



## IMPORTANCE OF ....

The Ramban asks why one *Korban* is called a *Chatas* and another an *Asham*, if both are brought to atone for sin. He suggests that the name "*Chatas*" derives from something that was *נטה מן הדרך* - turned off from the way, while "*Asham*" implies a serious offense for which one is deserving of being *שמם* - destroyed. The seriousness of the *Asham* is reflected in the fact that a sinner brings such a *Korban* even for a sin committed *במזיד* - willfully, and by the fact that one must bring an *Asham Talui* even when unsure if he has sinned at all, such as when he ate something that **might** have been forbidden. *Rabbeinu Yonah* explains that when one is unsure, he tends to give himself the benefit of the doubt, and will resist doing *Teshuvah*, believing that he did nothing wrong. The *Korban* is intended to drive home the suggestion that it might not be so. The *Gemara* (*Yoma* 39a) derives from the *Posuk*: *מטמא* *להם* *ונטמאם* *בם* that once someone is *מטמא* himself a little, he becomes susceptible to much more *Tum'ah* and loses any preventative protection from *Shomayim*. The *Gemara* (*Berachos* 3a) relates that R' Yosi once left the road and entered a building in ruins to *daven*. *Eliyahu HaNavi* appeared and criticized R' Yosi for *davening* there, as it was dangerous. From the conversation, R' Yosi derived 3 lessons: 1) Do not enter a ruin, even to *daven*; 2) One may *daven* on the road; and 3) On the road, one should *daven* a shortened *Tefilah*. The *Kotzker Rebbe* asks: why didn't *Eliyahu* stop R' Yosi on the road and warn him not to enter the ruin? He would have still learned all 3 lessons! Rav Krull (בפקודיך *אשיחה*) suggests that we see from here how it is not *Shomayim*'s "job" to stop someone from doing the wrong thing, if that is what he wants to do. However, he will eventually be criticized and held accountable for having done it.

## QUESTION OF THE WEEK:

Is one *Mishloach Manos* by sending to the non-observant?

## ANSWER TO LAST WEEK:

(When may one remarry his divorced wife even after she married another?)

The *Shulchan Aruch* (155:3) rules that a minor girl without a father, may leave her husband using *מיאון* - merely by saying she doesn't wish to remain with him. If the husband had divorced her earlier, remarried her, and then she did *מיאון*, her *מיאון* dissolves the earlier divorce. So, even if she now marries another and gets divorced, she may still remarry her first husband as she is deemed never to have been divorced from him. (*Ibid* 155:10)

## DIN'S CORNER:

When *SheHechianu* is said before the *Megilah* is read on Purim day, one must also have in mind the *mitzvos* of *Mishloach Manos*, *Matanos L'Evyonim* and the *Seudah*. (*Kitzur* 141:12) Still, if requested, one must give *Tzedaka* before *SheHechianu* is said, and then again after the *brocho*. (*Teshuvos V'Hanhagos* 1:402)

## DID YOU KNOW THAT ....

The *Shulchan Aruch* (694:3) rules that on Purim, anyone who holds out his hand for a donation should be given one, without verification of need. The implication here is two-fold - just as the giver must give without determining if the receiver is needy, so too may the receiver portray himself as needy, even if he is not. Similarly, the *Yalkut Reuveni* (*Yisro* 13) notes that the interrupting mark between *לא* and *תגוב* in the *Aseres HaDibros* teaches us that one is permitted to be "גונב דעת" (deceive) one's *Rebbi* and pretend to be on a higher learning level, in order to induce the *Rebbi* to teach him more *Torah* than he would have otherwise. Although the *Gemara* (*Berachos* 28a) requires one to be *תוכו כבחו* - "his inside like his outside" (non-hypocritical), still, where an "enhanced" outer appearance will positively influence the inner self, one is encouraged to do so. *Pachad Yitzchok* (*Purim* 16) understands this as stemming from the following: The *Midrash* (*VaYikra* 13) states that the *Chazir* (pig) is symbolic of Rome, which will someday return (*Chozer*) kingdom to *Yisroel*. The *Midrash* also establishes that the *Chazir* sticks out its feet - which has split hooves, for all to see, in a deceptive attempt to appear *Tahor*. This is based on a general desire to resemble what is *Tahor*, like *Eisav* (*aka* Edom, ancestor of Rome), whose interest in separating *Maaser* from salt and straw was motivated by a desire to resemble *Yaakov*. As such, *Chazal* understood that Edom would be the last of the 4 kingdoms, who would then return it to *Yisroel*. Therefore, restoration of *Malchus Yisroel* as it will be returned by the "*Chazir*" kingdom will also include its deceptions of character and appearance. Since Purim is the day of *והפך הוא* when the strengths of Edom/Amalek/(*Chazir*) are transferred from *Tum'ah* to *TaHarah*, we are not concerned with the transferred hypocrisies because of the *Kedusha* of the day. For this reason, anyone with an open hand will be cheerfully assisted.

## A Lesson Can Be Learned From:

A suggestion was made in a small town in Europe, that the disbursement of *Tzedaka* be organized. The plan would require that all contributors deposit a certain amount into a central fund, and all paupers or people in need would go to the administrators of that fund for help. Everyone thought it was a good idea, economical and time-saving. But when word of this plan came before the local *Rebbe*, he asked that someone investigate and determine exactly whose idea this plan had been in the first place. It turned out that the idea had originated with those who hardly ever gave any *Tzedaka*. The *Rebbe* pointed out how there was more to giving *Tzedaka* than just providing impersonal funds. Part of the *mitzvah* requires personal involvement, encouragement and empathy. "When assessing any plan, special attention must be paid to whose idea it was. One can quickly sense that it has little merit if it was an unworthy person that proposed it".

**P.S.** Sholosh Seudos (with a *Siyum* on *שבועות*) sponsored this week by the Schmerhold family. Anyone wishing assistance in giving *Matanos L'Evyonim* on Purim may give me donations for *Gomlei Chesed*.

This issue is dedicated:

לד"ר 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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