

תשס"ד



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: תצוה-זכור

	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש
Friday	5:34	5:46	8:15			9:16
Shabbos		5:34	5:00	5:25	9:00	9:15
Sunday		5:40			8:00	9:14

IMPORTANCE OF

The Gemara (*Yoma* 72a) states that one who tears *Bigdei Kehuna* violates the לא יקרע of לא יקרע and receives *Malkus*. The *Toldos Yitzchok* (13) asks, what if one wishes to fix them and is forced to tear them in the process? Since it is על מנת לתקן would it be permitted? The *Mishna L'Melech* on the *Rambam* (*Klei HaMikdash* 9:3) cites the *Korban Chagigah* (68) who distinguishes between the מעיל (*Kohen Gadol's* coat) and other *Bigdei Kehuna*. With regard to the other garments, one only violates לא יקרע if the tearing was done in a destructive manner. Regarding the מעיל however, one violates the *Issur* even if torn in a non-destructive way. Proof is offered from the *Gemara* (*Zevachim* 95a) which states that if/when blood is spattered on the *Kohen's* garment, the garment must be cleaned and the blood removed while inside the *Azarah* (courtyard). If in error the garment was taken out of the *Azarah* and it became *Tomay*, it can no longer be brought back in to be cleaned. In such a case, one tears most of it, which now renders it *Tahor*, after which it is brought into the *Azarah* for cleaning. *Resh Lakish* adds that with regard to the מעיל, another method must be used, since the מעיל may not be torn at all. Instead, it is returned and washed in the *Azarah* less than 3 square *Tefachim* at a time. Thus, we see that tearing is permitted for the *Kohen's* other garments since the tearing is done to facilitate rehabilitation of the garment, but this is not permitted for the מעיל. The *Minchas Chinuch* (101) argues that the *Issur* against tearing all *Bigdei Kehuna*, including the מעיל, is only דרך השתתה. However, even if one's purpose in tearing *Tomay* garments is non-destructive, the plain fact is that the garments are technically "destroyed" in order to temporarily render them useless, after which they are rehabilitated. Such tearing satisfies the condition of דרך השתתה for all of them, requiring that they be laundered 3- *Tefachim* at a time.

QUESTION OF THE WEEK:

How would one be יוצא the *mitzvah* of זכור *MiD'Oraisa*, hearing the *Kriah* of *Parshas Zachor*, in some *Shuls*, but not in others?

ANSWER TO LAST WEEK:

(When would *Ashrei* be said twice during *Mincha*?)

The *Mishna Berurah* (108:13) describes how when one *davens Mincha* a second time to make up for a missed *Shacharis*, he should say *Ashrei* again before beginning the second *Shemona Esrei*.

DIN'S CORNER:

Although the *Shulchan Aruch* does not specify any specific beverage with which to fulfill the obligation "לבסומי בפורי" (to become intoxicated *Purim*), some *Rishonim* (*Rashi*, *Rambam*, *Rokeach*, *Radvaz*) held that the *mitzvah* was intended to be fulfilled using wine only. (*Mishneh Halachos* 5:83)

DID YOU KNOW THAT

The *Mishna* (*Succah* 45a) describes the activities on *Hoshana Rabba*, adding that the custom was to grab the *Lulavim* away from the children, and eat their *Esrogim*. *Rashi* explains that this was not *Gezel* nor inappropriate because it was the custom to celebrate the *Simcha* of *Yom Tov* this way. *Tosafos* adds that from here we may derive that young men who injure each other while wildly celebrating before a *Chasan* are also *Potur* from any liability, since this is the customary conduct of *Simcha*. Similarly, the *Gemara* (*Bava Kamma* 32a) establishes that one who injures or damages while running is liable, unless it is *Erev Shabbos* during twilight, since at that time his running is justified. The *Shulchan Aruch* and *Rema* rule accordingly, with the *Rema* (אור"ח 695:2) adding that one is also not liable for damage perpetrated as part of the *Purim* celebration. However, the *Rambam* (*Nizkei Mamon* 14:13) holds liable a storekeeper whose *Chanukah* candles kindled a passing bale of flax, because he should have sat and watched to make sure that this didn't happen. Why is there no obligation to be careful *Erev Shabbos*, *Purim* or for *Simchas Chasan* as well? The *Shoshanim L'Dovid* suggests that there is a fundamental difference between one who fulfills a *mitzvah* and one who is engaged in a *mitzvah*. Those who damage on *Erev Shabbos*, *Purim* and for *Simchas Chasan* are doing so while engaged in a *mitzvah*, where *Chazal* did not impose the extraordinary care required to guard against damage at such a moment. However, once the *Chanukah* candles were lit, the storekeeper transforms from an עוסק במצוה to a מקיים מצוה. His *mitzvah* is active, but he is no longer actually engaged in the *mitzvah*. He is therefore held to a greater standard of care. Interestingly, the *Rema* states: נטור ... ויש אומרים regarding *Purim* damages, indicating some dispute over this exemption. The point in question may be the fact that the *mitzvah* on *Purim* is to drink, and only damage inflicted while drinking is forgiven. If he were to inflict more damage later when drunk, he might be fulfilling עד דלא ידע, but perhaps not qualify as "engaged" in the *mitzvah*.

A Lesson Can Be Learned From:

One of the "respectable" town Jews came to R' Shlomo of Radomsk, (author of the *Tiferes Shlomo*) to complain about the town *Shochet*. It seems that he and the *Shochet* were neighbors and he would see how every *Shabbos* afternoon, after the meal, the *Shochet* would lie down for a nap, without (at least) taking a *Sefer* in his hand. Is this proper conduct for a *Shochet* who is supposed to be a *Talmid Chochem* and charged with keeping himself well-versed in the *Halachos* of *Shechitah*? R' Shlomo thanked the man with a hearty "Yasher Koach!", explaining to him how he would never eat from that which the *Shochet* would *Shecht* on *Motzai Shabbos*, being concerned that the *Shochet* was not as well-rested as he could be. "However, now that you tell me he rests on *Shabbos*, I will be able to eat from his *Motzai Shabbos Shechitah*!"

P.S. Sholosh Seudos sponsored by the Redlich family. Anyone wishing assistance in giving *Matanos L'Evyonim* on *Purim* may give me checks made out to *Gomlei Chesed*.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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