



A Kehilas Prozdor Publication

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משנכנס אדר מרבנים בשמחה

Friday

Candles

Mincha

DafYomi

פרשת: כי תשא

Shiur

Shacharis

5:43

5:55

8:45

Shabbos

5:43

4:50

5:20

9:00

Sunday

5:59

6:30

7:30

**IMPORTANCE OF ....**

The *Gemara* (*Megilah* 7b) states: one is obligated **לבסומי בפוריא** (to intoxicate on Purim) until he does not know [the difference] between **ברוך מרדכי** and **אורח המן**. The *Rambam* quotes the *Rambam* that one should not drink himself to a state of wild and foolish behavior, for that is frivolity, not **שמחה**. He should merely say amusing things to suggest that he has reached **עד ולא ידע**. *Rabbeinu Ephraim* ruled that in light of the fact that one year, Rabbah attacked R' Zera seriously while intoxicated on Purim (and prayed successfully for his revival the next day), the obligation **לבסומי בפוריא** became **בטל** immediately thereafter, due to the danger. The *Pri Chadash* (אור"ח 695) asks, if so, why, when Rabbah invited R' Zera again the following year to his Purim *Seudah*, did R' Zera demur, saying miracles don't happen every day? He should have had nothing to fear, if there would be no drinking! The *Chasam Sofer* (אור"ח 1:196) cites the *Yerushalmi* (*Megilah* 1:4) which holds that if Purim were to fall on *Shabbos*, the Purim *Seudah* should be eaten on Sunday to make clear that the *Seudah* is being eaten only for Purim. The *Gemara* (*Chulin* 111a) equates the privilege of preparing a meal to honor a *Talmid Chochom* with that of a *Shabbos* meal, (וקראת לשבת עונג). As such, it should also be invalid for a Purim *Seudah*. Therefore, how could Rabbah have invited R' Zera to dine with him the first year, without it appearing as a meal in his honor? It must be that they fulfilled **לבסומי** so much that it was clearly a Purim *Seudah*. As such, R' Zera's response the second year was that it would serve no purpose for R' Zera to accept Rabbah's invitation unless they drank, and they couldn't drink because of the **סכנה**.

**QUESTION OF THE WEEK:**

Under what circumstances might one be permitted to live in a dwelling, but only if he is not required to pay rent?

**ANSWER TO LAST WEEK:**

(When would a woman be penalized financially for a lack of **צניעות**, even alone?) The *Shulchan Aruch* (ח"מ 393:3) rules that if a man leaves his goat in a house where a woman is baking bread and the goat eats something there and dies as a result, the woman is responsible. Although an owner must keep an eye on his animal, since the woman bares her arms during kneading, she knows that the man will not remain there, and as such, she must watch the goat.

**DIN'S CORNER:**

It is forbidden to embarrass someone, by word or deed, and even more so in public. One should not call him by a name he finds embarrassing, nor should one relate an incident in his presence that he will be embarrassed from. (*Kitzur* 29:17) One may also not send another to purchase merchandise from someone whom he knows has no such merchandise, nor may he send a question to someone he knows has no relevant knowledge. (ח"מ 228:4)

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

The *Gemara* (*Horios* 11b) states that the special **שמן המשחה** (oil) that Moshe prepared was used successively to anoint the *Kohen Gadol* and kings. The *Tosafos HaRosh* comments that one might be disturbed by the *Posuk*: **אשר יתן ממנו על זר ונכרת** which implies that if one places some of the oil on a non-*Kohen*, even a king, he incurs *Kareis*. Yet, the beginning of the *Posuk* qualifies it by stating: **על בשר אדם לא ייטך** - do not smear it on an "אדם's" flesh. The *Gemara* (*Megilah* 11a) explains our gratitude to *Hashem* for His being with us "בקים עלינו אדם" - when a man (Haman) rose up against us, and the *Gemara* follows this with "אדם ולא מלך", thus excluding a king from the term "אדם". As such, the **לאו** would appear not to apply to a king. However, the *Rambam* (כלי המקדש 1:10), based on a *Gemara* (*Kerisus* 6b) clearly states that the words **על בשר אדם** include everyone, including a king and even a *Kohen Gadol*! Moreover, when the *Gemara* (*ibid* 5b) lists those kings who received **שמן המשחה** and explains, for example, that Yehu (a מלך ישראל) was anointed to defuse a מחלוקת brewing from Yoram, the *Gemara* asks: Because of מחלוקת shall we misuse **שמן המשחה**? The *Gemara* answers, don't worry - he was anointed with pure balsam oil. According to the *Rosh*, it should have been permitted to use the **שמן המשחה**! The *קול מבשר* (1:76), while considering if the death of Israel's first "נשיא", Chaim Weitzmann, required the nation to perform קריעה (as the death of a king would), cited the *Ibn Ezra* (on זר) who says that our קבלה is that only descendants of Dovid required **שמן המשחה**. Unable to definitively resolve the קריעה question, the *קול מבשר* ruled that as a ספק דרבנן, one should not tear.

**A Lesson Can Be Learned From:**

The Brisker Rav, R' Yosef Ber Soloveitchik, was once in attendance at a *Simcha* where the wine was flowing freely. The Rav noted how the more the young men drank, the more "Laibidik" the dancing became as everyone sought an opportunity to dance with as many partners as possible. R' Yosef Ber decided to comment on this when he was asked to speak. "Why is it", the Brisker Rav began, "that when Jews over-indulge themselves with wine, that they invariably begin to act in a more genial and friendly manner, demonstrating feelings of kinship and **אהבה** for one another, while among the *Goyim*, the road to intoxication almost always leads to belligerence and fighting, sometimes even to death? The answer is simple. *Chazal* tell us that: **נכנס יין יצא סוד** - when one drinks wine, his true and secret personality becomes revealed. Among Jews, everyone's true personality is guided by the *mitzvah* of: **ואהבת לרעך כמוך** - establishing love of one's fellow man as the basic principle. It is for this reason that wine brings out such feelings, especially when the wine is consumed as part of a *Simcha*. *Goyim* on the other hand, are bound by the rule of: **ועל חרבך תחיה**, which includes a predisposition to violence as one of their personality characteristics. Here too, their **סוד** becomes revealed through wine."

**P.S.** Sholosh Seudos sponsored this week by the Zelcer family.

This issue is dedicated by Mr. & Mrs. Harry Zelcer:

לז"נ ביילע פערל ב"ר שמואל אלחנן

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240

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לז"נ פערל ב"ר יצחק הלוי