

באר היטב פרש"י בע' לשון. דברי תורה, שמחה וחיוק. Divrei Torah, Ba'er Heitev.

בס"ד פרשת צותשפ"ב

Parshas Tzav 5782 Vol. 13 No. 26

As we sit at our Shabbos tables or in Shul this Shabbos, we will be spiritual trillionaires, as we have acquired a week of preparation to Purim, Tannis Esther, Purim, Shushan Purim, the first day of Shitsor Vishivisor, Shabbos Parshas Tzav, which is also the second Shabbos Hafsokoh of the four Parshios, each to be explained respectively. The significance of this is even though one may feel they have not yet acquired the radiance of these great days to its fullest, there is still a lot to acquire. Firstly, this Shabbos is Ma'aleh (elevates) the whole week, it is the Shabbos of this great week, in its greatness. Secondly, it is still within the days of Purim as mentioned, Shitsor, the sixteenth and Shivisor, the seventeenth of Adar.

Seforim HaKedoshim say, the three days before Purim are as "Shloshes Yimei Hagboloh - the three days of preparation for Purim". As Purim is a day of Kabolas HaTorah, as the Gemoroh says on the words in the Megilloh "Kimu Vikiblu HaYehudim - Klall Yisroel confirmed and undertook" (Esther 9:27). The Gemoroh (Shabbos 82.) says on this, it was a willingly Kabolas HaTorah. The thirteenth day of Adar is a "Zeman Kehilloh Lakol - a day of gathering for all". All the Yidden stood to take revenge in their enemies in Shushan and all other places (Rashi on Gemoroh Megilloh 2.). Purim, its Mitzvos and festivities, all of which are Mitzvos Hayom (obligations of the day). Megilloh, Mishloach Monos, Matonas Lo'evyonim and surely the Seudoh of Purim in its full happiness, on the fourteenth of Adar worldwide, and on the fifteenth in Yerusholayim, Shushan, and all cities encircled by a wall from the days of Yehoshua Ben Nun.

Rav Tzodok HaKohein of Lublin ZY"A, expounds that the three days of the 13th, 14th, and 15th, are representing Machshovoh, Dibbur and Ma'asoh (thought, words, and action), which accompanies every Mitzvoh in the Torah, as Seforim HaKedoshim expound. As for the 16th and 17th, which is a "Hava Aminoh (possibility)" of the Gemoroh, Rav Bunim of Parshischa ZY"A taught it is to show us how much one must toil even on a possibility, therefore these days are symbolized with joy and Tachnun is not said in many communities. The Sefer Ateres Yeshuoh says, it is to add another two days to Purim, to symbolize that we are in the fourth Golus (exile), and we shall be redeemed speedily in our days. Omein, Kein Yihi Rotzon.

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