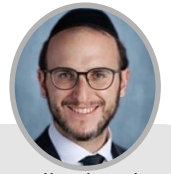




# Ohr SHABBOS

## Parshas Tetzaveh

R' Ari Nussbaum



The passuk in Megilas Esther says

ונשלוח ספרים ביד הרצים אל-כל-מדינות המלך להשמיד להרג ולאבד  
And instructions were sent out in the hands of the  
runners to all the countries of the king, to destroy, kill and  
annihilate all the Jews. (Esther 3:13) The passuk is simply  
understood that the decree against the Jews was that they should  
be physically destroyed. However, when discussing the great  
simcha the Jews had after they were saved, the gemarah in  
megila on 16b quotes the passuk וישן ושמחה אורה ויקר  
The Jews enjoyed light and gladness, happiness and honor  
(Esther 8:17). The gemarah makes the famous drasha: Light is the  
Torah, gladness is yom tov, happiness is bris milah, and honor is  
tefillin. It seems from the gemarah that the simcha and salvation  
which occurred on Purim was being able to learn Torah and  
perform mitzvos all over again.

The gemarah exclaims that the gemarah is hard to understand.  
Where do we find that the decree on the Jews was for them not  
to learn Torah and perform mitzvos? From the passukim in the  
megila it's clear that the whole decree was that they should be  
destroyed and wiped off the face of the earth!

HaRav Matisyahu Salomon Shlita answers that really the decree  
was solely to kill and destroy the Jews. This obviously and  
naturally caused tremendous pain to every Jew. But then they  
started to think. What is really the root of our pain? Is it that we  
can't enjoy this world anymore? That we won't have our money,  
friends or family? Or is it something else, something Ruchniosdik?  
At that point Klal Yisroel came to the recognition that the true  
purpose of this world is to learn Torah, do mitzvos, work on  
middos and ultimately, to serve Hashem. Even though the decree  
was that they should be killed, the feeling they were left with was  
that they would no longer have the life to serve Hashem, the life  
of חיינו. כי הם חיינו. In their eyes the decree was so bad, that it was as  
though it was decreed on them to not be able to perform  
mitzvos.

Now, says Rav Matisyahu, we can properly understand what Klal  
Yisroel was b'simcha about. It wasn't for their money, enjoyment  
in this world or anything else. It was that they can now continue  
to live the life they thought they lost, the life of Torah, yom tov,  
bris milah, tefillin and more; the life of חיינו.

We should all be זוכה to experience the simcha of חיינו  
together this Purim!



R' Yosef David Rothbart

## Halachic Insights

**Will one fulfill the obligation of mishloach manos by presenting a friend with meat and hard cheese (one must wait six hours in between them) without ensuring there is sufficient time on Purim for the recipient to eat both items?**

**Will one fulfill the mitzvah of mishloach manos by delivering dairy foods to someone who is fleshig, and will only be permitted to eat dairy after Purim ends?**

**Will a person fulfill his obligation of mishloach manos by gifting sweets to a diabetic who is unable to enjoy such foods?**

At first glance, the halacha in these situations seems to hinge on the fundamental reason for the mitzvah of mishloach manos.

Rema writes that one who sends mishloach manos to a friend who does not accept them, or is mochel, has fulfilled the mitzvah. Pri Chadash questions this conclusion. Chasam Sofer explains that Rema, like Manos Halevi, understood that the purpose of mishloach manos is to increase friendship, and sending a gift (even when it is not accepted) accomplishes this. Pri Chadash aligns himself with Terumas Hadeshen who explains that the purpose of mishloach manos is to ensure that everyone has what they need for simchas Purim. Therefore, if the gift was not accepted, the giver does not fulfill his obligation. Chasam

Sofer concludes by questioning why Rema accepted the approach of Manos Halevi.

According to Manos Halevi's understanding (that the purpose of mishloach manos is to increase friendship), seemingly one will fulfill the mitzvah by delivering any gift on Purim. Although the gift may not be usable to the recipient, it still engenders joy. If, however, the point of mishloach manos is to supply others with food for simchas Purim, perhaps the requirement is to give food items that can be eaten by the recipient on Purim.

However, the poskim write that even according to the Terumas Hadeshen's understanding (that the purpose of mishloach manos is to ensure that everyone has what they need for simchas Purim), one will fulfill the mitzvah when giving meat and hard cheese. Although the recipient cannot partake of both of them on Purim, since he can enjoy it later, or share it with other family members, the giver has fulfilled his obligation. If this was not the case, surely earlier poskim would have discussed this very relevant case.

Regarding the giving of foods that the recipient may not eat for medical reasons, Rav Shlomo Zalman Auerbach allows this, since it is edible for most people, and it can be shared with other family members. Rav Eliashav agreed, though he wrote that it is not l'chatchila to do so.

Rav Aharon Leib Steinman's great-grandson shares: As a child, I often frequented Zeidy's house, spending several hours a day there. As is well known, Zeidy subsisted on very simple foods and drank only water, or seltzer on rare occasions. Nowhere near my grandfather's madreigah, I appreciated the finer things in life, and I often came equipped with a bottle of Coke. The door to Zeidy's simple apartment was always open, and visitors streamed in and out at will. There were the VIPs and the simple folk, American tourists coming for brachos, even kids. The house welcomed everyone, and people acted as if they owned the place. They'd come, open the cabinets or fridge, and help themselves to drinks and refreshments. My soda often vanished before I had a chance to open it, and I quickly learned that if I didn't label my stuff, it would disappear. After the third time that I went in search of my bottle and found it empty in the garbage can, I had an idea. I went to the store, bought another bottle of Coke, and attached a sticker with the words "Private-Gezel" written in block letters. Apparently, my warning didn't impress anyone, because when I visited Zeidy's house the next day, I found my bottle in the fridge, almost empty. Aggravated, I bought another Coke, and this time, taped a sticky note to it that said "Do Not Touch! Private Property!" but even this had no effect. I considered labeling the bottle "Reserved for the Rav," but I knew that was useless, because it was no secret that Zeidy drank only water. After wracking my brain, I got it! I took the bottle and wrote, with a thick red marker: "Caution! Danger! Mouse poison!" I was pretty sure that

anyone who saw the label would guess it wasn't true, but on the slight chance that it was, they would probably still avoid drinking from the bottle. When Zeidy, who was very aware of everything going on in and around the house, saw the warning, he immediately guessed it had been my doing, although he didn't say anything. It wasn't until ten years later, when I was staying the night shift in Zeidy's house, that he finally mentioned the incident. He awoke, approached me, and asked, "Which masechta are you learning now?" "Yevamos," I replied. "Which daf are you up to?" "Kuf-tes-vav, amud beis. "You know, there's an interesting Rashi on that daf," Zeidy remarked. "Rashi says that if a person finds a vessel marked with the letter kuf, it means it's a korban. The letter taf means terumah. The letter mem is ma'aser. Rashi expounds that it's possible that it is really not terumah or ma'aser, but that the person just wrote the letters so no one would touch it. It's a little strange," Zeidy continued. "What do you think? Because wouldn't that be a chashash of sheker? The person is desensitizing himself to the terrible quality of sin, training himself to be lax in his words... Here's a more contemporary example: Suppose a person has a bottle of drink in the fridge, and he doesn't want others to touch it, so he writes on it: 'Caution! Mouse poison!' Doing such a thing teaches a person to lie."

Most people react immediately when they are upset or witness something that warrants improvement, yet gedolei hador will wait a decade or more so as to find the opportune moment to give mussar.

## Knowing Our Sages

**HaGaon HaRav HaRashkabahag Rabbeinu Yisrael Meir Goldman Shlita**

Rabbeinu was destined for greatness at a young age. Born in a small village known as יורק חדש, his parents could sense his gadlus immediately. While still in the womb, one could hear Rebbeinu typing out the Aleph Beis in Morse code. His father once dropped a Chumash into his bassinet and when he returned, he saw that Rabbeinu had drooled upon each word which had a gemetria equal to "Yisrael Meir". By the time Rabbeinu had his upsherin, he was fully fluent in all of Shas and Poskim. At Rabbeinu's siddur party, it is said that his rebbe actually requested that Rabbeinu give *him* a siddur! Of course Rabbeinu also excelled in chesed. While on his way to his Bar Mitzvah lessons (which mostly consisted of Rabbeinu correcting his teacher), he saw a poor almanah struggling to load groceries into her car. He felt that it was not tzanuah to put the groceries into her car, so he instead grabbed all twenty bags and sprinted to her house! His Bar Mitzvah teacher viciously reprimanded him for being five minutes late, but Rabbeinu opted to take the mussar rather than reveal the chessed he had performed. Eventually, Rabbeinu realized that his calling was to help create a makom Torah in a place which lacked it. He emigrated to the far off village of גבעת הקוצים. He joined a budding new community and helped to accelerate its growth into the legendary Kollel Ohr Yosef community that we know today. It was there that he acquired his now ubiquitous moniker: המנהל בפועל: Executive Director.

Mincha & Candlelighting - EC	5:51
Shkiah	6:09
Maariv	6:44
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:04
Sof Zman Krias Shema - 2	9:40
Mincha #1 - EC Cafeteria	3:30
Mincha #2 - EC	5:35
Shkiah	6:10
Maariv #1 - EC	7:00
Maariv #2 - EC	7:10
72 Minutes	7:22

### Riddle

How many kings and queens are mentioned in Megilas Esther?

**Last Week:** Name a father and son mentioned in Tanach whose names are both palindromes (can be spelled backwards and still remain the original name). **Answer:** דוד בן ישי