



A Kehilas Prozdor Publication

(c) 1990-2013 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

פרשת: תצוה-זכור

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:21	5:31	8:30			9:25
Shabbos		1:45/5:21	4:45		9:00	9:25
Sunday		4:00	3:30		8:00	9:24

שמחת פורים

## IMPORTANCE OF ....

The *Terumas HaDeshen* (108) replied to residents of a settlement who did not have enough people for a *minyan*, and could travel to a nearby village to hear either *Parshas Zachor* or *Megilah* (but not both), that it was more important to hear *Parshas Zachor* with a *minyan* than *Megilah*, because *Zachor* is *D'Oraisa* and *Megilah* can even be read by an individual alone. The *Magen Avrohom* (585) explains that people generally behave exactly the opposite, because although *Zachor* is *D'Oraisa*, the *Torah* does not mandate that it be read on the *Shabbos* before *Purim*, and when one hears *ויבא עמלק* read on *Purim* morning, one can technically be *יוצא* with that. The *Gemara* (*Megilah* 6b) states that if the 4 *Parshios* (*Shekalim*, *Zachor*, *Parah*, *Chodesh*) were each read on their designated *Shabbos*, and then a second month of *Adar* was declared, they all have to be re-read in the second *Adar*. Why should *Parshas Zachor* be re-read? Wasn't the *D'Oraisa* fulfilled with the first reading? It would seem that the reading of *Parshas Zachor* thus fulfills two purposes: 1) the *D'Oraisa* obligation to remember what Amalek did and to destroy him; and 2) the Rabbinic obligation to read each of the 4 *Parshios* in their designated time. This is further borne out by the *Gemara* (*ibid* 30a) which states that if *Parshas Shekalim* falls on the *Shabbos* whose *Parsha* is *Ki Sisa* (which contains *Parshas Shekalim*), one nevertheless repeats *Parshas Shekalim* at the end. The *Knesses Avrohom* (15) suggests that this is behind the ruling of the *Terumas HaDeshen*, that although the *mitzvah* of *זכירת עמלק* can be performed anytime throughout the year, *Chazal* established that it be done as part of "Parshas Zachor", whose designated time is the *Shabbos* before *Purim*, *בצבור*, and the pseudo-*D'Oraisa* status of that time for the reading would take precedence over *Megilah*.

## QUESTION OF THE WEEK:

If one sends *Mishloach Manos* and/or *Matanos LaEvyonim* to one who is in a different time zone, when must it be delivered?

## ANSWER TO LAST WEEK:

(When must one repeat *Shemona Esrei* only if in doubt whether he said it?)

The *Mishna Berurah* (107:7) explains that if one mistakenly thought that he had not *davened Musaf* on *Shabbos* or *Yom Tov*, and after beginning to say it he realized that he had in fact *davened Musaf* already, he may not complete it, even as a *Nedavah*, because when he started it, he intended it as a *Chovah*. However, if he was in doubt whether he had *davened Musaf*, and he began it with the possibility that it could be a *Nedavah* (if he had already *davened*), then he may complete it as a *Nedavah*.

## DIN'S CORNER:

One whose *Seudah Shlishis* extends beyond the end of *Shabbos* into the night, where Sunday will be *Purim*, should say *רצה* during *Birchas HaMazon*, but not *על הנסים*. This is because one is obligated to eat *Seudah Shlishis* on *Shabbos*, but the obligation to eat a *Seudah* on *Purim* cannot be fulfilled with a *Seudah* on *Purim* eve. Therefore, only *Shabbos* is mentioned. (*ShuT Rema* 132)

## DID YOU KNOW THAT ....

The *Mishna* (*Yoma* 26a) states that when selecting a *Kohen* by lottery to perform the *Ketores*, only those *Kohanim* who have never performed it may join in the lottery. The *Gemara* states that no *Kohen* ever did it twice, explaining that the *Ketores* brings wealth to the *Kohen* who performs it, and no *Kohen* should repeat it as long as there are others who have not yet had the opportunity. The *Sfas Emes* notes that the *Kohen Gadol* offered the *Ketores* every year on *Yom Kippur*, and suggests that the *Kohen Gadol* was supposed to be wealthy, which may be why the *Posuk* says: *והקטיר עליו אהרן קטרת סמים בבקר בבקר* – that Aharon offered the *Ketores* each morning (and afternoon). Why mention Aharon if any *Kohen* could do it? Because only Aharon (*i.e.* the *Kohen Gadol*) could perform it more than once. The *Maharil* (*מילה*) states that the *mitzvah* of *Sandek* is greater than that of a *Mohel*, because the *Sandek's* legs are likened to the golden *Mizbeyach* and his role, to offering the *Ketores*. As such, *Rabbeinu Peretz* states that one should not offer the *Kavod* of being *Sandek* to the same person more than once, just as the *Ketores* was not awarded to the same *Kohen* more than once. The *Noda BiYehuda* (י"ד 1:86) finds the whole idea unsupportable, for several reasons, conceding that perhaps *Rabbeinu Peretz* was relying on the *Gemara* (*Eruvin* 63a) which states that if one gives all of his *Matnos Kehunah* to one *Kohen*, he causes famine. Thus, one is encouraged to spread *Kibudim* around, but that would not prevent several people from selecting the same *Sandek*. The *Chasam Sofer* (א"ח 158) wonders why *Chazal* were so concerned over the possibility of double-wealth, that they would deprive *Kohanim* of the *mitzvah* inherent in performing *Ketores*. Since a lottery was clearly in Hashem's hands, why not rely that Hashem will decide who deserves the *Ketores*, even if he did it before? He answers that wealth depends on *Mazel*, not *Zechus* (*Moed Katan* 28a), unless one has a significant *Zechus*. Therefore, it is entirely possible that someone with a strong *Mazel* who may have won the lottery previously, could win it again, even "against" Hashem's choice *כביכול*, unless excluded from the lottery. Others, whose *Mazel* would normally not win the lottery for them, would now be in a position where one of them had to be chosen, and after he would perform the *Ketores*, that *Zechus* would be sufficient to overcome his *Mazel*, and make him wealthy.

## A Lesson Can Be Learned From:

R' Yosef Chaim Sonnefeld was always the *Baal Tefilah* for *Mincha* on *Purim* afternoon, until one year, he appeared so "cheery" that he was persuaded to give up the *Amud*. The only man who appeared to be entirely sober went up to daven, but during *Chazoras HaShatz*, he forgot to say *משיב הרוח*, and only R' Yosef Chaim noticed! Afterwards, R' Yosef Chaim commented that it was no wonder that he had forgotten to say it, since the *Gematria* of *משיב הרוח ומוריד הגשם* is equal to that of *חייב איניש לבסומי*, so one who doesn't even try to fulfill *Chazal's* directive may find he is missing more than he imagines.

**P.S.** Sholosh Seudos sponsored by the Miller family. *Matanos L'Evyonim* for *Gomlei Chesed* may be given to me before/on *Purim*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use