



MENUCHAV'SIMCHA

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MESIRAS NEFESH THAT NEVER FADES

BY RABBI YEDIDYA POLLACK

PARSHAS TETZAVEH/ZACHOR

In this week's Parsha we find the procedure in which Moshe Rabbeinu sanctifies his brother Aharon and Aharon's children to become Kohanim. Part of the procedure includes Korbanos that should be brought. Possibly the climax of this procedure is taking the blood of one of the rams and placing it on the right earlobe, thumb, and big toe of Aharon and his children. The Pasuk tells us (29,20) that Moshe was to slaughter a ram, take some of its blood and place it on the right ear of Aharon, on the right ear of his children, on the right thumb of Aharon and on the right thumb of his children, and then on the right big toe. The order indicates that Aharon was first and then his sons for each of these three things. However, in Parshas Tzav when the Pasuk actually tells us what happened, it says a different order. First it says Aharon got all three, the ear, the thumb, and the toe, and then it says his children them. Why the change of this order? The Netziv explains based off of the Shita that our Parsha happened before the Eigel and the Parshas Tzav happened after the Eigel.

During the Eigel we know that Aharon HaKohen was asked to help with the Eigel and he decided to help with the Eigel. The reason why he helped with the Eigel is because he knew that if he didn't help, he would get killed and it's bad for Klal Yisrael if both a Navi and a Kohen get killed on the same day. Being that there was already a Navi (chur) that was killed on that day, he needed to make sure that he stayed alive. The Midrash in Parshas Tzav gives a Mashal of a prince who got very upset at his father and wanted to kill his father. He grabbed a sword and was about to chop his father's head off until the caretaker said give me the sword and I will kill your father for you. The king sees this and tells the babysitter "I know you never wanted to kill me, you didn't even want to harm me, and you were willing to do something that looked like you were trying to hurt me just to protect my son from making an irreversible mistake."

The Midrash says so too Aharon HaKohen, he was willing to look as if he were helping the *Eigel HaZahav* and potentially put himself in harm's way just to protect Hashem's children, the king's children. The Netziv says that the reward that Aharon HaKohen got for this is that he was able to become a Kohen right away without having to wait for his children to go through the procedure. He got the entire procedure that he became a Kohen, getting the blood his ear, thumb, and toe. And only after that did his kids get it. We see a similar concept by Pinchas that he was able to be *moser nefesh* and put himself in harm's way in order to protect Klal Yisrael. Through this, he too got honored with the esteem of becoming a Kohen.

One can ask what is the connection between these two things? Perhaps, the *middah k'neged middah* is, a Kohen's job is to be *mechaper* for Klal Yisrael. The special thing that a Kohen has, he does the *Avodah*, he brings the *Korbanos*, and he protects Klal Yisrael from the wrath of Hashem for generations to come. By doing the act that both Aharon HaKohen and Pinchas did, that they were *Moser Nefesh* in order to protect Klal Yisrael. Hashem says you are willing to go out on a limb and protect my children, I will allow you to have that same Koach where you protect, where you are the vehicle to be *Mechaper* my children for the rest of history.

Perhaps we can connect this to Purim as well. Both Mordechai and Esther were *Moser Nefesh* tremendously in order to protect Klal Yisrael. The *Mirash* (Yalkut Shimoni mishli 944) tells us that all the *Yomim Tovim* are going to be nullified besides for Purim.

Why specifically Purim? Maybe because Purim is an opportunity to get close to Hashem, *teshuvah me'ahava*, this is the opportunity where we can get closest to Hashem. Since Mordechai and Esther went out of their way and they were *Moser Nefesh* in order to protect Klal Yisrael, the *Yomtov* that they made will always be there as an opportunity for us to do *Teshuvah* and get close to Hashem.



In honor of the upcoming *Yom Tov of Purim*, we will share an idea that is not well known. Mordechai sent Hasach to bring Esther the document of the decree against the Jews. Then the pasuk says "*l'hagid lah*", "and tell her". What did Mordechai tell Esther? Why was it necessary to tell her anything if he sent her the actual document? To answer these questions we must explain a fundamental concept. Whenever the word "*hagadah*", which means "tell" is used, it implies the *raza d'milsa*, the secret of the matter. Therefore, we understand that what he was telling her was somehow secretive. The Vilna Gaon tells us that when Haman sent out his decree, he did not announce to all that he was going to kill the Jews, because if he did the Jews would work to nullify the decree. Rather, he declared to the public that they had to be prepared for an announcement on that day. Only a select few knew that the intent of the decree was to kill the Jews. One of those people was Mordechai. Therefore, he sent the letter for Esther to read, plus he filled her in on the secret that no one knew. That explains the sending and the telling.

A freilechen Purim!



LENDING PEOPLE IN NEED: PART 1

Introduction: *The pasuk (Shemos 22:24) says "Im kesef talveh es ami," which Chazal interpret as a biblical obligation to lend money to another person. This applies whether the recipient is a wealthy person experiencing a cash flow problem or a poor person. The mitzvah to lend money is even greater than the mitzvah to give tzedakah, because a person is much less embarrassed to receive a loan than to receive tzedakah. In addition, by giving a loan you can help the borrower retain control over his business investments and give him the opportunity to stand on his own two feet without having to accept handouts from others.*

שו"ע חו"מ סי' צ"ד ס"א, אהבת חסד פ"א ס"א

Q: Is there an obligation to lend other items as well, or only money?

A: Under this *halacha*, the obligation applies only to lending money. However, there is still a *mitzvah* to lend other items under the general *mitzvah* of *chessed*. Additionally, if the person requesting to borrow other items is poor, there is also an obligation under the *mitzvah* of *tzedakah*.

אהבת חסד פ"א ס"ב וג'

Q: I have \$500 in my pocket and someone asks me to borrow money, but I don't really trust him. Am I obligated to lend him?

A: One is exempt from the obligation to lend money only when he truly believes he will not be repaid, either because he does not trust the borrower or because he does not think the borrower will have the means to repay. Still, if he can secure repayment by taking collateral, he is required to do so and may not refuse the direct request for a loan.

אהבת חסד פ"א ס"ח, נתיב החסד י"ג.

Q: If someone asks to borrow \$20 from me, how should I lend him the money?

A: When lending money, one should either give it in the presence of witnesses or have the borrower write an "I owe you" note, which is best since it states the amount. Alternatively, taking collateral is also sufficient. *Chazal* instituted this out of concern that the borrower might forget and not repay. It is forbidden to lend money without one of these methods.

שו"ע חו"מ סי' ע' ס"א, וע"ע בערוה"ש שם סק"א.

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Associate Roshei Kollel

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Mrs. Chavi Goldschmidt
316 Metrose ave, Merion station

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בת טעמא שתי

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SUNDAY, MARCH 1, 2026 1:30 PM-3:30 PM
LOWER MERION SYNAGOGUE SOCIAL HALL
123 OLD LANCASTER RD., BALA CYNWYD

1:30 PM Banquet Program Begins
Sign in and get your raffle tickets.

1:35 PM Full dinner meal
hotdogs, hamburgers, fries,
special dessert and more

2:00 PM Program, Dvar Torah

2:15 PM SHOW
WITH RENOWNED VENTRILOQUIST
YISROEL SILVERSTEIN

3:00 PM Raffles & Grand Prize Drawing

3:30 PM Program concludes

MINCHA AFTER PROGRAM AT 3:35 PM

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Sponsorships are available for the banquet:
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Please contact Rabbi Zeffren at yoelz@phillykolel.org or 610-507-3906.

PARSHAS TETZAVEH/ZACHOR SHABBOS ZEMANIM

Friday, February 27

- 5:05 pm - Likras Shabbos Program
- 5:32 pm - Candle Lighting
- 5:35 pm - Mincha/Maariv
- 5:50 pm - Shkiya/Sunset

Shabbos, February 28

- 8:15 am - Shacharis
- 8:48/9:24 am - Latest Krias Shema
- 5:11 pm - Mincha
- 5:51 pm - Shkiya/Sunset
- 6:46 pm - Maariv
- 7:03 pm - 72 minutes
- 7:20 pm - Masmid program
- 8:00 pm - Rabbi Reisman