדָא אִמְרָא עֲדִים וְהַתְּרָאָה בְּסִיפֵי עֲדִים בְּלֹא הַתְּרָאָה בְּמִיתָה לֹא עֲדִים וְלֹא

(התראה בהדרגה). The Mizrachi asks an incredible Kasha. The Kasha is that for Misa B'dai Shamayim why do you need Aidim without Hasraa. We understand that if there is no Hasraa there is no Misa Bidai Adam. But Misa B'dai Shamayim has nothing to do with witnesses observing you and therefore, this is a very difficult Rashi. Misa B'dai Shamayim Aidim V'lo Hasraa?

I saw a Teretz in the Maharal where he answers as follows. He says that HKB"H didn't want to punish in a way that would not be understood by the people. Those who did an Aveira with Aidim B'li Hasraa at least it is known that they sinned. When they died suddenly it was understood. There were undoubtedly people who by their families were considered Tzaddikim. If they would die suddenly people would say oh it was just a heart attack, it was a natural death. HKB"H did not want to do that. Of course later when there was the drinking of the water similar to the Mai Sotah it caused the others to die. The insight of the Maharal is that HKB"H didn't want any Laz on the Mageifa. He wanted it to be clear to all that those who died in the Mageifa died for a very specific reason. This is a resolution of something that would otherwise be a difficult problem.

To leave you with a Kasha at the end, I will point out that I explained why it starts from the age of 20 and why the sin of the Meraglim/Eigel caused the death of those over 20.

But it is still mysterious to me why from 20 - 60. Why not over 60? Why someone over 60 didn't go to the army I understand because he is physically weak. Why over 60 were these people not punished with the death of the 40 years of the Midbar? Tzorech Iyun Gadol! I leave you that Kasha for Parshas Shelach and maybe someone will have a Teretz by then. Wishing everyone a wonderful Shabbos.

Rabbi Reisman - Parshas Ki Sisa 5772

Something fitting that Rav Moshe used to say. We find at the end of Parshas Ki Sisa 34:30 (וַיֵּאָרָא (אֶהְרֹן וְכָל-בְּנֵי יִשְׂרָאֵל, אֶת-מֹשֶׁה, וְהָיָה קֶרֶן, עֹר פָּנָיו; וַיֵּירָא, מַנְשֵׁת אֱלֹהִים). There was a shine emanating from the face of Moshe Rabbeinu and they were afraid to approach him so he put on a mask. Despite this we find that when Moshe Rabbeinu learned with the Yidden he took off the mask. As the Posuk says in 34:33 (וַיִּכַּל מֹשֶׁה, מִדְּבַר אֱתָם; וַיֵּתֵן עַל-פָּנָיו, מַסְנָה) that when he finished learning with them he put on the mask back on his face. The question is if he couldn't take the light on his face what is the difference if it is when he is teaching or when he is just walking around?

In the second volume of Darash Moshe on page # 47 Rav Moshe says that when Yidden are learning every Yid on his Darga has an ability to come close to (קֶרֶן, עֹר פָּנָיו) of Moshe Rabbeinu. Of course Moshe was on a higher level, but each Jew is obligated to learn on his level and every Yid when he learns and he understands fully or he struggles to understand has an M'ain of the (קֶרֶן, עֹר פָּנָיו) of Moshe. Therefore, when you are sitting and learning then the shine of the face of Moshe is something you can absorb.

This fits well because Rav Moshe would often say and he mentioned it during Yomim Noraim after Selichos. We say in the Selichos of Shema Koleinu, Al Tashlichainu Mil'fanecha V'ruach Kodshecha Al Tikach Mimenu. Don't throw us from before you and don't take away from us your spirit of holiness. The Kasha is the Pesukim in Shema Koleinu were originally said by Dovid

אל-תשליכני מלפניך; ורוח קדשך, אל-תקח) Tehillim 51:13 (אל-תקח). Don't throw me from before you and your holy spirit do not take away from me.

In Shema Koleinu we take a number of such Pesukim and we change it to plural tense because we are talking for all of Klal Yisrael. Rav Moshe asks I understand Pesukim like 19:15 (יְהִי לְרָצוֹן) אֶמְרֵי-פִי, וְהִגִּיוֹן לִבִּי לִפְנֶיךָ:

(יְרֹר, צוּרִי וְגֹאֲלִי) which when said in the plural would be Yitu L'ratzon Imrei Finu V'hegyon Libi L'fanecha Hashem Tzurainu V'goaleinu. Certain Pesukim whose meaning lends itself to an interpretation or to a change of tense to be in the plural tense. So that all Jews could be included in the statement. But (רוח קדשך, אל-תקח ממני), and your holy spirit do not take away from me, not every Jew has Ruach Hakodesh?

Rav Moshe answered that it is Farkert. We see that every Jew when he is sitting and learning he can connect to the Ruach Hakodesh of Hashem on a simple level. He is not going to say Chiddushim that he is going to print in Sefarim. Nevertheless on his level he is Shai'ich to Ruach Hakodesh.

This Yesod is also in the Sefer Sheim Olam of the Chofetz Chaim Perek 13. It says V'sain Chelkainu B'sorasecha, he says that every Yid has his Cheilek, has his place in Torah. Whatever level you are on even if you are not capable of learning Gemara, and you are learning Chumash, You have a Cheilek (a portion) that you have to accomplish so that Lo Neivosh V'lo Nikaleim L'olam Va'ed (שְׁלֹא נִבְּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד). So that in Olam Haba you will be able to take your Cheilek (כִּי קָרוֹ, עוֹר פָּנֵי מֹשֶׁה). So that every Jew has a Cheilek on his level in the (בְּתוֹרַתְךָ חֵלְקֵנוּ וְתֵן).

This idea, this closeness to the Ribbono Shel Olam where every person should feel that he has the ability to have that connection is a tremendous tool in serving Hakadosh Baruch Hu.

Rabbi Reisman - Parshas Ki Sisa 5771

The question of the week is: We have of course in Parshas Ki Sisa the sad story of the Eigel. In the Parsha we learn that Aharon Hakohen participated in the creation of the Eigel. Chazal are troubled by Aharon's participation. What is often quoted is a Gemara in Masseches Sanhedrin 7a (7 lines from the top) (ופליגא דרבי תנחום בר חנילאי דאמר רבי תנחום בר חנילאי לא נאמר מקרא זה אלא כנגד) מעשה העגל שנאמר וירא אהרן ויבן מזבח לפניו מה ראה א"ר בנימין בר יפת א"ר אלעזר ראה חור שזבוח לפניו אמר אי לא שמענא להו השתא עבדו לי כדעבדו בחור ומיקיים בי אם יהרג במקדש ה' כהן ונביא ולא הויא להו תקנתא לעולם (וירא אהרן,) The Gemara Darshuns the Posuk 32:5 (מוטב דליעבדו לעגל אפשר הויא להו תקנתא בתשובה (וַיִּבֶן מִזְבֵּחַ לִפְנֵי; וַיִּקְרָא אֶהְרֹן וַיֹּאמֶר, חַג לִירֵר מִקָּר

Aharon saw, the Gemara asks what did Aharon see? The Gemara relates that Chur had refused to participate and Chur was killed by the mob. Aharon was afraid that if he too would be killed, there would be terrible repercussions on Klal Yisrael. There is a concept of (אם יהרג במקדש ה' כהן ונביא).

There is an Inyan if the Kohen and Navi are killed in the Mikdash Hashem it is a terrible thing. Therefore Aharon Hakohen chose to participate rather than to be killed as this would be a terrible Kitrug on Klal Yisrael. This is a well known Vort and is actually a Gemara in Sanhedrin 7 as has been stated already.

My question for the week is, this Gemara that says Aharon and Chur would be the Kohen and Navi seems to be inconsistent to something that we all know.

It is well known that until the time of the Eigel, the Kehunah was supposed to be given over to the Bechorim of Klal Yisrael (the first born). It was only as a consequence of the Cheit Ha'eigel that it was taken away from the Bechorim.

This idea is almost B'feirush in the Pesukim in Parshas Bamidbar and Behaloscha. There we read that Moshe Rabbeinu counts the number of Leviim and counts the number of Bechorim and is Podeh (makes an exchange) one for the other. As Rashi says in Parshas Bamidbar 3:12 (מתוך בני ישראל: שיהיו ישראל שוכרין אותן לשירות שלי. על ידי הבכורות זכיתי בהם ולקחתים תמורתם, לפי שהיתה העבודה (בבכורות, וכשחטאו בעגל נפסלו, והלויים שלא עבדו עבודה זרה נבחרו תחתיהם) the Bechorim should have done the Avodah up until this point. Therefore we have a major problem. If Aharon would be killed, that would not be the death of a Kohen and Navi. Aharon at that point before the Cheit Ha'eigel was not yet a Kohen, so it is not a case of Kohen V'navi. This seems to be an exceedingly difficult problem and a Kasha that begs resolution.

I had this Kasha and as I continued learning the Parsha I came to something else that will shed light on this. So let's begin a second discussion.

Was the Cheit Ha'eigel something that took place before the building of the Mishkan, before the commandment to build the Mishkan or is it something that took place afterwards. As you know Parshas Ki Sisa is sandwiched between the Parshios of Terumah and Tetzaveh that discuss the Mishkan and Parshas Vayakhel Pekudai that discusses the Mishkan. Which took place first? The Cheit Ha'eigel or the commandment to build the Mishkan?

This is a Machlokes Rashi and Ramban. In 31:18 Rashi (ויתן אל משה וגו': אין מוקדם ומאוחר בתורה.) מעשה העגל קודם לצווי מלאכת המשכן ימים רבים היה, שהרי בשבעה עשר בתמוז נשתברו הלוחות, וביום הכפורים (נותרצה הקב"ה לישראל, ולמחרת התחילו בנדבת המשכן והוקם באחד בניסן) brings a Medrash Tanchuma that says the Cheit Ha'eigel preceded the commandment to build the Mishkan. So according to Rashi the Cheit Haeigel took place before the Parsha of Terumah and Tetzaveh and we use the principle of (אין מוקדם ומאוחר בתורה) and the Parshiyos are not always in order of the sequence of events.

The Ramban however in many places including the beginning of Parshas Vayakhel disagrees and says that the commandment to build the Mishkan was before the building of the Eigel. Klal Yisrael was commanded to build the Mishkan and after the Cheit Haeigel they were deemed unworthy of the Mishkan residing among them and only later when Moshe Rabbeinu came down on Yom Kippur with the second set of Luchos was the commandment actually fulfilled and the people built the Mishkan. This Ramban is the Shitta of the Zohar.

So we have 2 opinions. Rashi says the Cheit Ha'eigel was before the commandment to build the Mishkan and the Ramban says that the commandment to build a Mishkan preceded the Cheit Ha'eigel. Of course the Ramban fits better with the order of the Parshiyos of the Torah.

There is a problem here because in Parshas Tetzaveh when there was a commandment to make the Bigdei Kehunah we have mentioned numerous times that it was for Aharon and his children as Kohanim. According to Rashi it is fine, after the Eigel Aharon and his children are going to be Kohanim. However, according to the Ramban where the Parshiyos of Terumah and Tetzaveh preceded the Cheit Ha'eigel we have a serious difficulty. Before the Eigel was built, the Bigdei Kehunah were going to be for the Bechorim. So the question then is, why does it say for Aharon and his children? This is a Kasha on the Shitta of the Ramban.

The grandchildren of the Steipler printed some of his notes and letters in a Sefer called Rishumai Kehillas Yaakov. In there, there is a letter that addresses this and the Steipler says something that is an extraordinary Chiddush, not something that we would have understood on our own, but once we hear it many things come out good.

The Steipler says the following Chiddush. Aharon and his descendents were going to be Kohanim in any event. We learn this in Parshas Shemos 4:14 when Rashi says (וראך ושמח בלבך: לא כשאתה) (סבור שיהא מקפיד עליך שאתה עולה לגדולה. ומשם זכה אהרן לעדי החשן הנתון על הלב) that Aharon saw Moshe Rabbeinu when he was returning to Mitzrayim and he rejoiced with the good fortune of Moshe Rabbeinu. The Schar for that was that the Kehuna went to Aharon.

Aharon was going to be Kohen anyway. The whole issue of Bechor or Sheivet Levi had to do with the Leviim alone. Only the Leviim were people who achieved their status because of the Cheit Ha'eigel, because they refrained from participating. So that Aharon would have been Kohen anyway. The whole Parshas Bamidbar and Parshas Behaloscha was a tradeoff of Bechorim against Leviim. It was only the Leviim who were Zoche after the Cheit Ha'eigel.

A Raya to this is if the Bechorim were to be Kohanim why were the Bechorim of Sheivet Levi deprived of that privilege? If the Bechorim were supposed to be Kohanim so then a Bechor from Sheivet Levi should have been a Kohen even after the Cheit Ha'eigel?

Therefore says the Steipler, it must be that the Kohanim were going to be Kohanim anyway and it had nothing to do with the Cheit Ha'eigel and the whole issue is a tradeoff of Leviim and Bechorim and that is it. This of course answers both questions the question (that was supposed to be the question of the week) of (אם יהרג במקדש ה' כהן ונביא) and the question of Aharon and his children from Parshas Tetzaveh.

There is a bonus, because it answers something else as well. It is known in the name of the Ohr Hachaim Hakadosh that the Bechorim will return to do the Avodah when Moshiach comes. We don't know where the Ohr Hachaim Hakadosh learned that from because we don't have Midrashim that say it. However, we are relying in the Ohr Hachaim Hakadosh.

It is a problem because the Gemara says how do we know that there will be Techiyas Hameisim? We know it because the Posuk says Terumah will be given to Aharon Hakohen. The problem is that Aharon never lived to enter Eretz Yisrael to receive Terumah. The Gemara says in the Yemos Hamashiach he will receive Terumah. If Kohanim will no longer be Kohanim after Moshiach comes as the Ohr Hachaim Hakadosh seems to say, why would Aharon get Terumah? According to the Steipler's Yesod it is beautiful, the Kohanim are Kohanim. The entire issue is an issue of Leviim alone.

There are other questions that are answered by this. If you bear this in mind in Parshas Bamidbar and Parshas Behaloscha you will see that other difficulties are answered as well. It is a beautiful Yesod.

A second thought: Something that troubles many people about the Eigel is the contradiction (or the apparent contradiction) in the Divrei Chazal. On the one hand Chazal tell us that only 3,000 Jews served or bowed down to the Eigel. More than that, they were the Eiruv Rav and were not really the main body of Klal Yisrael. Chazal also tell us as the Ramban is Maarich, that the Eigel was never meant to be an Avodah Zorah. Klal Yisrael wanted the Eigel in place of Moshe Rabbeinu as an intermediary. There is something wrong but still it doesn't seem to be as serious an Aveira as we find on the second hand that there is a tremendous punishment L'doros to Klal Yisrael for what had taken place during the Cheit Ha'eigel. Therefore this entire episode, everything that takes place here needs to be explained in a clearer light.

I saw a beautiful Vort from the Chasam Sofer in Toras Moshe page # 397 here on this week's Parsha that explains it although the Chasam Sofer is really coming to explain something else. We find that when Moshe Rabbeinu comes down from Har Sinai right before he goes and destroys the Luchos and kills those who bowed to the Eigel, he has an exchange with Yehoshua. Yehoshua says in 32:17 (וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת-קוֹל הָעָם, בָּרָעָה; וַיֹּאמֶר, אֶל-מֹשֶׁה, קוֹל מִלִּחְמָה, בַּמַּחֲנֶה) I hear the sound of battle in the camp. Moshe Rabbeinu responds in 32:18 (וַיֹּאמֶר, אֵין קוֹל עֲנוֹת גְּבוּרָה, וְאֵין קוֹל, עֲנוֹת חִלּוּשָׁה;) meaning it is not the sound of people winning the battle or losing the battle. I hear the sound of people speaking against G-d. Yehoshua's mistake of thinking that it was the noise of battle does not seem to be important enough to be recorded in the Chumash. What does that have to do with the Cheit Ha'eigel?

Says the Chasam Sofer beautifully, Moshe Rabbeinu had heard from the Ribbono Shel Olam himself that Klal Yisrael sinned by creating a Eigel and bowing to it. Moshe Rabbeinu assumed that there must be some Tzaddikim, some righteous people who are not silent and stood up against those that are making the Eigel. He assumed that when he came down that there would be a battle taking place. It didn't happen. Yehoshua assumed the same thing as is evident from the Posuk (קוֹל (מִלִּחְמָה, בַּמַּחֲנֶה), there must be some battle going on. To Moshe Rabbeinu's great disappointment there was not. The Cheit of the multitudes of Klal Yisrael is that when this group created an Eigel and said 32:4 (אֵלֶּה אֲלֵהֶיךָ יִשְׂרָאֵל) the multitude of Jews didn't speak up. They did not fight a battle against those who were creating the Eigel. That is the Cheit Ha'eigel.

Rabbeinu Yonah writes that someone who isn't Mochiach when he sees a sin is considered as an accessory to the sin. That is what happened here, of course they on their lofty Madreiga were

judged very seriously. Therefore, Klal Yisrael was judged for participating in the Cheit Ha'eigel because there was no Milchamah that had taken place at that time. This gives a new light of what took place. What took place was the silence of Klal Yisrael in the face of something terrible that was taking place and there should have been someone to speak up against what happened. For that they were included (so to speak) in the Cheit Ha'eigel.

The Satmar Rebbe in Divrei Yoel brings a Chasam Sofer who says now he understands a Gemara. The Gemara in Maseches Yevamos 62a (12 lines from the top) says (שיבר את הלוחות מאי דרש אמר) ומה פסח שהוא אחד משש מאות ושלוש עשרה מצות אמרה תורה כל בן נכר לא יאכל בו התורה כולה וישראל מומרים על אחת כמה וכמה והסכימה דעתו לדעת המקום דכתיב אשר שברת ואמר ריש לקיש אמר ליה הקב"ה למשה יישר כחך Moshe Rabbeinu broke the Luchos because he made the following calculation. The Korban Pesach is one Mitzvah out of 613 and it says (כל בן נכר לא יאכל בו), that Jews who are not true to the Torah can't participate. So all Taryag Mitzvos certainly, and he broke the Luchos. So it was a Kal V'chomer from Korban Pesach. The Maharsha asks by Korban Pesach if the Korban is Shechted for Keshairim and Mumrim together. If there are eligible and ineligible people participating in the Korban Pesach, the Korban Pesach is Kosher. So too the Luchos should have been acceptable because there were some who were not eligible because of this Kal V'chomer but many who were eligible. So the Maharsha says if the Kal V'chomer is from Korban Pesach it shouldn't be a good Kal V'chomer.

Says the Divrei Yoel the Satmar Rebbe, according to the Chasam Sofer it is Geshmak. Everyone was included in the Onesh of the Eigel. All the participants were included because they didn't take up a Milchamah against those who were bowing to the Eigel. They had no right to be counted separately. A beautiful Vort. R'uyim L'mi Amorom. The Satmar Rebbe who fought the Milchemes Hashem all of his life.

Something that is a bit surprising in the Parsha. As you know Klal Yisrael is Over the Eigel and Moshe Rabbeinu judges them. As you know it says in this week's Parsha 32:11 (וַיַּחַל מֹשֶׁה, אֶת-פָּנָיו) (ירור אלקיו). Moshe Rabbeinu begs Hashem for forgiveness. I would think first you straighten things out by having people destroy the Eigel and then beg for forgiveness.

What struck me as strange in the Parsha is that (וַיַּחַל מֹשֶׁה, אֶת-פָּנָיו ירור אלקיו) happens before Moshe Rabbeinu comes down and destroys the Eigel. It seems strange because Moshe Rabbeinu was begging for forgiveness during that time that the people are in the process of bowing to the Eigel and dancing around the Eigel. I would have thought that Moshe Rabbeinu would come down, take care of his business and then go back up and beg forgiveness. It is a bit strange!!! Don't you agree?

Rabbi Reisman - Parshas Ki Sisa 5770

כז וַיֹּאמֶר לָהֶם, כֹּה-אָמַר יְרֹד אֲלֵי יִשְׂרָאֵל, שִׁימוּ אִישׁ-חֶרֶבוֹ, עַל-יָרֵכוֹ; עֲבְרוּ וְשִׁוּבוּ מִשְׁעַר לְשַׁעַר, בַּמַּחֲנֶה, וְהָרְגוּ 32:27 The Leviim were called upon by Moshe Rabbeinu to carry out the death sentence of those who were Chayuv Misah. Rashi explains that sometimes a person had to give Misah to a relative and Moshe Rabbeinu said don't look, even if it is your relative you should still give him Misah.

Actually later in V'zois Habracha it is even more explicit by the Beracha of Levi. In 33:9 it says, Rashi says, **ט האמר לאביו ולאמו, לא ראיתיו, ואת-אחיו לא הפיר, ואת-בנו לא ידע: כי שמרו אמרתה, ובריתך ינצרו** האומר לאביו ולאמו לא ראיתיו: כשחטאו בעגל ואמרתי (שמות לב, כו) מי לר' אלי, נאספו אלי כל בני לוי וצויתם להרוג את אבי אמו והוא מישראל, או את אחיו מאמו, או את בן בתו, וכן עשו. ואי אפשר לפרש אביו ממש ואחיו מאביו וכן This means that the Leviim carried out the Chiyuv Misah even on relatives that they were Michuyav to be Mechabeid.

We have a Klal Gadol that anytime you have 2 Mitzva obligations that come into conflict if it is possible to be Mekayeim both of them we do them both. Here there were 22,000 Leviim who were able to be Mekayeim this command, so why did it have to come out that a grandson had to kill a grandfather who was Chayuv Misah if a different Levi can kill that person and he wouldn't be Oiver the Kibbud aspect?

A possible Teretz was suggested. When it comes to hating someone who does Aveiros, a person has to be Mechavein L'sheim Shamayim. He has to really mean it and there can't be a personal Negi'yo. Rav Pam used to say the Pesukim from Tehillim 139:21-23 **כא הלוֹא-מִשְׁנֵאִיךָ יְרֹרֶךְ אֶשְׁנָא; וּבִתְקוּמִיךָ, אֶתְקוּטְט כב תְּכַלִּית שְׁנֵאָה שְׁנֵאֵתִים; לֹא-וְבִים, הִיוּ לִי כג חֲקַרְנִי אֵל, וְדַע לְבָבִי; בְּהִנֵּנִי, וְדַע שְׂרָעִפִּי** Dovid Hamelech is saying, someone who hates you Hashem, I hate them. Those who fight with you Hashem, I am fighting with them. I hate them with an ultimate hatred. After this, Dovid says examine me Hashem and check my heart see that I am L'sheim Shamayim.

Rav Pam would mention Yeihu who killed the Oivdei Habal upon the command of Yona Hanavi. Later when he committed the Aveira of Avoda Zorah he was punished for killing the Oivdei Habal because if you kill people for being Oived Avoda Zorah than you can't be Oiver it yourself.

The Gemara says, that only Shmuel Hakatan could write the Beracha of V'lamalshinim because of the same idea. That only someone who is righteous and is doing his actions L'sheim Shamayim can write a Beracha out of Kanayos.

Rav Tzaddok writes that any time a Mitzvah comes B'tzuras Aveira it has to be L'sheim Shamayim. Sometimes a person has a Mitzvah to say Lashon Hora to save someone from a problem; you have to be Mechavein to say the Lashon Hora L'sheim Shamayim.

Yibum is a similar example that you have to be Mechavein L'sheim Shamayim because it comes B'tzuras an Aveira of marrying a sister in law.

Perhaps, this concept can be used by our Parsha. Moshe Rabbeinu was saying that you should go kill the people who were Oived Avoda Zorah. Maybe the person doing the killing is not being Mechavein L'sheim Shamayim? So Adaraba, the person doing the killing should be the person who is the most reluctant to kill by having him kill his own relatives. These are the people who will be Mechavein L'sheim Shamayim.

32:19 Moshe Rabbeinu broke the Luchos. There are 2 seemingly contradictory Divrei Chazal. On the one hand the Gemara says that Hashem said thank you to Moshe for breaking the Luchos. On the other hand we have the Divrei Chazal that the letters from the Luchos fell into the air and the

himself become Tahor? The Gemara explains that the Shaila was a Divrei Shtus because Chiyus is the biggest M'taheir.

He brings a Mekor from a fruit that is Tamei that has seeds that are Tamei. If you were to plant those seeds and a tree would grow with fruit, that fruit is Tahor. Ai the fruit came from that original Tamei seed? Chiyus is the biggest M'taheir.

Rav Moshe was asked if it is permissible to reattach a limb like a finger to a Kohen's hand. An Eiver is Tamei B'maga and a Kohen is not allowed to become Tamei. Rav Moshe said it is permissible to reattach it because the place that it is being attached to is not exposed. The Halacha is that a Bais Hastarim is not Mekabeil Tumah.

The question is, how can the Kohen later touch the outside of his own finger? Chiyus is the biggest M'taheir.

Tahara and Tumah are used as references to Kedusha and the lack of Kedusha as well. Chiyus in Avoidas Hashem and Chiyus in Ruchniyos is Takeh a M'taheir. Someone who has a Chiyus in his Davening and a Chiyus in his learning, being as alive as one can be is the biggest M'taheir.

Rabbi Reisman - Parshas Ki Sisa 5769

The Ketoires is in this week's Parsha. It is important to say the Parshas Ketoires in Davening by Shacharis. There are 11 Simanim of the Ketoires. In 30:34 (וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קח-לֶךָ סָמִים, נֹטֶף) (וַיִּשְׁחַלֵּת וְחִלְבָּנָה, סָמִים, וְלִבְנָה וָפָה: בַּד בָּבַד, יִהְיֶה נֹטֶף וְשִׁחַלֵּת וְחִלְבָּנָה, סָמִים,) it tells us only about 4 Simanim, (וְלִבְנָה וָפָה). Everything else is learned out of a Ribui. Isn't it strange that it should only mention 4 Simanim out of the 11, and everything else is learned out of a Ribui?

In the Braisa that is mentioned by Shacharis it says Pitum Haketoires Keitzad it had 365 portions + 3 extra for Yom Kippur. So the entire year supply was 368 Manim. It then goes on to list all of them. The 4 ingredients listed in the Torah have 70 each, which brings us to 280. So they are the main ingredients. This is why it is not surprising that the Torah only mentions these 4. The next largest ingredient is only 16 Mana each.

The Moiadim are mentioned here in the Parsha. There is a Diyuk in the Toiras Hashem. When it says Chag Hasukkos. It says in 34:22, (וְחַג, הָאֶסְיף--תְּקִיפָת, הַשָּׁנָה), Rashi explains, (תְּקִיפָת הַשָּׁנָה: שֶׁהִיא), (בַּחֲזֶרֶת הַשָּׁנָה, בַּתְּחִלַּת הַשָּׁנָה הַבֹּאָה) Tekufah means beginning of the year.

In Parshas Mishpatim, in 23:16, it says (וְחַג הָאֶסְיף בְּצֵאת הַשָּׁנָה). So it seems very strange. Pashut P'shat is in Mishpatim it refers to the end of the agricultural year, while here it refers to the beginning of the calendar year.

In the Mayanah Shel Toirah there is a P'shat based on a Medrash. The Medrash says by the Cheit Ha'eigel, that when the Yidden left Mitzrayim in Nissan they got Pesach, in Iyar they got Pesach Sheini, in Sivan they got Shavuot. When it came to Tammuz we should have received another Yom Tov. However, because of the Cheit Ha'ageil they did not receive any more Yomim Toivim

Vayichar Af Moshe and he threw them down. The dancing from Purim should bring us closer to Hashem. Normally by a line, the most important person is in the front. Dancing is different in that in the circle the person in front holds hands with the person in the back.

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 (**כִּי מֵרָצוֹי הַיְּהוּדִי, מִשְׁנָה לְמֶלֶךְ אַחַשְׁוֵירוֹשׁ, וְגָדוֹל לַיְּהוּדִים, וְרָצוֹי לְרֹב אֶחָיו--דִּרְשׁ**) (טוב לעמו, ודבר שלום לכל-זרעו). It would seem appropriate to end the Megillah with the previous Posuk (**וְכָל-מַעֲשֵׂה תַקְפוֹ, וְגִבּוֹרָתוֹ, וּפְרִשְׁת גְּדֻלַּת מֵרָצוֹי, אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ--הָלוֹא-הֵם כְּתוּבִים, עַל-סֵפֶר דְּבָרֵי הַיָּמִים,**) (למלכי, מדי ופרס). 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. (**וְרָצוֹי לְרֹב אֶחָיו--דִּרְשׁ טוֹב לְעַמּוֹ, וְדָבָר שְׁלוֹם לְכָל-זָרְעוֹ**). 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 Vayeitzei. 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 (**אָחִי**) 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 (**וְרָצוֹי לְרֹב אֶחָיו--דִּרְשׁ טוֹב לְעַמּוֹ, וְדָבָר שְׁלוֹם לְכָל-זָרְעוֹ**) 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-אֶחָד**)

there is this one nation. The Gemara Darshuns this to mean on 13b (11 lines from the bottom) (ישנו מן המצות) 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 (אֲשֶׁר קָרָה בְּדֶרֶךְ) that Amaleik came to cool off Klal Yisrael. Klal Yisrael left with enthusiasm, with a Bren they left Mitzrayim. Amaleik came (אֲשֶׁר קָרָה בְּדֶרֶךְ) to cool off Klal Yisrael. To make it that Klal Yisrael doesn't have a Hislavus, 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 (אֲשֶׁר קָרָה בְּדֶרֶךְ) to cool people off. Klal Yisrael has to respond with a Varmkeit, with doing Mitzvos with a Hislavus, 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, (מְחֻה 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 Hislavus, 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 Hislavus. 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"Y 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 (יִשְׁנוּ עִם-אֶחָד) that Klal Yisrael is (יִשְׁנוּ מִן הַמִּצְוֹת) 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 (לְהַשְׁמִיד לְהַרְג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים) (מְנַעַר וְעַד-זָקֵן טַף וְנָשִׁים). 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 (וַיֹּאמֶר יְרֵד אֶל- 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; וַיִּלְבַּשׁ שָׂק וְאַפָּר; א וּמָרְדֳּכָי, יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה, וַיִּקְרַע מָרְדֳּכָי אֶת-בְּגָדָיו, וַיִּלְבַּשׁ שָׂק וְאַפָּר; וַיִּצָּא בְּתוֹךְ הָעִיר, וַיִּזְעַק וַעֲקָה גְדוּלָּה וּמְרָה 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 *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 כָּנִי וְכָנִי עַל* 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 דאחשוורוש 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 טול 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 Mishte 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 Soin'ei Yisrael by **6:1** *וַיֹּאמֶר הַמֶּלֶךְ לְהֶמָּן*, when Achashveiroish says, *מִהָרָקָה אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כְּאִשֶּׁר דִּבַּרְתָּ, וַעֲשֵׂה-כֵן לְמֹרְדֵּכַי הַיְּהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אֶל-תִּפְּלֵ דָבָר, מִכָּל אֲשֶׁר דִּבַּרְתָּ* 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 gave Esther Haman's house as it says in 8:1 א ביום ההוא, נתן המלך אחשורוש לאסתר המלכה, את-בית המן, וצָרַר הַיְּהוּדִים (היהודים); וּמָרְדֳּכַי, בָּא לִפְנֵי הַמֶּלֶךְ--כִּי-הִגִּידָה אֶסְתֵּר, מֶה-הוּא-לָהּ ב וַיָּסַר הַמֶּלֶךְ אֶת-טִבְעָתוֹ, אֲשֶׁר הָעֵבִיר הַמֶּלֶךְ, אֲשֶׁר-בָּשַׁעַר הַמֶּלֶךְ--לְמָרְדֳּכַי: מִדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ ד וַיְהִי, בְּאַמְרָם (בְּאַמְרָם) אֵלָיו יוֹם יוֹם, וְלֹא מִרְדֳּכַי שָׁמַע, אֲלֵיהֶם; וַיִּגִּדּוּ לְהָמָן, לְרְאוֹת הַנִּעְמָדוֹ דְּבַרִּי מְרָדְכַי--כִּי-הִגִּיד לָהֶם, אֲשֶׁר-הוּא יְהוּדִי 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 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 אחר הדברים האלה, גדל המלך אחשורוש את-המן בן-המדתא האגגי--ונינשאהו; וישם, את-בסאו, מעל, כל-השָׂרִים אֲשֶׁר אִתּוֹ ב וְכָל-עַבְדֵי הַמֶּלֶךְ אֲשֶׁר-בָּשַׁעַר הַמֶּלֶךְ, כָּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן--כִּי-בֹן, צָוָה-לוֹ הַמֶּלֶךְ; וּמָרְדֳּכַי--לֹא יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה ג וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ, אֲשֶׁר-בָּשַׁעַר הַמֶּלֶךְ--לְמָרְדֳּכַי: מִדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ ד וַיְהִי, בְּאַמְרָם (בְּאַמְרָם) אֵלָיו יוֹם יוֹם, וְלֹא מִרְדֳּכַי שָׁמַע, אֲלֵיהֶם; וַיִּגִּדּוּ לְהָמָן, לְרְאוֹת הַנִּעְמָדוֹ דְּבַרִּי מְרָדְכַי--כִּי-הִגִּיד לָהֶם, אֲשֶׁר-הוּא יְהוּדִי 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 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?

In the Sfas Emes 637 (Taf Reish Lamed Zayin) he explains the Posuk **2:11** **יָא וּבְכָל-יּוֹם--מֵרֶדֶכִּי** Mordechai didn't miss a day. This was a big thing because this was over a few years that Mordechai checked on Esther every day and this was the Zechus that caused Mordechai to have a part in the Neis. This idea of giving and not being selfish is the Yesoid of the whole miracle of Purim. Everything that happened was because of a tremendous giving.

Esther gave and was sacrificing her whole life, literally as it says in **4:16** **וְכָאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי** She was forced to be in the house of Achashveiroish where she didn't want to be.

Mordechai also gave as it says in **10:3** **ג כִּי מֵרֶדֶכִּי הִיְהוּדִי, מִשְׁנֶה לְמֶלֶךְ אַחַשְׁוֵירוּשׁ, וְגָדוֹל לַיהוּדִים, וְרָצוּי לָרֶב** We know that Mordechai went down in a Ruchniyas Madreiga because he got involved with being a Prime Minister for Achashveiroish. That was the most selfless thing he could do. To give up his Madreiga in Ruchniyas for Klal Yisrael and Mordechai did it. This was the Zechus that Mordechai had. This is the Yesoid of Purim.

(9:27) **הַיְהוּדִים (וְקָבְלוּ) הִיְהוּדִים** Originally, Klal Yisrael was Mekabeil the Torah for selfish reasons because Hashem threatened them with a mountain on their heads, so they had self interest. Here they were Mekabeil without self interest.

Maseches Megillah begins with **דף ב, א משנה מגילה נקראת בי"א בי"ב בי"ג בי"ד בט"ו** This Inyan of when the Megillah can be read is really a side Inyan of Purim. Why does the Masechta start this way? The truth is it is the same idea. The Gemara explains that the people who lived in the cities sacrificed because they would rather Lain the Megilla on Purim, however, for the sake of the people who came in from the surrounding smaller towns they had a Laining on the 11th, 12th, or 13th. This is also a Madreiga of giving.

This connects to Parshas Tetzaveh because in the Parsha we have all the Begadim of the Kohen and at the end of the Parsha we have the Mizbai'ach Haketores. The Mizbai'ach Haketores doesn't belong in Parshas Tetzaveh and the Rishonim starting from the Ramban talk about it.

Rav Moshe used to say, that the reason that the Mizbai'ach Haketores is in Parshas Tetzaveh is because this Parsha talks about the Middah of a Gadol B'yisrael. The Gemara says that the Ketores smelled as far away as Yericho. They gave.

A Kallah in Yerushalayim didn't have to put on perfume because they were Nehena from the Ketores. The Ketores gave Hana'a all over the place. Rav Moshe used to say that is why the Ketores is in the Parsha of the Bigdei Kohen and Kohen Gadol. The Kohanim always had to be dressed in the Middah of giving.

Mordechai is learned out from the Torah because of the words Mar D'ror which comes from the Ketoires which is this Middah of giving. This is the Yesoid of Purim. Purim is a Yom Tov of giving not only of your money but also of your Koiches to your Avidas Hashem.

5. Rav Elchonon in Maseches Kesuvos has a Dvar Halacha. Esther says in **4:16** וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי Meaning, she was willing to go to Achashveiroish, however, just like she was Ovaditi from her parents' house so too she was Ovaditi from Mordechai in that she became Assur to him when 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 וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי ?

Rav Elchonon in Koivetzi 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 Avida 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 Avida 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 Yesodei 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 Avida 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 Avida 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 Avida 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 Avida 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 Avida Zorah, this person would be delighted if the Avida 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 **וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי** 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 **וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי**. 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 Koiresh was a Melech Kosher. Daryaveish was Koiresh. 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** **יֵד כִּי אִם-הִתְרַשׁ תִּתְרַשִּׁי, בָּעֵת הַזֹּאת--רְנוּחַ וְהִצְלָה יַעֲמֹד לְיְהוּדִים מִמָּקוֹם אֲחֵר, וְאֵת וּבִית-אֲבִיהָ** 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, **וְאָמַר רַב פַּפָּא הָאִי מֵאֵן דִּאֲפֵּשֶׁר לְמִישְׁתִּי שִׁכְרָא וּשְׁתִּי חִמְרָא עוֹבֵר מְשׁוּם בַּל תִּשְׁחִית** Rav Pappa says if someone can get drunk with beer and drinks

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 Hazichroinois 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 Mishteh the Posuk reads in **6:14** וְכִּי הָיָה כֵּן הִגִּיעוּ; וַיְבַלְלוּ לְהַבִּיאַ יד עוֹדֵם מְדַבְּרִים עִמּוֹ, וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ; וַיְבַלְלוּ לְהַבִּיאַ 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.

Which is the cause and which is the effect? Is it because it is a month in which we are happy therefore it is a good month for the Jewish people, or is it because it is a good Mazal and month for the Jewish people therefore we rejoice?

I think 99% of the people would assume the simple Pshat that the cause is the fact that it is a good Mazal for the Jewish people and the result is this time of good Mazal, therefore, Mishenichnas Adar Marbim B'simcha.

Let me share with you a Maharal on Parshas Shoftim **20:5 – 8** (אל-הָעָם לֵאמֹר, מִי-הָאִישׁ אֲשֶׁר בָּנָה בֵּית-הַקֹּדֶשׁ וְלֹא חָנָכוֹ, יָלַף וְיָשָׁב לְבֵיתוֹ: פֶּן-יָמוּת, בַּמִּלְחָמָה, וְאִישׁ אֲחֵר, יִחַנְכֵנוּ וּמִי-הָאִישׁ אֲשֶׁר-נָטַע כָּרֶם, וְלֹא חָלְלוֹ--יָלַף, וְיָשָׁב לְבֵיתוֹ: פֶּן-יָמוּת, בַּמִּלְחָמָה, וְאִישׁ אֲחֵר, יִחַלְלֵנוּ וּמִי-הָאִישׁ אֲשֶׁר-אַרְשׁ אִשָּׁה, וְלֹא לָקַחָהּ--יָלַף, וְיָשָׁב לְבֵיתוֹ: פֶּן-יָמוּת, בַּמִּלְחָמָה, וְאִישׁ אֲחֵר, יִקְחָנָהּ). There the Pesukim talk about individuals who are exempt from going to battle. As we know a Chasan, someone who built a home, and somebody who just planted a vineyard is exempt from going to battle. So there the Posuk says, he may die in battle and someone will marry his wife, or take his home, or take his vineyard. Rashi says (וְאִישׁ אֲחֵר) (יִחַנְכֵנוּ: וְדָבָר שֶׁל עֲגָמַת נֶפֶשׁ הוּא זֶה). Meaning that it is a thought that breaks a person. It causes pain and Tzar to individuals.

The Maharal explains, why is this a significantly important reason for someone not to go to battle? Because it is a (וְדָבָר שֶׁל עֲגָמַת נֶפֶשׁ הוּא זֶה) it is sad when someone dies have in battle. It is especially touching to a person when you hear about someone at the height of a time of joy in his life that has a problem.

The Maharal says Chalash Daito Alav Kmo She'pirush Rashi. When something like that happens it causes people to get depressed as Rashi says. The Maharal goes on to say that the depressing thought of a person dying and someone else taking his home, his wife, or his vineyard, that depressing thought itself brings bad Mazal. That brings Misah. The Maharal says that Simcha brings a good Mazal and that depression brings a bad Mazal. It is actually the Teva Hab'ria that one follows the other. So that Mishenichnas Adar Marbim B'simcha is a Siba (cause) and not the result for this to be a month of joy and good Mazal.

The truth is it is a Posuk in Mishlei **18:14** (רוּחַ-אִישׁ, יְכַלֵּל מַחְלָהוּ) Meaning the spirit of a man will sustain his infirmity, it will take care of his disease. A person who is optimistic and is able to be happy, will have a better outcome from a disease than a person who is depressed. This is something that is known today statistically. (רוּחַ-אִישׁ, יְכַלֵּל מַחְלָהוּ), so that the joy of a person is what helps a person through. Therefore as we look forward to the month of Adar which is a month of joy, so as we look forward to Mishenichnas Adar Marbim B'simcha, we have to start as early as we possibly can. It is never too early to get ready for Purim. It is never too early to start with a Simcha that a

person has to have. The lessons of the difficult times in (מְדֵי וּפְרָס) which were turned into times of Simcha.

9. I saw a beautiful Machshava on Ad D'lo Yoda Bain Arur Haman U'Baruch Mordechai. I am quoting from the Kuntras Chachmei Leiv. It is a Shmuz that was given in a Yeshiva. An explanation of Ad D'lo Yoda Bain Arur Haman U'Baruch Mordechai. We all know that it is possible to fall and to fail. We don't always realize or recognize that it is possible to grow and to rise again. Human beings feelings are that it is easy to fall down (gravity helps you fall), but that 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 (וּבְבִזָּה--לֹא שָׁלְחוּ, אֶת-יָדָם). 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 (וַיֹּאמְרוּ עֲבָדֵי הַמֶּלֶךְ, אֲשֶׁר- (Mordechai refused to bow. (וּמֶרְדֵּכַי--לֹא יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה). So the Avdei Achashveirosh asked Mordechai (מִדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ--לְמֶרְדֵּכַי). 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 (וְנִיחֵי, בֹאמְרָם (כְּאֲמָרָם) אֵלָיו יוֹם נְיוֹם, וְלֹא) (שָׁמַע, אֲלֵיהֶם). It is a little strange as the Posuk in Esther brings the question without the answer.

(וְנִיחֵי, בֹאמְרָם (כְּאֲמָרָם) אֵלָיו יוֹם נְיוֹם, וְלֹא שָׁמַע, אֲלֵיהֶם; וַיִּגִּידוּ לְהֶמֶן, לִרְאוֹת הַנִּעְמָדוֹ דְּבָרֵי מֶרְדֵּכַי). 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 (וְנִיחֵי, בֹאמְרָם (כְּאֲמָרָם) אֵלָיו יוֹם נְיוֹם,) (מִדּוּעַ אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ). What did Mordechai say to them? (וְנִיחֵי, בֹאמְרָם (כְּאֲמָרָם) אֵלָיו יוֹם נְיוֹם,) (שָׁמַע, אֲלֵיהֶם; וַיִּגִּידוּ לְהֶמֶן, לִרְאוֹת הַנִּעְמָדוֹ דְּבָרֵי מֶרְדֵּכַי). They said to Haman to see (הַנִּעְמָדוֹ דְּבָרֵי מֶרְדֵּכַי). Which Divrei Mordechai? (אֲשֶׁר-הוּא יְהוּדִי). Will the words of Mordechai stand because he told them (אֲשֶׁר-הוּא יְהוּדִי). This Haman fellow is a Yid. Why should I bow down to him? Moiradik Meduyak the Lashon of the Posuk (הַנִּעְמָדוֹ דְּבָרֵי מֶרְדֵּכַי--כִּי-הִגִּיד לָהֶם,) (אֲשֶׁר-הוּא יְהוּדִי).

Not only that. Now we can understand why it bothered Haman so terribly. Of course it bothered him. He is walking around saying (אֲשֶׁר-הוּא יְהוּדִי). 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 7th year of Malchus Achashveirosh in the 10th month. That is (וַתִּלְקַח אֶסְתֵּר אֶל- (הַמֶּלֶךְ אַחַשְׁוֵירוֹשׁ, אֶל-בֵּית מְלָכוֹתוֹ, בַּחֹדֶשׁ הָעֲשִׂירִי, הוּא-חֹדֶשׁ טֵבֵת--בִּשְׁנַת-שִׁבְעָה, לְמַלְכוּתוֹ).

Well, when was the Gezaira made against Klal Yisrael? That is also clearly in the Posuk in 3:7 (בַּחֹדֶשׁ הָרִאשׁוֹן, הוּא-חֹדֶשׁ נִסָּן, בְּשָׁנָה שְׁתִּיתָ עֶשְׂרָה, לַמָּלָךְ אַחַשְׁוֵירוֹשׁ: הָפִיל פֹּר הוּא הַגּוֹרֵל לִפְנֵי הֶמָּן). So that was in the 12th year. They got married in the 7th year 10th month the Gezaira was 12th year 1st 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 (וְכֹאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי) 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. (וְכֹאֲשֶׁר 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 (אֶבֶל נְחֹפִי רֹאשׁ) for an extended period. But it is not so. We find in Perek 4 clearly that the Gizaira goes out on the 13th 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 וְאַפָּר) and Esther says what is happening and he says you have to go to Achashveirosh. This is the 13th day of Nissan. It is certainly not later than the 13th day of Nissan when the Gizaira was made and when Esther agrees to go she says 4:16 (לֵךְ כְּנוּס אֶת-כָּל-הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשָׁן, וְצִוּמוּ עָלַי וְאֶל-תֹּאכְלוּ וְאֶל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים). If that is the 13th day of Nissan then (שְׁלֹשֶׁת יָמִים) would be 14th, 15th, and 16th of Nissan. (וַיְהִי בַיּוֹם הַשְּׁלִישִׁי) Perek 5 begins, the 16th of Nissan (וַתַּעֲמֵד בַּחֲצַר בֵּית-) (הַמָּלָךְ הַפְּנִימִית, וְכָח בֵּית הַמָּלָךְ). She goes in on the 16th 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 17th day of Nissan by the time that the second Mishtah took place and Haman was hung then and the Yahrtzeit of Haman is the 17th 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 15th which doesn't seem to Shtim with any Cheshbon. 13th the Gizaira is made. (וְצִוְמוּ עָלַי וְאֶל-תֹּאכְלוּ וְאֶל-תִּשְׁתּוּ וְשִׁלְשַׁת יָמִים). Rashi in Megillah says that Sheloshes Yamim is 14, 15, 16.

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

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!