



Sha'arei Eliyahu

פרשת תצוה

Table Talk

SHABBAT זכור SCHEDULE

Mincha	5:35 PM
Candle Lighting	5:38 PM
Shacharit	8:30 AM
Shabbat Derasha	4:00 PM
Mincha	5:00 PM
SUNSET	5:58 PM
Aravit (Shabbat Ends)	6:39 PM
Rabbenu Tam	7:11 PM

ואתה תצוה את בני ישראל ויקחו אליך שמן זית נדך כתיב למאור להעלות נר תמיד

This week's parasha begins with the pasuk: **ואתה תצוה / את בני ישראל** - *You shall command the Israelites to bring you pure oil of smashed olives for lighting, for kindling lamps forever.* Why does the command go to Moshe and no one else? Because Moshe Rabbenu is the Rabbi of Rabbis. Hashem Says you should teach the sons of Israel, that they should bring to you [or follow you] pure olive oil [oil of Torah]. How do we know it's Torah? There are

SHORT & SWEET

This week's parasha begins **ואתה תצוה**. The Zera Shimshon asks what connection is there between last week's parasha and this week's parasha. He explains that last week's parasha ends with the word **נהקשת**. Which stands for **נר, חדש, שקלים, תראה**. There were 3 things that Moshe didn't understand. The Menorah (**נר**), the New Moon (**חדש**), and the half a coin (**שקלים**). How could it be that Moshe didn't understand this when he was able to understand more complex items that **ה'** had told him? The Zera Shimshon writes that Moshe couldn't understand them because they were hints to him not entering the land of Israel.

~ Rabbi Akilov

22 letters and 5 final letters making 27 letters. This is the hint of the word **נדך** (27). Hashem was saying that you should teach the Torah so that they will return the teachings to you with purity the same way.

What does **כתית למאור** come to teach us? The gematria of **כתית** is 830 corresponding to the 830 years that the two Batei Mikdashim stood [(1st stood for 410 and 2nd stood for 420). This teaches us that the Menorah will be lit in the Temple for a total of 830 until it will be "smashed" and take away from us due to our sins.

Although the Batei Hamikdash were destroyed after 830 years of standing there is still light at the end of the tunnel. Sefer Eshel Barama tells us that the Pasuk finishes up by saying that even though the light will not shine through the Beit Hamikdash, it will shine through you and your **נשמה** forever, despite being in galut (exile).

How does one make sure that this light shines forever? As the Pasuk says at the end **להעלות נר תמיד** - *for lighting the lamps forever*, teaching us as follows: we all know that **נר ה' נשמת אדם** - *the candle of ה' is a person soul*, which soul? The one of our children. We must make sure our children can stand on their own [**להעלות נר**] the way to do that is by making sure they can learn on their own once they can do that we can let them go so that they can continue learning on their own forever.

~ R' Yosef Akilov

1. Why isn't Moshe Rabbenu's name mentioned in this week's Parasha?
2. How can an ordinary Jew become as holy as Shevet Levi?
3. Did they light the Menorah in the Bet Hamikdash on Shabbat?



Shabbat Shalom U'Mevorach



1. Many times when the Beni Yisroel journeyed in the desert they disappointed Hashem. Whether it was complaining against the manna or Korah's rebellion against Moshe's authority or the creation of the golden calf. There was many times when Hashem was going to destroy the Beni Yisroel in punishment it was Moshe Rabbenu who always came to our rescue with his prayers, and convincing defense. In one such plea Moshe said Hashem "you must forgive the Beni Yisroel or erase me from your book." So in this week's Parasha his name is not mentioned, because Perasha Tetzave always falls out the week of Moshe Rabbenu's birth and death, which is the 7th of Adar. Once the words are spoken by a Tzaddik, it is fulfilled, and he said to erase him from the book. (Torah Mi'Tzion, Rabbenu Yosef Chaim, Ba'Al Hatruim, Kol Eliyahu) Jew (Rambam Hilchoi Shemittah V'yovel).
 2. Any Jew that devotes his life to constant worship of Hashem through Torah study and diligence is considered before Hashem as if he is a Levi of great holiness- an elite Jew (Middot Shabbat (Midrash Halachah)).
 3. The Menorah needed to be kindled on Shabbat (Midrash Halachah).

The Laws of Hearing Parashat Zachor

On the Shabbat preceding Purim [today] after the opening of the Ark immediately following Shacharit prayers, two Sifrei Torah are removed; in the first one, we read the weekly Parasha [this year Tetzaveh] and in the second one we read the portion of "*Zachor Et Asher Asa Lecha Amalek*" ("Remember what Amalek has done to you"). This Torah portion is referred to as "**Parashat Zachor**".

According to most Poskim, the reading of Parashat Zachor is a Torah obligation. Since the Halacha is well-known that "Mitzvot require intention" (Shulchan Aruch, Chapter 60, Section 4), one must take care while listening to Parashat Zachor to have in mind to fulfill the Torah obligation of remembering the actions of Amalek and obligation to annihilate them. Similarly, the individual reading from the Torah must have in mind that the entire congregation will be fulfilling their obligation by listening to his reading.

One who, due to pressing circumstances, could not hear the reading of Parashat Zachor on this particular Shabbat should have in mind to fulfill his obligation the next time this portion is read, which is on the Shabbat of Parashat Ki Tetzeh. In this situation, one must ask the person reading the Torah to have him in mind while reading so that he may fulfill his obligation. Maran Rabbeinu Ovadia Yosef ז"ל writes that nevertheless, one should preferably read Parashat Zachor from a Chumash on Shabbat Zachor.

There is a dispute among the Poskim whether or not women are obligated to hear the reading of Parashat Zachor. The Sefer Ha'Chinuch and others maintain that women are exempt from hearing Parashat Zachor since the underlying reason for reading this portion is to remember the actions of Amalek in order to wage war against them and women do not usually take part in active combat nor are they commanded in the Mitzvah of fighting; therefore, they are not obligated to hear the reading of Parashat Zachor. (Clearly, there is no distinction between an average woman and a woman of uplifted spirit who would like to go out to war, for the Torah does not command women to annihilate Amalek since women do not usually take part in conquest.) However, many Poskim are of the opinion that women are obligated to hear Parashat Zachor (which is indeed the prevalent custom). Thus, those women who act stringently and attend synagogue to hear Parashat Zachor are indeed praiseworthy. A woman who has small children and cannot leave them to hear Parashat Zachor may exempt herself from hearing Parashat Zachor.

Nowadays, it is customary in many places to take out a Sefer Torah and read Parashat Zachor especially for women after morning prayers have concluded; in this way, women will indeed be able to hear Parashat Zachor while someone else attends to the children at home. This should preferably be done at a time when there are ten adult men present in the synagogue, such as shortly before Mincha services. This is indeed a fine custom.

The Mitzvah of Joy and Torah Learning on Purim Day

There is a Mitzvah eat heartily during the Purim Feast. One should preferably eat bread during this meal.

The Rambam (Chapter 2 of Hilchot Megillah, Halacha 15) writes: "What is the extent of one's obligation during this feast? One should eat meat and prepare a delicious meal to the best of one's ability. One should drink wine and become intoxicated until one dozes off in one's drunkenness." The Meiri (Megillah 7b) writes: "On Purim, one is obligated to increase one's joy, eating, and drinking etc. Nevertheless, we are not commanded to drink so much and become so drunk to the extent that we will cause ourselves self-degradation through our happiness, for we were never commanded in a joy of frivolity and foolishness; rather, we were commanded to observe a joy of enjoyment through which we can reach the love of Hashem and praising Him for the miracles He has performed for us."

Based on this, even if one feels that it would be uncharacteristic of him to start speaking words of Torah and singing songs of holiness, nevertheless, one should certainly do so at least during this feast on Purim day which has the potential of being a meal laden with joy of the Mitzvot and love for Hashem or turning into, G-d-forbid, an empty meal surrounded by foolishness and silliness. By asserting one's self in this manner, one will merit being respected by all those who see him and one will thereby transform one's household into one of love of Torah and fear of Heaven.

It is proper that every single individual sit down and learn for one hour before the Purim Feast, either some Midrashim or commentaries surrounding Megillat Esther, to each his own. Indeed, the verse states, "The Jews had light and joy" and our Sages expound in Masechet Megillah (16b) that "light" refers to Torah. This is especially true since during the times of the miracle of Purim, the Jewish nation joyously accepted upon themselves all of the laws of the Torah, as the Gemara in Masechet Shabbat (88a) states that they accepted the Torah once again in the days of Achashverosh.

Maran Rabbeinu Ovadia Yosef ז"ל writes (in his Chazon Ovadia-Purim, page 181) that since everyone is busy with the Purim feast and the other Mitzvot of the day, it is imperative to learn Torah on this day, for Torah learning is what causes the world to continue to exist, as the verse states, "Were it not for my covenant (i.e. Torah learning) day and night, I would not have established the laws of heaven and earth." The great Poskim have already brought up this point.

A story is recounted that the great Rebbe, Harav Menachem Mendel of Kotzk once told his disciples that it once occurred on a certain Purim that the entire world was busy with the various Mitzvot of the day and precisely at that moment, the Gaon of Biala sat down to learn Torah; in his merit, the entire world continued to exist. This caused a great stir in Heaven, for without him, there would have been an hour where the world was devoid of Torah learning. He was therefore rewarded by Heaven with a son who possessed a lofty soul, none other than the Gaon of Sochatchov, the saintly author of the "Avnei Nezer," who illuminated the eyes of the Jewish nation with his Torah (and would eventually become the son-in-law of the Kotzker Rebbe).

Thus, one must be certain leave at least one spare hour on Purim day for Torah learning and one will indeed be handsomely rewarded by Heaven. It is preferable to do so immediately upon returning home from Shacharit prayers at which time one should learn whatever one wishes for as long as possible. This can also be done while one is still in the synagogue. One should see to it not to be idle from Torah on this great and holy day.