



# TORAH WEEKLY

A project of the Denver Community Kollel



Parshas Tetzaveh

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## A Taste of Torah Hold On with Both Hands

by Rabbi Dov Holczer

Purim, you may have noticed, occurs this year on Friday. Which means that Shushan Purim takes place on Shabbos. While most of the world celebrates Purim the fourteenth day of the month of the month of Adar, residents of walled cities such as Jerusalem celebrate Purim a day later on Shushan Purim, the fifteenth day of Adar. The celebration of Purim is defined not so much by its costumes and joyfulness but rather by its many mitzvos. Those mitzvos are reading Megillas Esther, *matanos la'evyonim* (gifts to the poor), *mishlo'ach manos* (sending portions of food to others), and the *se'uda*, a special feast.

This leads us to an interesting halachic phenomenon. In a year like this where Shushan Purim falls on Shabbos, residents of walled cities celebrate Purim over a three-day period known as *Purim Meshulash*, Triple Purim. The Megilla reading and *matanos la'evyonim* are fulfilled on Friday along with the rest of the Jewish Nation celebrating Purim on Friday the 14<sup>th</sup>. The special Purim Torah reading is read on Shabbos in addition to the regular reading of the parsha, and people are supposed to discuss the miracle of Purim on Shabbos to compensate for the lack of the reading of the Megilla on its proper day. On Sunday, the 16<sup>th</sup> of Adar, the Jews in these walled cities send *mishlo'ach manos* and hold the Purim *se'uda* (wine and all).

What is the reason that the full Shushan Purim cannot occur in its proper time, on Shabbos. Furthermore, why is it spread over three days?

The Talmud (Megilla 4b) explains that the Megilla is not read on Shabbos, as the Sages were concerned that someone may carry the Megilla in a public domain on Shabbos; rather, the reading is pushed back a day earlier, and it is read on the same day that the rest of the Jewish People read it. The mitzvah of *matanos la'evyonim* is also fulfilled on Friday, as poor people look to the day of Megilla reading as one upon which people

give *tzedaka* freely. Nonetheless, the actual day of Shushan Purim still needs some connection to Purim, and so the special Torah reading of Purim is read and Purim should be discussed in lieu of the Megilla reading on Shabbos itself. Why, however, is the Purim *se'uda* pushed forward to Sunday?

The simple answer is that even though when Purim actually falls on Friday, it is observed fully on that day, when it occurs on Shabbos and must be moved, it should not be pushed back to Erev Shabbos so as not to interfere with the preparations for Shabbos and the subsequent Shabbos meal. In truth, the Megilla reading itself (along with *matanos la'evyonim*) should have been forward to Sunday, as well. However, the Talmud (Megilla 2a) infers from verses in the Book of Esther that the Megilla reading cannot take place after the 15<sup>th</sup>, and so there is no choice but to push it back to Friday. The Purim *se'uda*, however, has no such limitation, and it is therefore moved to Sunday, the 16<sup>th</sup> of Adar.

However, there is a deeper explanation to understand why the *se'uda* is specifically singled out to be moved forward to Sunday. The Shem Mishmuel (Rabbi Shmuel Bornsztain of Sochatchov; 1855-1926) asks why the custom is, in general, to hold the Purim *se'uda* toward the end of the day. There is an idea called *zerizin makdimin limitzvos*, that one should perform a mitzvah as soon as possible, and so the *se'uda* should be held at the earliest opportunity on Purim day. A simple answer is that there are other mitzvos of the day that must be done, and since there is a mitzvah to drink wine and become intoxicated at the Purim feast, the *se'uda* is held off until later in the day to ensure the other mitzvos are performed properly while one is still sober.

The Shem Mishmuel, however, provides a deeper answer with an integral insight. He explains that the *se'uda* of Purim is akin to a *se'uda* of a *siyum* (completion of a major section of Torah). The reason for a *se'uda*

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## Stories for the Soul

### Robe of Honor

Rabbi Avraham Golombek (d. 2008) served as the *mashgiach* (spiritual guide) of the Philadelphia Yeshiva for nearly fifty years. One of his responsibilities in that capacity was overseeing the student dormitory.

At one point, Rabbi Golombek instituted a rule that a student may not leave his room without wearing a robe (unless he was dressed in his regular daytime clothing). This was instituted to promote a greater degree of *tzniyus*, modesty, among the students.

At the end of his life, Rabbi Golombek was ill and hospitalized. One day, he received a phone call from a rabbi who had been a student many years earlier. Rabbi Golombek, who realized that his end was near, expressed concern that he did not have merits to take with him to the Next World.

The student responded that the *mashgiach* had impacted his students greatly, and told him that ever since his days as a student in the dormitory, he never left his bedroom without first donning a robe. He further recalled that when he and a group of fellow students from the Philadelphia Yeshiva had gone to camp together, they had a self-understood rule that they would not leave the bunkhouse without first putting on a robe.

Hearing this, Rabbi Golombek was calmed, saying that he indeed had this merit to take with him.

In this week's parsha, Hashem instructs Moshe regarding the creation of special garments for the *kohanim* (priests) to provide them with proper respect in their position serving in the *Mishkan* (Tabernacle). However, dressing in a respectful and befitting manner is important for every person in all circumstances.

## Kollel Happenings

### KOLLEL 23<sup>RD</sup> ANNIVERSARY CELEBRATION VIRTUAL EVENT ON MARCH 10

The Kollel will hold its 23<sup>rd</sup> Anniversary Celebration, *The Journey*, on Wednesday, March 10 at 7 pm. The event will feature *A Journey of a Thousand Miles: The Sperber & Aragon Story*, and *A Never Ending Journey: The History of the Kollel Movement*. org. Reserve by February 25 and receive a gift bag and a special book. For details and to reserve, visit [www.denverkollel.org](http://www.denverkollel.org) or email [info@denverkollel.org](mailto:info@denverkollel.org).

### ETHICS OF SHORT SELLING AT MARCH 3 T4T

Join Andrew M. Kark, CPA/PFS, CFP, Partner/Advisor at M.Z. Kark & Associates, and Rabbi Mordechai Fleisher, Senior Educator for Denver Community Kollel, for an intriguing discussion on the ethics of short selling in the wake of the GameStop stock market frenzy. Wed., 3.3., 8-9 pm via Zoom. Visit [denverkollel.org](http://denverkollel.org) for further details.

### KOLLEL CLASSES CONTINUE VIA ZOOM MEETING

The Kollel is continuing many of its classes and offering new classes via Zoom Meeting. You can tune in to live classes online or call in on a phone. For a full schedule and the links and phone numbers to access this treasure trove of Torah, visit [www.denverkollel.org](http://www.denverkollel.org) or email [info@denverkollel.org](mailto:info@denverkollel.org).

## Halacha Riddles

**Last week we asked:** How can two containers of identical peanut butter, eaten under identical circumstances, require two different blessings?

**Answer:** If the peanut butter is chunky and has actual peanut pieces inside, but they were made differently. If the peanut butter was initially made into smooth peanut butter and then had peanut pieces added, it would require a *shehakol*. If, however, the original peanuts were not fully ground, leaving behind peanut pieces in the peanut butter, the correct blessing would be *ha'adama*.

The halacha is that if a fruit or vegetable is ground or pureed so that it no longer resembles the original item at all, its blessing is *shehakol* (Rema Orach Chaim 202:7 with Mishna Berura *ibid.*:42,43; Mishna Berura 208:38). However, if there are pieces of the original item still present

that were not fully ground/pureed, it is considered that the original item is still present, and so one would make the same blessing as was made on the original item (Mishna Berura 202:42).

In the case of peanut butter, if peanuts were ground into smooth peanut butter, the correct blessing is *shehakol*. Peanut pieces added afterwards are *tafel* (secondary) to the actual peanut butter, and so the correct blessing is *shehakol*. However, if the peanuts were ground so that some pieces remain, the original blessing of *ha'adama* that is made on regular peanuts remains on the chunky, not-fully-ground peanut butter.

**This week's question:** In a scenario where vegetables were cooked in water, how is it possible for the water to require a blessing of *ha'adama* but the vegetables a blessing of *shehakol*?

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## Lives of Our Torah Leaders

### Rabbi Saadia Gaon - Part XVIII

*Emunos Vide'os* (The Book of Beliefs and Opinions) is a philosophical work which presented the philosophical

views of traditional Torah Judaism. A bit of historical context is necessary to appreciate the importance of this work.

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## A Taste of Torah

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upon concluding a section in Torah, says the Shem Mishmuel, is to hold on to the Heavenly light that issues forth through the learning of Torah. When one completes a section of Torah and is ready to move on, there is a need to hold onto what was gained until now, not just the Torah knowledge but also the spiritual power that Torah study brings to the one who studies it and to the entire world. Celebrating with a festive *se'uda* helps lock in the achievement. The same is with the Purim *se'uda*, says the Shem Mishmuel. Purim is a spiritually powerful day with many unique mitzvos; it is an excellent opportunity to reach great spiritual heights. In order to retain the levels reached during Purim, a *se'uda* is held. The *se'uda* is therefore held later in the day, ensuring that as much of the spiritual accomplishments of the day of Purim as possible is retained through the *se'uda*. In addition, the *se'uda* continues into

the night, extending the special spiritual power of Purim past its official boundary.

This idea helps explain why the Shushan Purim *se'uda* is postponed to Sunday instead of being held on Friday. Since Purim cannot be celebrated on Shabbos, it is preferable that the *se'uda* take place at a later, rather than earlier, point in time so as to extend the great light of Purim through Sunday and then lock in the holiness of all three days.

This is a lesson taught by Shushan Purim in a year of *Purim Meshulash*. Purim is short, and there is so much to gain, retain and incorporate into our lives. Indeed, this is a lesson about life itself. Life is short, but we have so much opportunity to achieve great things. Don't just study Torah and perform the mitzvos; live them, hold onto them and to the heights you've reached with them, and make them an integral part of yourself.

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