לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

**Monsey Edition** 



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#### שבת קודש פרשת תצוה – פרשת זכור – ל"א אדר תשפ"ג Shabbos Parshas Tetzaveh / Zachor - March 4, 2023

וסו 16:4 שבת - 15:3 ומן קריאת שמע / מ"א - 18:4 וומן קריאת שמע / הגר"א - 19:7 סוף ומן תפילה/הגר"א - 10:4 הדלקת נרות שבת - 15:5 ומן הפילה/הגר"א זמו לתפילת מנחה גדולה – 12:38 שקיעת החמה שבת קודש – 5:50 מוצש"ק צאת הכוכבים – 6:40 צאה"כ / לרבינו תם – 7:02

שאם ימרה את פי ה' עתיד הוא ליפול מאיגרא רמא לבירא עמיקתא. ובקל היה ביכולתו להיות זהיר בדבר. אולם בפועל נתפתה להבלי היצר שאמר לו שמזה העץ אכל הקב"ה ועי"ז ברא עולמו (ראה רש"י בראשית ג. ה), וכשיעשה גם הוא כר, גם הוא יהיה כאלקים ותהיה ביכולתו לברוא עולמות עכ״ל.

והנה איז לנו השגה ברום מעלתו של אדם הראשוז. וע״כ למה באמת נתפתה לו להנחש, וכי לא ראה שאותו עץ הוא חלק מהבריאה עצמה? גם אם היה צד שהיה איזה בסיס לדברי הנחש. מה היה חסר לאדם הראשוו. למה השתוקק גם הוא להיות כאלקים. כלום היה חסר לו דבר מבית המלר? התשובה לכר היא. כז! אדם לא היה חש בטוב. לא היה ביכולתו להכיל טובה מרובה כ"כ על לא דבר. הוא לא עשה שום טובה להקב"ה והקב"ה מטיב עמו. וידע אדם הראשון שטובה זו אמורה להימשר מעתה ועד עולם. זאת אומרת שלעולם יצטער נפשו ע"כ שמטיבים עמו בלא גמול. ומרוב בושה לא מצא מקום לעצמו. והגיעו הדברים לכדי כר שגם כשהביז שדברי היצר מופרכים הם מעיקרא. ביקש בכל זאת לקוות שיש בהם ממשות. ואם אכז ימצאו דבריו מכוונים ימצא מעתה בעולמו הפרטי. ושוב לא יזקק לטובתו של הזולת... ואחר שרואים שמעשה נחש הצליחו, מוכרחים אנו לומר שהקב״ה היודע הקורות סידר תחבולה זו מראש. בידעו שהמצב הקיים אינו מטיב עם האדם. ורק אחר שיגרשוהו מגז עדו ויבוא לעולם חשור יהיה זה העולם אמצעי להשיג תכלית הטוב. כי בזה העולם יצטרר לכוף את גופו ולשבר טבעיו החומריים כדי לעבוד את בוראו. ואז בדיז הוא שטול שכרו. ושוב לא יהיה זה נהמא דכיסופא. ומאז נוהג הקב"ה במידה זו כל ימי עולם. הוא דורש מו האדם לזכר טבעיו ע"י ביטול רצונו לרצוז בוראו. וכתמורה לכר מזכהו בשכר נצחי בעולם שכולו טוב. וכר לא תהיה טובתו בגדר

נהמא דכיסופא. מאחר ששכרו בא לו כתמורה על מה שוויתר על עולמו הגשמי.

ויש לציין עוד למש״כ **ספר החינור** במצוה (ט״ז): ״ועתה בני אם בינה שמער

זאת. והטה אזגר ושמע. אלמדר להועיל בתורה ובמצוות. דע כי האדם נפעל כפי פעולותיו. ולבו וכל מחשבותיו תמיד אחר מעשיו שהוא עושה בהם. אם טוב ואם רע, ואפילו רשע גמור בלבבו וכל יצר מחשבות לבו רק רע כל היום. אם יצרה רוחו וישים השתדלותו ועסקו בהתמדה בתורה ובמצוות. ואפילו שלא לש"ש. מיד ינטה אל הטוב. ובכח מעשיו ימית היצר הרע. כי אחרי הפעולות נמשכים הלבבות. ואפילו אם יהיה אדם צדיק גמור ולבבו ישר ותמים. חפץ בתורה ובמצות. אם אולי יעסק תמיד בדברים של דופי. כאילו תאמר דרך משל שהכריחו המלך ומינהו באומנות רעה. באמת אם כל עסקו תמיד כל היום באותו אומנות. ישוב לזמז מז הזמנים מצדקת לבו להיות רשע גמור. כי ידוע הדבר ואמת שכל אדם נפעל כפי פעולותיו". עכ"ל. וא"כ מובן הענין של הבגדי הקודש, שכיון שהם מיוסר על זה "שהאדם נפעל על פי פעולותיו", וע"כ הכהן גדול צריך ללבוש דוקא הני מלבושים. שיהיה נזכר תמיד שהוא עובד השי"ת. כמו כן על כל חוטא צריך להשים אל לבו הך יסוד, ולידע שאופו להמשיר נפשו להשי"ת הוא ע"י פעולתיו. שאפילו אם רשע גמור בלבבו. אם ישתדל בתורה ומצות. יהיה זה סיבה שמישר שינטה עצמו אל הטוב. וימית את היצר הרע. וצריר כל אחד להתעורר מזה בגודל החיצונות שמעוררות את הפנימיות, בין לטוב, ובין למוטב. החכם עיניו ראשו!

# מאת הגח"צ רבי גמליאל חכדון רבעוביץ שליט"א, ר"י שער השמים ירושלים עיח"ק

והקמרת את כל האיל המובחה עלה הוא לה' ריח ניחוח אשה לה' הוא ... (כמ-יח) - תכלית העבודה להמיב לבריות

לרש״י: ריח ניחוח. נחת רוח לפני. שאמרתי ונעשה רצוני. פירשו, שאחר שביאר ש"י ש'ריח ניחוח' פירושו 'נחת רוח לפני' הביז שלא יתקבלו הדברים על דעתו של אדם. כי בעיני שכלו של אדם לא שייר כזאת שפעולת בשר ודם יוסיף נחת רוח כלפי מעלה. דבר זה שייך רק כלפי בשר ודם. אצלו ייתכן כזאת שמלכתחילה יהיה עצב על זסרונו, ולבסוף כשימלאו משאלותיו ישתנה מצב רוחו. לא כן אצל הקב״ה שאינו חסר יבר מלכתחילה. מה שייר אצלו 'תוספת' נחת רוח? לכז ראה רש"י לנכוז להאריר לבאר מהו באמת ה'נחת רוח' לפניו. שאמרתי ונעשה רצוני'! אכז כלפי הקב"ה לא שייך חסרוז 'טכני'. ואי אפשר לומר שבפעולת הקרבן אנו מוסיפים לו משהו. אולם אמיתו של דבר שייר גם כביכול אצל הבורא בחינה של חסרוז. חסרוז שונה לגמרי מסוגי החסרונות שבהם רגילים אנו. אצלנו מתבטא החסרוז בזה שאיז לנו מהיכז לקחת. ואצלו יתברד מתבטא החסרוז כשאיז לו למי לתת. וכפי שמבואר בספה"ק זלתכלית זה ברא את העולם. כדי שיהיה לו למי לתת ולהטיב.

אמנם גם אחר שברא את עולמו אינו יכול להטיב לבריות כל עוד שאיז הם עושים איזה פעולה טובה להמשיכה. כי לא לרצוז יהיה להם הטוב הבא כ'מתנת חינם'. ורק אם יכופו את עצמם לבטל רצונם מפני רצון בוראם. בכך יחושו בטוב אם יטיב להם על נר. צא ולמד מאדם הראשון שהקב״ה הנחיל לו טובה של חינם. והושיבו ב'גן עדן'. בו כה להתענג מזיו השכינה. ולא היה חסר דבר. ורק על דבר אחד הוזהר. שלא יאכל מז "צ"א הדעת". על זה הזהירו הקב"ה ותלה כל גורלו הטוב באזהרה זו. וידע אותו צדיק

## לארוש מאנ זויב אברום זנטאל אבשטיון שליטיא, בעביט שדוו אברום

ועשית בגדי הדש לאהרו אחיד לכבוד ולתפארת ... (כח-ב) - בענין חיצוניות מעוררת את הפנימיות

איתא בגמ' זבחים (פח. ע"ב): "ואמר רבי עיניני בר ששון: למה נסמכה פרשת" זרבנות לפרשת בגדי כהונה? לומר לר: מה קרבנות מכפריז. אף בגדי כהונה מכפריז. תונת מכפרת על שפיכות דם ... מכנסים מכפרת על גילוי עריות ... מצנפת מכפרת על גסי הרוח ... אבנט מכפר על הרהור הלב ... חושו מכפר על הדיניו ... אפוד על עבודת בוכבים ... מעיל מכפר על לה״ר ... וציץ מכפר על עזות פנים״, ע״כ. ויש לבאר דברי זגמ'. דמהו העניז של הבגדי קודש. שאילו הם מכפרים ע"כ יש כאז עניז גדול. וצ"ב.

ויש לבאר הענין על פי דברי **ספר החינוך** שכתב (מצוה צ"ט) בביאור מצות לבישת בגדי כהונה וז"ל: "משרשי המצוה. היסוד הקבוע לנו כי האדם נפעל לפי פעולותיו אחריהם מחשבותיו וכוונותיו. והשלים המכפר אריר להתפיס כל מחשכתו וכוונתו אל עבודה. על כז ראוי להתלבש בגדים מיוחדים אליה. שכשיסתכל בכל מקום שבגופו יד יהיה נזכר ומתעורר בלבו לפני מי הוא עובד, וזה כעין תפילין שנצטוו הכל להניח נקצת הגוף שיהיה לזכרון מחשבת הכשר. ואף על פי שגם הכהן היה מניח תפילין, לגודל ענינו היה צריך גם זה". עכ"ל.

#### A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, Kashrus in the Kitchen (69). Which Water is Valid For **Tevilas Keilim.** The *Gemara* (1) tells us that for *tevilas keilim* bought from a gentile, one must have a *mikva* or a comparable body of water that is kosher for a niddah to be toivel. Nowadays, mikvaos for niddah have many extra chumros, because of the severity of the issue. However, for tevilas keilim, it is enough to use a basic kosher mikva. Still, one has to make sure that the mikva for keilim is under the hashgacha of a Rav, due to the many things that can invalidate it, such as a small leak or color change in the water. A mikva for men is not automatically kosher for *keilim*, because drawn water is kosher for *tumas keri*, and is not kosher for keilim. However, most mikvaos for men are not drawn water and are made to be kosher for keilim. One should still verify that it is under *hashgacha*. If the *mikva* has a running filter, he should not use it till the filter is turned off and then wait for the water to become still. [There are certain "built in" filters where water doesn't leave the *mikva* during filtering, and in

that case, the *mikva* can be used even while the filter is on.]

**Rivers.** Rain water must be stationary, like the regular *mikva* water that we use. However, water that comes from the ground - fountain or river water - may be used when they are moving in their natural movement. If a river has both rain and ground water, we go after the majority of the river water. The **Darkei Teshuva** (2) writes that many *Poskim* hold that regarding *tevilas keilim* one can rely, at any time, on the natural ground water being the majority and can use it even though the water is moving. However, Kitzur Shulchan Aruch (3) holds that at certain times of the year, after the rainy season, i.e. month of *Nissan* after the snow melts, one should not use a river. If one has no choice, he can rely on the lenient opinion and use a moving river. The sea and ocean are always valid.

Lakes. Although a natural lake is kosher, one should ask a Rav about any individual lake. Some are man-made from drawn water. Some are majority rain water and might become invalid because they are not stationary. Some have piped water coming in to keep the lake at a desired level. All these things can cause problems and a Rav has to be asked about a specific lake.

בלן הרלחלים – הבלין מדף הלומל – נאר לו: or eating כותח הבבלי ביות בכדי אבילה efor eating מלקות The *Gemara* says one doesn't det מלקות acro מלקות acro "הנח בוהלי הבבלי ו because although there is *chametz* in it. it is a sharo dip eaten slowly, and one will not consume a כדי אכילת פרס

savs that the *shiur* of בדי אכילת פרס, the time it takes to eat the volume equivalent of 3-4 eggs of פת, is not on a sliding scale and even though the time limit to eat 3-4 eggs worth of different types of food varies, ie; some foods are eaten slowly while others are eaten quicker, the *shiur* remains consistant (7-9 minutes) for all types of food. Since our *Gemara* says that one doesn't get מלכות for eating מלכות מולבות מולביות ביותר מולביות המולביות מולביות because it is eaten slowly and the *chametz* in it is not consumed within בא"פ, we see that the *shiur* is a constant one, because otherwise we should say that since the standard time to consume the volume of 3-4 eggs of this dip is longer than usual, the shiur for מכא"פ for this dip should be adjusted and if one consumed a ביתב of chametz within let's say 20 minutes, he should get מלקות because that is the normal way to eat this particular dip. concludes that when one drinks hot coffee or tea, since the norm is to sip it slowly, and one doesn't end up drinking the shiur needed for a ברכה אחרונה. and when drinking hot beverages, one sips it and the דרך is to take longer, since we keep the shiur of תכא"פ uniform, the time limit remains and the beverage is ultimately not consumed in time, so a בורא נפשות is not required.

The אינן מנח"ם disagrees with this assertion and says that the shiur of תכא"פ varies from food to food. If a certain food type takes 5 minutes to eat 3-4 eggs worth, that is its specific shiur of תכא"e If another item is eaten slower, that item gets its own longer time limit of תכא"e. Thus he holds that the shiur of drinking 3-4 egg volume of coffee is long and if one drinks the shiur within this longer span, he does make a ע"ש בר"ג

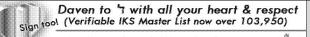
The תרי"ב סייז] says regarding ,שתייה ביום כיפור says regarding ,שתייה ביום לשתבר, if one drank (sipped) a little and then drank again, if from his first sip until his last, he drank a רביעית within the time it takes to normally drink a רביעית. all the sips are מאטרף and he is oiver. א"א say that the shiur of drinking liquids is the same as solids and it is משנ"ב asys that it seems from the מחבר that the first איקר is the איקר. But the מחבר and the אר"א hold like the second שיטה (which is more חמרר) and the *shiur* for liquids is the longer one of מרצא. תכא"פ ריז' משנ"ב. brings both שיטות and savs since when one drinks tea or coffee, he will not drink a שיטות within the span of כדי שתיית רביעית. (which is 2 sips without a long interval (עיני **שער הציוו**). according to this *shiur* he would not make a גר"א. But according to the 2שיטה שיטה שער הציוו. But according to the 2שיטה שיטה שיטה שיטה שיטה. that one has the longer *shiur* of תכא"פ, one would normally consume a בונ"פ, within this longer time span and would have to make a בונ"פ. The משנ"ב concludes, that to avoid any doubt, one should leave over a רביעית of coffee or tea at the end and drink that (cooled off) within אַתיית and he will be בונ"פ in a בונ"פ for sure.

R' Avraham Bick zt"l (Bechiras Avraham) would say:

יובמות אביה ואמה לקחה מרדכי לו **לבת**"' - *Chazal* tell us that Esther was of 'greenish complexion' but *Hashem* gave her an ingratiating kindness which made her appear beautiful in people's eyes. Of the 3 qualities of a woman - בנים, מפי, תכשיטץ Esther lacked 'yofi' symbolized by the 'yud'. The Megillah, referring to the two allurements that she did possess, deletes the 'yud' and refers to her as a 'bas' - 'daughter' but our sages tell us that she was really a 'bayis' - a full-fledged wife."

Wise Lady would say: "Cleaning your house while your kids are growing up is like shoveling the path before it stops snowing."

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Mazel Toy to Yaakov Hollander on his Upsherin this week, and to his parents and grandparents. May he always bring them much nachas

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### מעשה אבות .... סימו

ועשית חשן משפמ מעשה חשב כמעשה אפד תעשנו זהב תכלת וארגמן ותולעת שני ושש משזר תעשה אתו ... (כח-מו)

**P**arshas Tetzaveh enumerates the various stones of the Choshen, and the wondrous qualities and supernatural forces that the Creator implanted within these special stones. Some of them even retained the power to heal sicknesses.

A fascinating story is recounted in this regard for many generations. After the passing of the famed **Baron Rothschild**, his sons divided his assets and successfully ascertained the value of every item, until they reached a certain precious stone the size of an egg that shone in a myriad of colors. The experts could not accurately determine its value.

The brothers decided to travel to Turkey and request an interview with none other than the Sultan himself, who was renowned as an unparalleled expert in the field of precious stones. They were successful in their attempt to receive an audience with his majesty and when they showed him the stone that they had inherited, his eyes sparkled with delight. A stone so perfect that shone with so many colors would be the crown jewel of his treasury! Right then and there, he decided he must have it!

"In exchange for this stone," proclaimed the Sultan expansively, "I am willing to pay half a million *Perah*!" *Perah* was the Ottoman currency of the time and half-a-million *Perah* was no small fortune. Although this was quite an offer, being erudite businessmen worthy of the Rothschild name, they refused the offer and insisted that they would not sell it for less than one million. They knew full well that a compulsive collector who found an item he was missing would pay any price in exchange. They receded from the Sultan's palace and got back into their wagon, ordering the driver to head home.

When they passed the border, they turned into an inn and sat down to discuss their trip. A half-million *Perah* was a large amount and they also knew that the Sultan was "good for it." They began to have second doubts and seriously considered heading back to Istanbul to take the Sultan's deal. As they were talking, the frantic crying of a small child disrupted their conversation. The innkeeper's infant son had taken ill and was running a high fever; nothing could calm him down.

The Rothschild brothers had been sitting at a table, carefully scrutinizing their precious stone, when the crying child happened to notice the shining object in their hands and his curiosity was piqued. It was so bright and inviting that the young boy walked over to their table and held out his hand to hold the precious stone. Unwittingly, they handed it to the little boy who immediately sat down on the floor and began playing with it. The child was delighted. He played with the stone happily. calmed down, and in a few short minutes, fell asleep. As soon as they saw he was a sleep, the brothers reached over and took the stone from his fingers, went to their carriage and told their driver to head back to Istanbul. They realized that the longer they held onto the stone, the greater the chance it could get lost or stolen and they were ready to take the deal.

They returned to the Sultan and told him that they reconsidered and were now consenting to his original price.

"Show me the stone," the Sultan said, not a little suspicious at the sudden change in their tone. He took it, looked at it carefully, and then stopped. Angrily, he asked, "Are you trying to mislead me? Show me the original stone!"

The Rothschild brothers exchanged looks of surprise and insisted, "This is the stone! There is no other."

This time, the Sultan got really upset. "Don't play games with me - this is a simple stone! This is not the stone you showed me the last time you were here." They were, however, known as honest and scrupulous people, so he began inquiring if the stone had changed hands in the interim, or if they had shown the stone to anybody who might have swapped it.

"No, not at all," they answered, "it was only a small child - and he certainly didn't switch it!" They told him of the sick boy and how they allowed him to play with the stone in order to quiet him down.

The wise Sultan exclaimed, "Now it becomes clear. This stone is capable of curing a certain illness that is otherwise untreatable. When you gave the child this stone, he drew from it all its power and was cured. It has now lost all its value - it is not worth a single *Perah!*" In a classic case of "Venahafoch Hu." the Jewish businessmen were bested by the rich Arab!

#### עתה לך והכיתה את עמלק והחרמתם

### A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN

command to Shaul HaMelech to avenge His honor and eradicate the nation of Amalek. Interestingly, one would think that the most important thing for the Jewish people upon entering *Eretz Yisroel* would be to build the *Bais Hamikdash*, yet the nation was first granted a king, then given the command to destroy Amalek, and only then, were they to focus on building a house for *Hashem*. Why is that so?

**Rabbeinu Bechava** explains that while most leaders never bow to the wishes of their subjects and instead set their policies and expect the people to adhere to them, Hashem operates differently. The *Torah* serves as *Hashem's* royal decree book, and those who follow the laws of the *Torah* and

The Haftorah of Parshas Zachor details Hashem's do mitzyos merit great reward. Nevertheless, Hashem often acclimates Himself to the wishes of the people. Case in point - the establishment of the Jewish monarchy. Klal Yisroel were never intended to have a monarch or a king, yet Hashem foresaw a time when the people would demand a king "like the other nations" – who would serve as a general and lead them into war. As such, *Hashem* "altered the course of the world" and gave the people what they wanted.

> So, now that the institution was established, Hashem channeled it to defend His honor and its first task was to eradicate Amalek, whose sole intention was to dishonor the great Name of *Hashem*, and only after that were the king and the people meant to focus on building the *Bais Hamikdash*

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

Many commentaries comment on the omission of *Moshe Rabbeinu's* name in this week's *sedra*. (see **Baal Haturim**)

I saw the following pshat in **Sefer Birchas Av** from a vid in Bnei Brak, by the name of **R' Avraham Baruch Fixler** zt"l. He wants to say that the word "Tetzaveh" comes from the root "Tzava'ah", a last will testament. The vahrtzeit of Moshe Rabbeinu often coincides with Parshas Tetzaveh. This week's parsha was a personal moment for Moshe, not a typical communal commandment. Hence, it says "אתה" - a singular command, and not "משה". And what was his tzava'ah, his last will and testament? "זיקחו אליך שמו זית דו" - shemen zavis, olive oil, is a metaphor for the Torah. Moshe's message to Bnei Yisroel is that we must remain connected and immersed in Torah learning. Perhaps we may add that the word 'תצוה' can also mean companionship as in the word "צוותא" from the Gemara. Through Torah learning, we connect to the mesorah handed down from *Moshe Rabbeinu* until this very day, as it is written "זכרו מורת משה עבדי".

Additionally, the *Torah* may be conveying to us the following *machshava*. Although Moshe is no longer alive with us today, yet all that we have, all that we have gained throughout the years, is in his merit and we carry on his legacy. The same is true regarding any niftar, whether he is an adam gadol, an ehrliche yid, or simply an isha keshaira. They may not be with us physically, but their impressions and lessons are everlasting, helping us forge ahead from generation to generation...

This Shabbos we lain Parshas Zachor in which we are commanded to remember, with distaste, the abominable actions of Amalek, and recognize the hideous chilul Hashem that they caused, to this very day. We must remember, as well, the many kidushei shem shamayim that our holy Zaidas personified and lived with. May we merit to be reunited with them while at the same time, celebrate the eradication of *Amalek* and the complete and ultimate coronation of *Hashem*, b'karov!

#### משל למה הדבר דומה

לעשות אותם ימי משתה ושמחה ... ומתנות לאביונים (אסתר מ-כב) משל: Before accepting his esteemed position as Rav of Apta, R' Avraham Yehoshua Heschel zt"l, better known as the **Ohev Yisroel**, served as *Rav* in the city of Yassi (Lasi). His first *Purim* as *Rav*, he received a beautiful *mishloach manos* basket from an esteemed member of the community. One item in the arrangement in particular, seemed to catch the attention of the *Rav*; a bowl filled with golden coins.

His son watched in astonishment as his esteemed father toyed with the coins, fondly caressing them as he rolled them around his palm. He knew his father scorned money. What had caused the sudden change in his attitude?

After watching his father for a while, he finally mustered up the courage to question his puzzling behavior. "Father." he asked, "how is it that you seem to be deriving so much for the sake of *Hashem*.

pleasure from the money you received as a gift? You generally detach yourself from all importance to money, often refusing to even look at it or handle it!"

The *Ohev Yisroel* smiled at his young child and explained: "That is indeed the case all year round. On *Purim*, however, we are especially commanded to perform the mitzvah of matanos l'evyonim. Since I shall be performing a mitzvah with these coins today, I wanted to first attach some importance to them on a personal level, in order to develop a sense of fondness toward them. After all, how can I perform a *mitzvah* with something I am so repulsed by?"

: The parshivos of donating and building the mishkan are very much connected to the *mitzyah* on *Purim* of *matanos* l'evyonim, as both impart a message of intrinsic value: The importance of giving something that is precious to one's self,

## אשר קרך בדרך ויונב בכל, כל הנחשלים אחריך editorial and insights on middos tovos from אשר קרך בדרך ויונב בכל, כל הנחשלים אחריך the wellsprings of R Guttman - Ramat shlomo

What was it about Amalek that made them so sinister, so diabolical, so inherently evil, that we are commanded to erase them from this earth? Why dayka this nation - Amalek - must be wiped away, with not so much as a "zecher" of who they were? The answer, says **R' Avraham Chaim Feuer shlita**, was their impetuosity, their desire to jump ahead of all the other nations of the world and attack Bnei Yisroel, to "cool off the boiling hot bath for others." (Rashi) This desire to attack first, to kill without thought, was a trait that Haman, a descendant of Amalek, gleaned from his progenitors and it was his hurried and harried attempt to destroy the Jewish people that ended up being his downfall.

It also proves another aspect of the Haman/Amalek connection. Chazal tell us (מגילה יב:): "The common man pushes himself in front (he leaps ahead of others to get to the top)." A simple fool rushes in to be first, not caring if it kills him. An aristocrat exudes patience, restraint, nobility of character. It is what sets him apart from a commoner.

The Vilna Gaon zt" underscores the contrast between Esther HaMalka and the other contestants who vied for the royal appointment as Queen of Persia. The Megillah states (נערה ונערה): "And when it was the turn of each and every maiden (נערה ונערה) to come before the King Achashverosh." The melodic notes, the "trop" above the words "each and every maiden" are known as "קדמא ואילא" which literally means "they went forth early." Every other girl competed to be the first to see the king. This act, though, betrayed them and revealed the commonality that disqualified them from the throne.

"And upon the arrival of the turn of Esther bas Avichavil." Here, the musical note is a "מענח" four times in a row, implying: rest, rest, rest, rest. Not only did Esther not push herself forward, she restrained herself and went with reluctance and calm. She required no tiara; her nobility of character had already crowned her as a true queen.