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(Monsey/Spring Valley Z'manim)

פרשת: ויקרא-זכור

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:44	6:54				10:07
Shabbos		6:44	5:40	6:30	9:00	10:06
Sunday		6:55	7:30		8:00	10:05

IMPORTANCE OF

The Gemara (Megilah 18a) states that the mitzvah of זכור regarding Amalek requires verbalization, and this derivation may serve as the source for the Scriptural obligation to hear Parshas Zachor. The Magen Avrohom (א"ח 685) quotes the Terumas HaDeshen (108) who says that it is therefore more important to hear Parshas Zachor read with a minyan than Megilas Esther, but apparently, people are not so careful. The Magen Avrohom suggests that this lack of "care" may be due to the fact that the Torah did not mandate Parshas Zachor to be read on the Shabbos before Purim - Chazal did, because the timing was appropriate. However, if one heard the Parsha of ויבא עמלק read on Purim day, that should also satisfy the obligation. If so, why is not the Parsha of ויבא עמלק read on the Shabbos before Purim, since it appears earlier in the Torah (בשלח) and זכור את אשר עשה לך עמלק read on Purim day? The Sefer ובמצותיך שעשועי cites the Alshich who says that although Hashem had already committed to destroy Amalek Himself (מחה אמחה את זכר עמלק), still, we were given the mitzvah as well (תמחה את זכר עמלק) because Amalek represents the Yetzer HoRa, which we are bidden to uproot from within us. The Gemara (Kidushin 30b) says that without Hashem's help, we would be unable to defeat the Yetzer HoRa. However it is clear that we must first make the attempt ourselves. Similarly, Chazal ordained that we read זכור...תמחה first, before Purim, which represents our obligation to eradicate Amalek. Afterwards, on Purim day, we read about Hashem's guarantee - מחה אמחה. Therefore, the Terumas HaDeshen did not consider the Parsha of ויבא עמלק to adequately fulfill our obligation, as it contained only a guarantee, not a command. However, the Magen Avraham may have held that aside from the direct obligation upon Jews to personally destroy Amalek, there is also an indirect obligation to arrange for Amalek's destruction, by any means. As such, reading the Parsha of ויבא עמלק is also appropriate, as recalling Hashem's guarantee to destroy Amalek is relevant to that second obligation.

DID YOU KNOW THAT

The Gemara (Chulin 132a) states that if someone is told to build (and dwell in) a Succah, or fulfill the mitzvah of Lulav or Tzitzis, and he refuses, Beis Din may beat him "to death" until he consents. This is derived from the Gemara (Rosh HaShanah 6a) which states: יקריב אותו לרצונו - he shall bring it (a Korban) of his own will - even if initially he is unwilling, we force him until he says "I am willing". The Chazon Ish (Likutim 62 on Sanhedrin) notes how unusual it is to use bodily force against one's desire to sin, where no one else is affected. It is understood that one may use force to stop a Rodef, in order to save his would-be victim. But what right do we have to restrain the exercise of one's Bechirah as it affects only himself, albeit to sin? The Chazon Ish answers that Bechirah is a right that one has vis-à-vis Shomayim. One may rest assured that Shomayim will not disturb his right to choose. However, since all Jews are considered as one and are responsible for each other, it is a legitimate exercise of their own Bechirah that they try, by any means, to influence the would-be sinner to comply with the Torah. The Minchas Chinuch (558) distinguishes between a מצוות עשה (positive mitzvah) and לא תעשה (negative mitzvah), saying that only a Beis Din can force someone to fulfill a positive mitzvah, whereas anyone can force compliance with a negative one. The Rambam (7:10 מתנות עניים) states that one who does not want to give Tzedakah, may be forced by Beis Din, who will lash him MideRabanan, and seize his possessions. Why doesn't the Rambam say that he can be forced "until death", which is the normal standard? The Toras HaOhel suggests that since the mitzvah of Tzedakah is for the benefit of the poor, the terms of the mitzvah depend on the poor, who are capable of Mechilah. As such, we may assume that the poor are not interested in a man's being beaten to death, for their benefit. A mitzvah that is בן אדם למקום on the other hand, cannot be forgiven and as such, may require שתצא נפשו כופין אותו עד שתצא נפשו.

QUESTION OF THE WEEK:

When one says Shemona Esrei together with the Shliach Tzibur, what should he say after Kedusha - אתה קדוש or לדור ודור?

ANSWER TO LAST WEEK:

(When would one not say ברוך שאמר or ישתבח during Shacharis?) The Pri Megadim (א"ח 53:2) suggests that if one said Tehilim before davening Shacharis, and included Ashrei (145 תהלים) in those Tehilim, since ברוך שאמר and ישתבח were set up as a brocho for the purpose of including Ashrei (תהלה לדוד), and he has already been יוצא the saying of Ashrei, he would no longer be obligated to say ברוך שאמר and ישתבח (ע"ש for "workarounds").

DIN'S CORNER:

It is proper to wear Shabbos clothing on Purim. It is also praiseworthy to arrange the Purim-day Seudah as early as possible. When Purim falls on Friday, the Seudah should be held in the morning, to preserve the honor of Shabbos. One should gather one's household and friends to celebrate properly. (MB 695:9)

A Lesson Can Be Learned From:

A woman was niftar רח"ל, leaving behind a house of orphans. The widower father decided that, as a זכורת for the mother ע"ה, the children should never say a brocho without someone answering Amein. One day, a daughter was home alone and poured herself a drink. When she realized that nobody was home to answer Amein, she poured back the drink and waited 2 hours for a family member to come home. She then said a brocho and drank. That night, her mother came to her in a dream and said that her restraint in not drinking without an Amein being said, caused a tumult in Shomayim, and that a girl in her class, who had been diagnosed with a terminal illness, would now be cured. The girl awoke and shared the dream with her father, who then approached the father of the classmate, and asked if his daughter was ill. The classmate's father was shocked and asked how he knew this, since no one else knew, and the chemo was scheduled to start the next day. The widower told him about the dream. The father of the sick girl ran to tell his Rav about this, and the Rav advised him not to start the chemo without taking another test. A test was taken, and the girl turned out ב"ה to be fine.

P.S. Sholosh Seudos sponsored this week by the Burke family. Anyone wishing to give Matanos La'Evyonim to Gomlei Chesed may make me a Shliach to do so for them. Maariv/Megilah Thursday night 7:45 PM

This issue is dedicated:

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