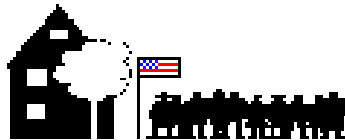


	Candles	Mincha	DafYomi	Shiur	פרשת: צו-זכור שזק"ש Shachris
Friday	6:44	6:54			10:08
Shabbos		1:45/6:44	6:15		9:00 10:07
Sunday		6:54	7:15		8:00 10:06



**IMPORTANCE OF ....**

The *Shulchan Aruch* (אר"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 היס (seahorse ?) because when threatened, it runs for shore. As it thus identifies itself with land animals, its true טומאה status is determined as a land animal. 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 allowed to *shlep* back Vyzasa and so, the *Rambam* did not mention the *Halachah* of the lengthened "Vav".

**QUESTION OF THE WEEK:**

When would a constant giving of *Matanos L'Evyonim* result in one's not fulfilling the *mitzvah* thereby ?

**ANSWER TO LAST WEEK:**

(If a boy becomes 13 on Friday before a Sunday Purim, does he fast ?) The *Divrei Malkiel* (5:130) notes that a קטן who became *Bar Mitzvah* between *Pesach* and *Pesach Sheni* is *Potur* from offering a *Korban Pesach* on *Pesach Sheni*, because *Pesach Sheni* is a *Tashlumin* (makeup) for the original *Pesach*. Since he was *Potur* on *Pesach*, he remains *Potur* on the *Tashlumin*. However, where he became *Bar Mitzvah* on the 10<sup>th</sup> of Av which falls on a Sunday, he must fast, because fasting on the 10<sup>th</sup> is not a *Tashlumin* for the 9<sup>th</sup>, but rather an original decree. The same could be said for a Thursday *Taanis Esther* fast, which, if it were a *Tashlumin*, might obligate the boy who would be a גדול on the 13<sup>th</sup>, but since it is an original decree of *Chazal* to fast earlier, he would not be דו"ק חייב.

**DIN'S CORNER:**

If a woman is unable to hear *Parshas Zachor* read in Shul from a *Sefer Torah*, she should read it herself out loud from a *Chumash*, or have the *mitzvah* of מחיית עמלק in mind when hearing the *Megillah* read. (*Teshuvos V'Hanhagos* 2:344)

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

The *Gemara* (*Megilah* 6b) records a *Machlokes* over whether Purim should be celebrated in Adar I or Adar II, where the proponent of Adar I argues that אין מעבירין על המצות demands that it be in the month after Shevat, as always, while the other holds that the גאולה of Purim must be placed next to the גאולה of Pesach, which is the position favored in the *Gemara*. The *Chasam Sofer* (אר"ח 208) asks, based on a *Radvaz*, that we generally favor the concept of אין מעבירין על המצות over doing a מצוה מן המובחר (in a better way). As such, we should not bypass Adar I, even if מסמך גאולה לגאולת is preferable, but should celebrate Purim at the first opportunity. And if we nevertheless insist on Adar II despite this argument, why do we still refrain from תענית and הספד in Adar I as well ? He answers that אין מעבירין על המצות only applies to a *mitzvah* that is already upon us, where we may not delay. However, where as here, as the Adars approach and we have not yet accepted the *mitzvos* of Purim, we may elect to do so in the most preferred manner, and select Adar II. Yet, the *Chasam Sofer* continues, we also have a חיוב דאורייתא on Purim, Chanukah and other *Yomim Tovim* mentioned in מגילת תענית, to make some sort of זכר (memorial) for the נס. We normally do so by refraining from תענית and הספד. Since this is a חיוב דאורייתא and does not depend upon our acceptance, our obligation is automatic. We may therefore not delay it, but must observe it immediately, even in Adar I because of אין מעבירין על המצות. The *Terumas HaDeshen* (110) explains how it is that many people don't begin their *Seudah* on Purim until late in the afternoon (they're busy with משלוח מנות ומתנות לאביונים) when they should really start in the morning without delay because of אין מעבירין על המצות. Perhaps the "היתר" to delay the *Seudah*, despite אין מעבירין על המצות is because as Purim approaches, we plan and accept to do the *mitzvos* of מן המובחר in an exemplary manner - משלוח מנות ומתנות לאביונים.

**A Lesson Can Be Learned From:**

A weary traveler arrived in a Shtetl very late one night, and the only house wherein a candle still burned was in the house of the Rav - R' Chaim. The traveler knocked on R' Chaim's door and was quickly ushered in. R' Chaim prepared something hot for him to drink and then began to prepare a bed and blankets for his guest. The traveler, realizing who R' Chaim must be, tried to take over this task for himself, saying that R' Chaim should allow him to help make his own bed. R' Chaim refused and finished making the bed. The next morning, R' Chaim awakened his guest and the two of them went to Shul. Before *Krias HaTorah*, R' Chaim asked the Gabbai to honor his guest with .... Hagbah - lifting the Torah after reading. When the guest came up and grasped the Atzei Chaim handles, R' Chaim came over and quietly asked if he could help to lift the *Sefer Torah*. The man replied that he was able to perform this *mitzvah* himself, and did not need help. R' Chaim reminded him that he too preferred to do the *mitzvah* of Hachnosas Orchim himself, without assistance, which is why he had refused to accept the guest's help on the night before.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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

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