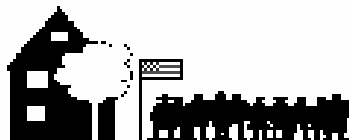


תשס"ז



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(Monsey/Spring Valley Z'manim)

פרשת: תצוה - זכור

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:30	5:40	8:30			9:19
Shabbos		5:30	4:45	5:20	9:00	9:18
Sunday		1:45	9:00		8:00	9:17

שמחת פורים

IMPORTANCE OF

The *Yerushalmi* (*Megilah* 4:7) states that after the reading of the *Megilah*, one must say: **אורו המן ארורים בניו**. R' Pinchas adds on: **חרבונה זכור לטוב**. The *Gemara* (*ibid* 16a) explains that Charvona originally advised Haman wickedly to hang Mordechai but he switched allegiances when he saw how Haman was no longer in favor. Still, we are to remember Charvona favorably because he benefited Mordechai and the Jews with his report to Achashveirosh regarding Haman's gallows, and we may derive from here that one may mention a gentile favorably in this way. However, the *Midrash Rabba* (*Esther* 10:9) describes how it was really Eliyahu HaNavi who appeared to Achashveirosh as Charvona – hence the expression **זכור לטוב** which is symbolic of Eliyahu. As such, why should we remember Charvona at all, if it wasn't really him? Even if we are to remember the "Charvona" who was really Eliyahu **לטוב**, we would not be able to extend that courtesy to other helpful gentiles. Perhaps we could say that **גם** is added before **חרבונה** as recognition of the fact that of all the ministers, Charvona was chosen to be impersonated by Eliyahu, presumably because he was found to be meritorious for having switched allegiances. If he is deserving of mention for that, then so would other helpful gentiles. A man wished to donate a large beautiful *Aron HaKodesh* to a Shul in Yerushalayim, and wanted it to be *L'Zeicher Nishmas* his son, a soldier who had been killed in a terrorist attack, together with others in his squad. He wished to list all their names on a plaque to be affixed to the *Aron*. One of the squad was a gentile Druse soldier. Based on the recognition provided to Charvona, the *Ateres Paz* (1:3 **ארת"ז** 5) permitted the Druse's name to be included on the plaque with the others.

QUESTION OF THE WEEK:

Since part of the *mitzvah* of **זכר עמלק** is to ensure that nothing is referred to as having belonged to Amalek, how did Mordechai and Esther accept to own the house of Haman?

ANSWER TO LAST WEEK:

(When should someone not *daven Tefilah B'Tzibur*?)

The *Magen Avraham* (**ארת"א** 66:12) rules that if one is *davening Shacharis* without *Tefillin*, and the *Tzibur* has reached *Shemona Esrei*, it is better for him to **not daven Shemona Esrei** with the *Tzibur* at that moment, but rather to wait until someone finishes, and lets him borrow his *Tefillin*, in order for him to say *Shema* and *Shemona Esrei* with *Tefillin*.

DIN'S CORNER:

It is improper to travel away from one's home and family on Purim unless vitally necessary, as the *mitzvah* on Purim is to be in one's home with one's wife and children. If one must be away, he is obligated to hear *Megilah* wherever he is, and also to spend time fulfilling the *mitzvos* of *Seudas Purim*, *Mishloach Manos* and *Matanos LoEvyonim*. He may not rely on his household to fulfill these *mitzvos* for him. (*Aruch HaShulchan* 696:3)

DID YOU KNOW THAT

The *Gemara* (*Yoma* 7b) states that when the *Tzitz* (to be worn on the *Kohen Gadol's* head) is hanging on a hook, R' Yehudah says it is not effective because the *Posuk* says: **על מצח** ... **ונשא** – it only "works" when on his forehead. R' Shimon says it still works on the hook, because the *Posuk* also says: **לפני ד** ... **תמיד לרצון** - it will **always** bring favor before Hashem, even when the *Kohen Gadol* is sleeping or in the bathroom etc.. and not wearing it. R' Yehudah understands **תמיד** to obligate the *Kohen Gadol* to keep the *Tzitz* constantly on his mind, just as one must constantly touch one's *Tefillin* to keep them on his mind. The *Gemara* (*Shabbos* 12a) permits one to walk outside wearing *Tefillin* on Friday evening **עם חשיכה** - just before dark, for this reason – that since he must touch them and remain aware of their presence, it is unlikely that he will come to carry them on *Shabbos*. The *Rishonim* raise the question of why this reason was given by the *Gemara*. For even if one wore *Tefillin* on *Shabbos* in the normal fashion, he would only transgress Rabbinnically. As such, to forbid walking out wearing *Tefillin* **before Shabbos** would require a **גזירה לגזירה** – a double Rabbinic safeguard, which is traditionally not enacted. The *Biur HaGRA* (**ארת"א** 252:6) notes that the next statement in the *Gemara* obligates one to check one's clothing Friday evening at nightfall, and remove anything contained in them that he might potentially carry. This obligation exists despite the fact that had one carried such an item he would only have transgressed Rabbinnically. Yet, a 2nd *Gezerah* was enacted, because it was at nightfall. As such, the *GRA* wishes to distinguish between a *Gezerah* pertaining to **סמוך לחשיכה** – near nightfall, where a 2nd *Gezerah* would not be made, and **עם חשיכה** – at nightfall, where a 2nd *Gezerah* is appropriate. As such, *Tefillin* at nightfall would only be permitted because one constantly touches them.

A Lesson Can Be Learned From:

A woman found a Sheila in a chicken and brought it to the Maharal. The Maharal saw immediately that the chicken was kosher, but instead of rendering his Psak, he instructed her to bring the chicken to a certain house, and there she would find a nine-year old boy who was **רח"ל** a deaf-mute. She should show him the chicken and he would pasken for her. The woman was surprised but didn't hesitate to follow the Tzadik's instructions. The boy, who was known to have never heard or spoken a word, was able to hear the Sheila. He said "Kosher" ... and died. Of course, the story spread quickly, and the Maharal explained that the boy had been (a Gilgul of) a Rav/Posek who had spent his life in Harbotzas Torah, When he was Niftar, only one obstacle stood in the way of his immediate entrance to Gan Eden. It seems that one Friday, shortly before Shabbos, a widow had visited the Rav with a similar Sheila on a chicken, and the Rav did not examine it sufficiently before declaring it Traife, causing the poor widow much grief. To "fix" this, the Rav "came back", but as a deaf-mute, to minimize his opportunities for sin.

P.S. Sholosh Seudos sponsored this week by the Tyberg and Miller families. Anyone wishing to give Matanos La'Evyonim to Gomlei Chesed may make me a Shliach to do so for them.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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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