



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: תצורה - זכור

|         | Candles | Mincha    | Daf Yomi | Shachris | שזק"ש |
|---------|---------|-----------|----------|----------|-------|
| Friday  | 5:36    | 5:46      |          |          | 9:15  |
| Shabbos |         | 1:45/5:36 | 5:00     | 9:00     | 9:14  |
| Sunday  |         | 6:46      | 6:00     | 8:00     | 10:13 |

משוכנס אדר מרבים בשמחה  
 2<sup>nd</sup> Parshas Zachor 5:30

**IMPORTANCE OF ....**

The Gemara (Megilah 28a) asks: Why does the Posuk need to say: את הכבש אחד (one lamb) ? Isn't the word הכבש singular, so we know it's only one ? The Gemara answers that אחד teaches us that it should be a special lamb, unique in the flock. The Torah Ohr asks why the Gemara asked this question about the Posuk in Parshas Pinchas when there is a similar Posuk earlier in the Torah, in Parshas Tetzaveh, and answers that in Tetzaveh, the Posuk says הכבש האחד, and האחד is different from אחד. The Griz explains that אחד means one lamb, which can be any lamb, and therefore the Gemara saw fit to darshen that it should be a unique, superior lamb. However, האחד indicates that it should be the first lamb, which means that the first lamb of the day should be offered as the Korban Tomid of the morning, and if no Korban Tomid had been offered in the morning, then no Korban Tomid should be offered in the afternoon. This is discussed in the Gemara (Menachos 7a) which expounds on the words of the Posuk: ואת הכבש השני תעשה בין הערבים to mean that the afternoon lamb Korban must always be the second one (of the day), and never the first one. However, the Gemara concludes that this restriction only applies where a new Mizbeyach is being consecrated for use. Where the Mizbeyach is being used for the first time, the afternoon Korban Tomid cannot be brought on it unless the morning Korban Tomid had already been offered. Once that initial use had been established, the afternoon Korban can be brought even if the morning one had not been offered. For this reason, the Posuk in Tetzaveh, which refers to the first use of the Mizbeyach, uses the word האחד – the first one, while the Posuk in Pinchas teaches only that it be a special lamb.

**QUESTION OF THE WEEK:**

May one say Lashon HoRa about oneself ?

**ANSWER TO LAST WEEK:**

(May one reveal negative information to one's Rav so he can rebuke him ?)  
 If one sees another sinning, if he himself can rebuke the sinner effectively without causing discord, he may not reveal the sin to a Rav or relative (or anyone else). However, if the sinner will not accept rebuke from him, or not as effectively, then it is permitted to reveal the sin to a Rav or relative with the intent that they give the sinner Tochachah.

**DIN'S CORNER:**

Every adult male and female must hear or say the Megilah twice on Purim. Unlike Krias HaTorah, several men may read together, and one who hears it from them is יוצא as long as he hears each word clearly from them. The Pri Megadim suggests that everyone read from their own kosher Megilah because it's probable he won't hear and be יוצא with every single word from the Baal Koray. The Baal Koray may not sit while laining, but he may (for Megilah only) lean on the Bimah. (MB 690:2-4)

**DID YOU KNOW THAT ....**

The Shulchan Aruch (א"ח 691:4) rules that the letter 'Vav' which begins the name Vyzasa (Haman's youngest son) must be longer than the other letters, based on the Gemara in Megilah (16b). The Magid Mishnah (הלכות מגילה 2:12) asks why the Rambam does not mention this Halachah, but offers no answer. Rashi (שמואל א' 15:3) explains that when Shaul was commanded to eradicate Amalek, he was told to kill all the animals of Amalek as well, because the Amalekites were sorcerers, and when threatened, they were able to change their appearance to resemble animals. This is significant in light of the Mishnah (כלים 17:13) which states that dead fish do not become טמא (and are not מטמא) as a נבילה, except for the כלב הים (seahorse ?) because when threatened, it runs for shore. As it thus identifies itself with land animals, its true status is determined as a land animal which is מטמא. The Midrash states that Achashveirosh donned the clothing of the Kohen Gadol, expecting to receive thereby, priestly status and מתנות כהונה (priestly gifts). One such gift that Achashveirosh (erroneously) believed a Kohen was entitled to was מעשר בהמה (every 10th animal). Achashveirosh held that since when threatened, Amalekites changed into animal form, they had thereby assumed animal status. Therefore, he seized the tenth son of Haman, as a Kohen's due. Haman disagreed, grabbing hold of Vyzasa, and as the two of them struggled and shlepped at Vyzasa, his "Vav" stretched and became longer than the other letters. However, the Rambam rules that תקפה כהן אין מוציאין מידו (once a Kohen grabs something that might be מתנות כהונה we let him keep it). As such, Haman was not permitted to shlep Vyzasa back from Achashveirosh and so, the Rambam did not mention the Halachah of the lengthened "Vav". (an oldie but goodie)

**A Lesson Can Be Learned From:**

A couple, with the ostensible purpose of becoming Baalei Teshuvah, would attend Torah study groups in Eretz Yisroel, but they came with many questions and would be disruptive with their arguments, trying to refute all that they were taught. Many in attendance quickly despaired of them, for it seemed as if there was no chance of bringing them back. Then one of the teachers decided to take the man to the Steipler, thinking that he might perhaps influence him. When the Steipler read the note about him, he raised his voice: "Why are you bringing a Mechalel Shabbos to me?" This was said in Yiddish, but the person was very smart, and he understood that he was being spoken about and pressed the teacher to find out what was said. Evidently, the Steipler's words had stung him like an arrow, and he returned home, looking dejected. His wife understood that something had changed in him, and tried to find out what had happened. He told her, "I went to the greatest Rav of the religious people, and he yelled that I am a Shabbos desecrator". The next morning his wife told him: "If it had such an effect on you and is so important to you, then I am also behind you". They gave up arguing and opened themselves up to really listening, quickly becoming Baalei Teshuvah.

**P.S.** Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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