



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זכור
Friday	5:39	5:49	8:30			9:12
Shabbos		5:39	5:00	5:30	9:00	9:11
Sunday		5:50	8:30		7:45	9:10

IMPORTANCE OF

The Gemara (Megilah 7b) relates that Rabbah sent *Mishloach Manos* to Mari b. Mar, which consisted of a basket of dates and a cup of flour made from roasted wheat. The *Netziv* (*Haamek Sheilah* 67:9) derives from the words: **והיה לך למנה** that just as the *Miluim* meat which Moshe swung was raw at the time, and the *Torah* calls it a **מנה**, so too, when one sends **משלוח מנות** to another, the **מנות** may consist of raw food or ingredients. The *Magen Avraham* (אר"ח 665:11) cites the opinion of the *MaHaril* who disagrees, insisting on ready-to-eat food. Their *Machlokes* may be consistent with the two stated purposes of *Mishloach Manos*. The *Terumas HaDeshen* (111) holds that sending food will provide those in need with the means to arrange their own *Seudas Purim*, in a respectable way. As such, raw ingredients would be acceptable. The *Chasam Sofer* (אר"ח 196) citing R' Shlomo Alkabetz states that the purpose of *Mishloach Manos* is to express love and friendship between Jews, which would best be shown by giving ready-to-eat food. The *Seridei Aish* (1:61) suggests that one cannot be commanded to show love, which must come spontaneously. Although we have a rule that considers one who is **מצווה ועושה** (fulfills by command) greater than one who fulfills without a command, still, *Mishloach Manos* is best fulfilled naturally, to express its purpose. For this reason, no *brocho* is recited for it, which would have to say **וצונו**. The same reason may explain why no *brocho* with **וצונו** is said for *Tzedakah* or for *Kibud Av V'Eim*, which are also best performed sincerely. Possibly, the *Seridei Aish* adds, there is a conceptual *mitzvah* of *Mishloach Manos* all year to maintain love between Jews. It is only on Purim that we give it a physical manifestation, once a year, just as we do with regard to the *mitzvah* of remembering Amalek once a year with *Parshas Zachor*.

QUESTION OF THE WEEK:

Must one separate and give *Maaser Kesafim* from the (value of the) *Mishloach Manos* that he receives ?

ANSWER TO LAST WEEK:

(Which *Sefer* - on any subject - may only a *Talmid Chochom* use ?)
The *Mordechai* (*Bava Metzia* 293) quotes R' Yehudah Gaon who says that although normally, one who receives something as a *Pikadon* (to guard) may not use it while in his care, if the item is a *Sefer*, and the *Shomer* is a *Talmid Chochom*, it is understood that the owner expects the *Talmid Chochom* to use it, and he may.

DIN'S CORNER:

When one hears the *berachos* before the *Megilah* is read, one should be careful to answer only **אמן** and not **ברוך הוא וברוך שמו**. If one is reading exclusively for women, the women should say all the *berachos* themselves (including **שהחיינו**) replacing the words: **על מקרא מגילה** with the words: **לשמע מגילה**. The reader may say the *berachos* for them, if necessary. (MB 690)

DID YOU KNOW THAT

The *Tosefta* (*Pesachim* 10:8) states that one is obligated to engage in discussions of *Hilchos Pesach* all Pesach night, whether by himself or with another. The *Tur* (אר"ח 481) rules accordingly, that one is obligated to discuss *Hilchos Pesach* and *Yetzias Mitzrayim*, all Pesach night. As such, we see that discussing *Hilchos Pesach* is fulfillment of the *mitzvah* of *Sipur Yetzias Mitzrayim*, which is supported by the answer to the *Chacham* (son), which concludes that he should be told *Hilchos Pesach* up until the laws of *Afikomen*. So too, the *Rash MiShantz* comments on the *Sifra* that one may fulfill the *mitzvah* to remember Amalek and what they did, by studying *Hilchos Megilah*. This is also supported by the *Gemara* (*Megilah* 4a) which states that R' Yehoshua b. Levi derived from a *Posuk* that there is a *Chiyuv* to read *Megilah* at night **ולשנותה** by day. The students of R' Yehoshua understood the word **ולשנותה** to indicate the study of *Mishnayos* of *Megilah*. However, R' Yirmiyah said that he had heard how the word **ולשנותה** really meant that the reading of the *Megilah* should be **repeated** in the day. Apparently, the students imagined that studying the *Mishnayos* of *Megilah* was somehow a fulfillment of reading the *Megilah*. The *Sefas Emes* asks why the *Gemara* used the misleading word **ולשנותה**, rather than simply say **ולקרותה** which clearly means reading the *Megilah* ? He answers that the point of the *Gemara* is that if for some reason one was unable to read the *Megilah* at night, he must read it twice the next day. However, if he was exempt from reading at night, the *Birkei Yosef* (687:1) would excuse him from making it up, and require only 1 reading by day.

A Lesson Can Be Learned From:

A son was born to a couple after many years. As the infant was weak, his Bris was postponed until Purim day. The father's Rabbi, the Chasam Sofer was the Mohel and when he dipped his finger into the wine after the Bris, the Chasam Sofer said: **כנס יין יצא סוד** – when wine goes in, the secret comes out. The boy was named Boruch Mordechai and from a very young age, all could see he had a sterling character, but he could not seem to understand anything he learned. When he turned 18, the Ksav Sofer suggested that his parents move to Eretz Yisroel, where the "air makes one wise". In Eretz Yisroel, he married and began to work as a water-carrier. He was extremely honest, and became very popular with everyone - with everyone, that is, except R' Yehoshua Leib Diskin, who refused to be served by Boruch Mordechai. On Purim day 5653, at a *Mesibah* in the home of the *Toras Chesed*, Boruch Mordechai announced that it was 70 years since the day of his Bris. The *Toras Chesed* gave him an extra cup of wine and Boruch Mordechai began to sing and dance. The *Toras Chesed* then told him to stop fooling around and say some Torah. Boruch Mordechai opened his mouth and to everyone's astonishment said pearls of Torah for an hour, thus fulfilling the words of the Chasam Sofer, since **יין** and **סוד** both equal 70.

P.S. Mazel Tov to the Davidson and Zelcer families upon the engagement of Rikki Davidson to Adam Zelcer. May they be Zocheh to build a Binyan Shel Kayama. Sholosh Seudos is sponsored this week by the Miller family. Anyone wishing to give Matanos La'Evyonim to Gomlei Chesed may make me a Shliach to do so for them.

This issue is sponsored by the Committee to Elect David Gantshar & Howard Richman, Trustees:

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