

# whY I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

ג' - ט' אדר ה'תשע"ח

February 18 to 24 '18

Volume 19 #20

## Young Israel of Midwood

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1694 Ocean Avenue

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## Tetzave

### תצוה

### זמנים

Weekdays

Shachris	
Sunday	6:50 8 & 8:30
Weekdays	5:50, 6:50, 7:30 & 8:30
Weekday Rosh Chodesh	5:40, 6:40, 7:30 & 8:30
Sunday Rosh Chodesh	6:30, 8:00 & 8:30
Mincha	5:20
Maariv	after mincha

## שבת תצוה פ' זכור

Candle Lighting	5:22 PM
Mincha	5:32 PM
Shachris	7:30, 8:50 & 9:00 AM
Mincha	1:45 & 5:15 PM
Maariv	6:25 PM
Shabos Ends	6:31 PM

Please refer to

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for all other zmanim

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## YIM Pre-Purim

Melave Malka Costume Party

## Extravaganza!

WHEN:

## THIS MOTZOI SHABBOS

(Motzoi Shabbos February 24)

8:00 to 11:00 P.M.

For: Kids of all ages

WHAT to Expect:

Food!

Costumes!

Raffles (win a gantze megillah!)

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לז"נ רבקה בת מרדכי בנימין ע"ה

permitted (under certain circumstances) to select the "ochel" / "food" out of a mixture, but he is not permitted to select the "p'solet" / "rejects" out of the same mixture. For example, if a person has a salad in front of him, and he wants only the tomatoes, he is not permitted to push aside the other vegetables to get to the tomatoes. (In this case, the other vegetables are the "p'solet" even though they are technically food. In the context of this law, anything desirable is called "ochel," and anything undesirable is called "p'solet.") On the other hand, if any tomatoes are already uncovered, one may select the tomatoes out of the salad if he meets certain other conditions. [Please consult reliable halachic sources for practical applications.] R' Avraham Eiger z"l (1846-1914; the Lubliner Rebbe) offers the following rationale for these laws: Shabbat was given as a time for man to work on self-improvement. How does one improve himself? Deep down within every Jew is a soul which is inherently good. Man's task, especially on Shabbat, is to draw out the goodness which is hidden within him. (Indeed, on Shabbat, that goodness awakens and tries to show itself.) The laws of borer teach that one should not improve himself by peeling away the layers of "p'solet" / undesirable qualities. Rather, one should reach deep inside himself and bring out the "ochel" / desirable qualities within. (Noam Ha'Shabbat)

## Stay clear

"שמן זית זך כתיב למאור" - נמשלו ישראל לזית: מה הזית הזה עד שהוא באילנו מנגרין אותו, ואחר כך מורידים אותו מן הזית ונחבט. ומשחובטים אותו מעלים אותו לגת, ונותנים אותו במטחן ואחר כך טוחנים אותו, ואחר כך מקיפים אותו בחבלים ומביאים אבנים, ואחר כך נותנים את שמנו. כך ישראל - באים אומות העולם וחובטים אותם ממקום למקום, וחובשים אותם, וכופתים אותם בקולרין, ומקיפים אותם סרדיוטין (אנשי צבא), ואחר כך עושים תשובה והקב"ה עונה להם... ועוד: שכל המשקים מתערבים זה בזה, אבל השמן אינו מתערב אלא עומד - כך ישראל אינם מתערבים עם עובדי כוכבים ומזלות. דבר אחר: כל המשקים, אדם מערב בהם ואינו יודע איזה תחתון ואיזה עליון, אבל השמן הזה, אפילו אתה מערב בכל המשקים שבעולם, הוא נתון למעלה מהם. כך ישראל, בשעה שהם עושים רצונו של מקום, נצבים למעלה מן העכו"ם, שנאמר "ונתנך ד' אלהיך עליון על כל גויי הארץ" (דברים כ"ח, א').

(שמות רבה ל"ו, א')

לכבוד האי גברא ובי"ב הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט ידישע נחת בעושר ואושר ואריכת ימים בבריאות בזה ובבא עבנצב"ב

ואתה תצוה את-בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלת נר תמיד

**"Now you shall command Bnei Yisrael that they shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually."** (27:20) Many commentaries have noted the fact that Moshe Rabbeinu's name does not appear in this week's Parashah.

R' Yissochor Zev Weisfeld (Brooklyn, N.Y.) suggests the following explanation for this fact: The final verse in last week's Parashah (immediately preceding the verse quoted above) states, "All the vessels of the Tabernacle for all its labor, all its pegs and all the pegs of the Courtyard — copper." R' Weisfeld notes that there were three metals used to make the Mishkan: gold, silver and copper. Gold is the finest of the three, but also very soft. Therefore, gold cannot be used to make tools. Silver is harder than gold, and copper is harder still. These three metals represent three types of Tzaddikim: gold represents a Tzaddik who is too delicate to exert meaningful influence on his surroundings, whereas copper represents a lesser Tzaddik, but one who is "harder" and capable of being involved in the world around him. R' Weisfeld continues: Pure, pressed olive oil, the subject of our verse, is even more delicate than gold, for even the tiniest impurity will ruin it. As is well known, our Sages use olive oil as a metaphor for the wisdom of the Torah—the lesson being that any impurity lessens the quality of one's Torah study. Thus we read (Tehilim 50:16), "But to the wicked man, G-d said, 'What business do you have to recount My statutes, and to bring up My covenant on Your mouth?'" Moshe Rabbeinu had two roles vis-a-vis the Jewish People. On the one hand, he had to address every need of even the simplest Jew. He had to lift up every Jew, just as Pharaoh's daughter lifted him out of the Nile, an event commemorated by the name "Moshe." That is why last week's Parashah, which ends with

the word “copper,” the material that represents the Tzaddik who is involved in the world, does mention Moshe’s name. On the other hand, he had to teach Torah in all its purity. Our Sages say that when the future law-giver was born, the entire house was filled with light. That light appeared before he was named “Moshe.” Thus, our Parashah, which alludes to the purity of Torah, does not mention his name. (Ziv Ha’chochmah)

**This week’s parashah begins** with the mitzvah to take pure olive oil for use in the menorah in the mishkan and Bet Hamikdash. **R’ Moshe Isserles** z”l (“Rema”; 1530-1572; rabbi of Cracow, Poland, and author of the glosses on Shulchan Aruch that adapted that work for Ashkenazim) writes that the oil and the menorah are symbols of Torah scholars and the Torah, respectively. This is illustrated by the verses (Zechariah 4:2-3, 11-12, 14), “I said, ‘I see, and behold—there is a menorah made entirely of gold with its bowl on its top; its seven lamps are upon it, and there are seven ducts for each of the lamps on its top. There are two olive trees over it, one at the right of the bowl and one on its left.’ . . . I then spoke up and said to him, ‘What are these two olive trees, on the right of the menorah and on its left?’ I spoke up a second time and said to him, “What are the two clusters of olives that are next to the two golden presses, which are pouring golden oil from themselves?’ . . . He said to me, ‘These are the two anointed men who are standing near the Lord of the Land’.” The Gemara (Sanhedrin 24a) comments: “‘The two anointed men who are standing near the Lord of the Land’ allude to Torah scholars in Eretz Yisrael, whose Torah study is pleasant one to the other. ‘The two olive trees’ allude to Torah scholars in Bavel, whose Torah study is bitter one to the other [as raw olives are bitter].” [This is a reference to the different styles of the Talmud Bavli and the Talmud Yerushalmi, the former of which contains significantly more debate and give-and-take than the latter.] We see, Rema writes, that the olive trees and the oil allude to Torah scholars. The menorah itself, he writes, alludes to the seven branches of Torah and also to the seven

general wisdoms, all of which are incorporated into the Torah. (Torah Ha’olah)

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**Lighting fluid**

”שמן זית זך כתית למאור” - בנוהג שבעולם,  
 אדם אם יש לו שמן רע מדליקו בנר, אבל  
 השמן היפה הוא נותן בתבשיליו. אבל בבית  
 המקדש לא היו עושים כן, אלא את שמן הזית  
 הזך היו נותנים למאור, והשני היו נותנים  
 למנחות...  
 (מדרש תנחומא).

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**And you [Moshe] shall command Bnei Yisrael that they shall take to you pure, pressed olive oil for illumination, to kindle the lamp continually** (27:20) Why does it say here, “they shall take to you,” whereas regarding the command to build the Mishkan / tabernacle it says (25:2), “they shall take to Me”? **R’ Gavriel Zev Wolf Margolis** z”l answers as follows: The Gemara (Nedarim 38a) states that Moshe was commanded to teach the laws of the Torah to all of Bnei Yisrael. However, the ability to study the Torah in depth and to reason through it was given to Moshe and his family alone, and Moshe, because of his kindness, shared this gift with the Jewish people. The purpose of the Mishkan was to house the Aron / ark. The Aron in turn, held the luchot, i.e., the Torah. Thus, the Mishkan represents the main body of the Torah, which was given to all of the Jewish people with which to serve Hashem. Therefore, regarding the Mishkan it says, “they shall take to Me.” The Menorah represents the wisdom of the Torah (see, for example Bava Basra 25b - “One who wants to become wise should turn toward the south [the location of the Menorah in prayer]). The wisdom of the Torah is primarily Moshe’s, and therefore it says, “[T]hey shall take to you.” (Toras Gavriel)

**The following comment** on the above verse is quoted by R’ Margolis in the name of “my relative, the Gaon **R’ Ben Zion Aryeh Leib the son of R’ Yosef Zeisling**”: There is a custom in many communities to light extra candles in Shul on the seventh of Adar, the yahrtzeit of Moshe Rabeinu. The reason is that one is obligated to honor a teacher as one honors a parent, and Moshe was the teacher of all of us. This is alluded to in the above verse, which may be read as follows: “And you Moshe will command Bnei Yisrael [the laws of

the Torah; therefore] they will take for you pure, pressed olive oil for illumination, to kindle the lamp continually [when your yahrtzeit comes].” It should be noted that the seventh of Adar typically falls during the week in which this parashah is read. (Nachal Geivim)

**R’ Gedalyah Schorr** z”l explained this verse as follows: The Midrash says that Moshe was troubled when Hashem told him to draw Aharon near to become Kohen Gadol. Hashem answered with the words of Tehilim 119:92, “Were not Your Torah my preoccupation, then I would have perished in my affliction.” At first glance, the Midrash appears to mean that Moshe did not want Aharon to be the Kohen Gadol, and that Hashem consoled Moshe by reminding him of his own important role as the teacher of Torah. However, this cannot be correct! In fact, Moshe initially refused to be Hashem’s prophet because he was concerned that his older brother, Aharon, would feel slighted (see Rashi to Shemot 4:13-14). What then does the Midrash mean? R’ Schorr explains that Moshe felt that it would be a slight to Aharon if Moshe had to appoint Aharon to be Kohen Gadol. Moshe preferred that Aharon be acclaimed as Kohen Gadol without any intervention on Moshe’s part. Hashem answered him, “No! There can be no leadership independent of the Torah, and you, Moshe, represent the Torah.” This is why the Torah says, “they shall take to you ... olive oil for illumination.” Any service that is performed in the Mishkan must be done through Moshe, i.e., through the Torah. Any attempt to serve G-d that is done independently of what the Torah demands is worthless. (Ohr Gedalyahu)

יירכסו את-החשן מטבעתו אל טבעת האפוד  
 בפתיל תכלת להיות על חשב האפוד ולא יזח  
 החשן מעל האפוד

**“The Choshen / Breastplate shall not be separated from upon the Ephod / Apron.”** (28:28) Literally, this verse teaches a halachah that the Kohen Gadol’s Choshen should remain firmly attached to his Ephod. **R’ Moshe Chaim Ephraim of Sudlikov** z”l (1748-1800; grandson of the Ba’al Shem Tov z”l) writes that this verse hints at another lesson as well: The Choshen rests over the Kohen Gadol’s heart. The gematria

of "Ephod" (aleph-pay-dalet) equals the gematria of "peh" / "mouth." Thus, our verse is hinting that one's heart and mouth should never "be separated." Rather, one's "heart and mouth should be equal," which is our Sages' way of saying that one should not speak deceitfully. (Degel Machaneh Ephraim)

ונתת אל חשן המשפט את האורים ואת התמים והיו על לב אהרן ובאו לפני ה' ונשא אהרן את משפט בני ישראל על לבו לפני ה' תמיד

**"Aharon shall bear the judgment of Bnei Yisrael on his heart constantly before Hashem."**

(28:30) A midrash records that ten Sages were killed by the Romans in the years following the destruction of the Second Temple as punishment for Yosef's sale by ten of his brothers. Why was there a delay of approximately 1,500 years between the brothers' deed and their punishment? **R' Shlomo Kluger z"l** (1785-1869; rabbi of Brody, Galicia) cites the commentary Nezer Ha'kodesh which explains that when the Jewish People are fulfilling Hashem's Will generally, Hashem judges us Himself for any wrongdoings we commit. Only when we fail to fulfill His Will in general does He turn us over to human judges. Thus, Yosef's brothers were not judged in Yaakov's time, nor afterward, as long as the Bet Hamikdash stood--a time when Hashem was generally pleased with Bnei Yisrael. After the destruction of the Bet Hamikdash, Hashem allowed human judges (the Romans) to punish the Jewish People for their ancestors' sale of Yosef. R' Kluger adds that this is alluded to in our verse: As long as Aharon is wearing the Priestly Garments, the judgment of Bnei Yisrael will be constantly before Hashem, not before human judges. (Chochmat Ha'Torah)

ושכנתי בתוך בני ישראל והייתי להם לאלקים  
**"I shall sanctify the Ohel Mo'ed / Tent of Meeting and the mizbeach / altar; and Aharon and his sons I shall sanctify to serve Me. I shall rest My Presence among Bnei Yisrael, and I shall be their G-d. They shall know that I am Hashem, their Elokim, Who took them out of the land of Egypt to rest My Presence among them. I am Hashem, their Elokim."** (29:44-46)

Rashi z"l comments: "For the purpose of dwelling in their midst." **R' Yitzchak Yerucham Borodiansky** (mashgiach ruchani of Yeshivat Kol Torah in Yerushalayim) writes: This comment of Rashi sheds new light on the purpose for which the Exodus took place. He explains: There are different levels of emunah. There is emunah which is a belief system, but which has no impact on a person's day-to-day behavior. Then there is emunah which does impact a person's behavior. Even this is not the ideal, however, for a person who possesses such emunah may still feel that "G-d's place is above, and down here is my place." Ideal emunah, R' Borodiansky writes, is the feeling that one is walking side-by-side with G-d. In that vein, **R' Yechezkel Levenstein z"l** (1895-1974; mashgiach ruchani of the Mir and Ponovezh yeshivot) used to comment on the verse (Devarim 18:13), "You shall be tamim / wholehearted with Hashem, your Elokim"--"You shall be teomim / twins with Hashem, your Elokim," i.e., like twins who are inseparable. This, concludes R' Borodiansky, is what Rashi is teaching us. Hashem did not take our ancestors out of Egypt merely to be our G-d, but for the purpose of dwelling in our midst. (Siach Yitzchak)

**And I will dwell among the Children of Israel, and I will be their G-d (Elokim)** (29:45) Why does the Torah use the Divine Name "Elokim," which indicates G-d's attribute of judgment? When a father loves his child, he expresses that love by protecting him from harm and judging anyone who attempts to hurt him. Similarly, our Father in Heaven uses His attribute of judgment when dealing with the enemies of the Jewish people. (The Maggid of Mezrich)

וכפר אהרן על-קרנתיו אחת בשנה מדם הטאת הכפרים אחת בשנה יכפר עליו לדרתים קדש-קדשים הוא לה'  
**"Aharon shall bring atonement upon [the altar's] horns once a year, from the blood of the sin-offering of the atonements, once a year, he shall bring atonement upon it for your generations; it is holy of holies to Hashem."** (30:10) Why does the verse say twice that Aharon shall

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"bring atonement" on the altar "once a year"? **R' Shlomo Kluger z"l** (rabbi of Brody, Galicia; died 1869) explains: There are two aspects of our sins. The first is personal; man is responsible for his own sins. The second is communal; if one of us sins, all of us bear some blame because "Kol Yisrael areivim zeh b'zeh" / "All Jews are responsible for each other." Thus, the first atonement is for the personal aspect of the sin, while the second atonement is for the communal aspect. That is why the second phrase refers to atonement "for your generations." When one person sins, the entire generation needs atonement. (Kohélet Yaakov: Shekalim)

**R' Moshe Isserles z"l** ("Rema"; 1525-1572), best known for his glosses on the Shulchan Aruch, also authored Torat Ha'olah, a work of

philosophical and ethical lessons derived from the structure of the Bet Hamikdash and the laws of the korbanot. In the introduction to that work, he writes about the importance of studying these matters: The Midrash Tanchuma states: "The Torah is greater than all of the sacrifices, as it is written (Vayikra 7:37), 'This is the Torah of the olah / burnt offering, the minchah / the meal offering, the chatat / guilt offering etc.' One who studies the Torah, i.e., the laws, of the olah is deemed to have brought an olah; one who studies the Torah of the minchah is deemed to have brought a minchah; and so on." Similarly, Rema writes, early commentaries state that if one studies the structure of the mishkan and its utensils, he fulfills a great mitzvah. How much more so is this true if we merit to understand the inner meaning of even one of the things to which the mishkan or its utensils alludes! In reality, there are two benefits from studying the inner meaning of the mishkan, the Bet Hamikdash, the utensils and the sacrifices, Rema writes. One is that this study will cause us to mourn for the Temple, for we will understand what we are missing. The second benefit is that we will be able to "bring sacrifices" in our minds when we sin; this is relevant to us all, as it is written (Kohelet 7:20), "There is no man in the world who is a tzaddik who does only good and does not sin."

#### **R' Yosef ibn Akinin z"l**

born approx. 1160 – died 1226  
R' Yosef ben Yehuda ibn Akinin was the person for whom **Rambam** wrote his Moreh Nevochim/Guide to the Perplexed. R' Yosef was born in Ceuta, Morocco, but fled from there due to Moslem oppression. He first settled in Alexandria, Egypt, where he began corresponding with Rambam, and later, the great sage invited R' Yosef to Cairo to study with him. When Rambam saw that R' Yosef was troubled by the conflict between philosophy and the teachings of the Prophets, Rambam wrote Moreh Nevochim to resolve his student's doubts. In 1186, R' Yosef moved to Aleppo, Syria, where he practiced medicine. He continued his correspondence with Rambam, and many of these letters are still extant. (Some of these letters refer to the attacks of other rabbis on Rambam.

In them, Rambam explains that he is above caring about his personal reputation, especially when his attackers are unworthy of a response.) In response to the attacks of **R' Shmuel ben Eli** of Baghdad on Rambam's Mishneh Torah, R' Yosef wanted to move to Baghdad and open a yeshiva where he would defend his teacher's views. However, Rambam dissuaded R' Yosef from giving up his medical practice and trying to earn a living as a rosh yeshiva. After Rambam's death, R' Yosef asked Rambam's son, **R' Avraham**, to excommunicate **R' Daniel Ha'Bavli** (the leading student of R' Shmuel be Eli) for his slights to the Rambam's honor, but R' Avraham declined. R' Yosef wrote a number of works, including a halachic work (in Arabic) and commentaries on Pirkei Avot and Shir Ha'shirim. (The Artsroll Rishonim; Iggeret Ha'Rambam Le'Rav Yosef, Hamaayan)

**R' Ben-Zion Yadler z"l** (1871-1962; "Maggid / preacher of Yerushalayim"), writes in his memoir, B'tuv Yerushalayim, about his father **R' Yitzchak Ze'ev Yadler z"l** (1843-1917), author of a Torah commentary and a commentary on Midrash Rabbah, both entitled "Tiferet Zion." He had great respect and reverence for anything that had even a tinge of holiness, especially Torah works. He would circulate through the bet midrash to put away sefarim that were scattered on the tables. He used to rebuke those who were disrespectful to sefarim, and he would recite to them what is written in the work Reishit Chochmah, i.e., that one can tell from a person's level of respect for sefarim whether he has yirat Shamayim/ fear of Heaven. When he saw someone leaning on a sefer, he would say with a smile, "That work already has the support of sages greater than you." . . . He used to act in a very respectful manner toward mitzvah objects [even after they were not needed for a mitzvah]--for example, the lulav and s'chach left over from Sukkot and the aravah left over after banging it on the ground. With all of these, he was careful not to treat them in a demeaning manner. Even this, however, did not approach the indescribable level of respect and love that he had for Torah scholars.

My father would stand up even for a young married student if he had a hint of scholarship in him. When he would meet cheder children, he would inquire regarding their welfare and bless them. When he met a working-class man who had taken a yeshiva student as a son-in-law, he would praise the son-in-law effusively even if he did not know him well. He would say, "You are fortunate to have merited such a son-in-law!" The father-in-law would inevitably relate this to his wife, which would cause them both to honor their son-in-law. When the son-in-law heard that R' Yitzchak Ze'ev Yadler had praised him in front of his father-in-law, he (the son-in-law) would go to my father (R' Yadler) to thank him. My father would use that opportunity to demand of the young man, "Make sure that everything I said turns out to have been truthful!" [Hamaayan]

יהי רצון מלפניך ה' אלקי ואלקי  
אבותי שתשלח מהרה רפואה  
שלמה מן השמים רפואת הנפש  
ורפואת הגוף לחולים

אליהו זאב בן בריינדל  
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ישראל יוסף בן יוכבד  
דוד בן טובשין  
חיים משה בן שרה  
אלטע שרה גיטל בת חי  
בתי בת שרה  
בריינדל בת פעשה לאה  
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משה שלמה בן גאלדע רעכל  
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