



(c) 1990-2008 Leibie Sternberg  
http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

פרשת: צו-פורים

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	6:52	7:02				10:00
Shabbos		6:52	5:45	6:40	9:00	9:59
Sunday		7:00	8:45		8:00	9:58

שמחת פורים

**IMPORTANCE OF ....**

The Gemara (Megilah 7a) states that one is obligated to drink and become intoxicated with wine on Purim until he does not know the difference between **ברוך מרדכי** and **ארור המן**. Despite the fact that both phrases are equal in Gematriya, some Meforshim note that the degree of intoxication is reached when one cannot distinguish between **any** two opposites, and that this standard was brought as a mere example. However, the Divrei Chachomim on Megilas Esther suggests two perspectives on the festival of Purim. The wealthy feel besieged by all the requests for Tzedakah and the expense of Mishloach Manos and a Seudah appropriate to their station. The poor are in a state of euphoria all day, collecting Tzedakah while enjoying unusual amounts of food and drink wherever they go. As a result, the wealthy curse Haman for having brought Purim about, while the poor bless Mordechai for the same reason. The "task" on Purim is to reach a level of sensitivity where one's mind is not only focused on one's own concerns, but also understands the position of the other as well (ונהפוך הוא). The Gerer Rebbe notes that every organ in the body has a "container" (כיס) to restrain it. The lips prevent the tongue from saying the wrong things; the ears have a "tail" to block them from hearing the wrong things and the eyelids close off the eyes from viewing inappropriate images. Only the brain, with its ability to roam unfettered has no container. For this reason, the Torah uses the word **צו**, which requires care (זרז), regarding the Korban Olah, which serves to atone for sins of the mind. As R' Shimon said, greater care is necessary in every place where there is **חסרון כיס** - lack of a container, as is the case with the mind.

**QUESTION OF THE WEEK:**

Since Matanos La'Evyonim is Tzedakah, should one give it in such a way that the poor do not know who is giving it to them ?

**ANSWER TO LAST WEEK:**

(When saying Shemona Esrei with the Shatz, does one say **אתה קדוש** or **לדור דור** ?) The Rivevos Ephraim (8:24) cites the various opinions on this. For Nusach Sfarad, everyone agrees he says **אתה קדוש**, as the Shatz also says it. For Ashkenaz, although to say **לדור דור** appears to be a departure from the Nusach HaTefilah, there is support for the position that an individual davening with the Shatz has Shatz status. As such, he may say **לדור דור** with the Shatz.

**DIN'S CORNER:**

If one will be unable to go to Shul for the Megilah reading, and will find it difficult to continue to fast until after the Tzibur finishes when someone can come to read for him, he may hear Megilah earlier, from the time of Plag HaMincha (approx. 75 minutes before sunset). Although one should not eat before hearing the Megilah, it is permitted to "taste" a little bit, if there is an extreme need to do so, such as where one is ill or does not fast well. Given the choice of these two leniencies, it is better for a weak person to taste a little bit, rather than to have the Megilah read to him before nightfall. (MB 692:12-14)

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

The Gemara (Megilah 7a) states that R' Yehudah Nesiah sent R' Oshaya a calf's thigh and a bottle of wine on Purim. R' Oshaya sent back a message that R' Yehudah had fulfilled with these gifts, both the mitzvos of Mishloach Manos and Matanos La'Evyonim. The Ksav Sofer (אר"ה 141) understands this to mean that R' Yehudah's intention was to fulfill Mishloach Manos, which he did the moment he sent the gifts. But R' Oshaya wished to accept the gifts as Matanos La'Evyonim, and in so doing, he brought R' Yehudah fulfillment of that mitzvah as well. However, the Pri Megadim (Eishel Avrohom 60:3) states that mitzvos such as Matanos La'Evyonim must be performed with Kavanah, which R' Yehudah did not have at the time. R' Akiva Sofer of Pressburg suggests that according to Tosafos (Succah 39a), if one forgot to recite a brocho before doing a mitzvah, as long as the mitzvah is ongoing, he may still recite the brocho while the mitzvah is active and it is still considered **עובר לעשייתו** (prior to the deed). As such, when R' Oshaya sent back the message to R' Yehudah regarding his acceptance of the gifts as Matanos La'Evyonim, if the gifts still existed, they could now be used to fulfill that mitzvah. The Gemara (Megilah 7b) states that Abaye and R' Chanina exchanged their Purim Seudos with each other. The Mikraei Kodesh (Purim 40:2) cites an explanation of the opinion of the Rosh who says that this was a mutual fulfillment of Matanos La'Evyonim. Since apparently the meals were equivalent, to fulfill Mishloach Manos they wouldn't need to actually accept each other's meal - Mishloach Manos is fulfilled by sending alone, even if the recipient refuses it. Why did they accept the exchange ? Because Matanos La'Evyonim requires acceptance.

**A Lesson Can Be Learned From:**

When R' Eliyahu of Vilna was young and just becoming known as a Gaon, some Talmidei Chachomim were jealous over his notoriety. One such skeptic remarked to the Dubner Magid that he failed to see the Gaon's greatness, arguing that all scholars were capable and worthy. The Dubner Magid replied that the greatness of the Gaon was that he always had precisely the right answer for every question. "For example, there is a rule in Chazal that wherever a limit is placed on a period of time, such as where the Mishna states that the Megilah may be read from the 11<sup>th</sup> of Adar through the 15<sup>th</sup>, the phrase **לא פחות ולא יותר** (not less and not more) is used. Yet, the Mishna in Shabbos (19:5) also designates a period during which an infant might be circumcised - from its 8<sup>th</sup> day through its 12<sup>th</sup> day. What reason would you imagine that Mishna might have, to leave out Chazal's phrase **לא פחות ולא יותר** ?" The Talmid Chochom thought a moment and then launched into a long and windy Pilpul, distinguishing between the two Mishnayos using very tenuous arguments and conclusions. With a satisfied smile, he asked the Dubner Magid if the Vilna Gaon could give a better answer. The Magid replied "The Gaon would have simply answered that the Mishna in Shabbos **does** use the phrase **לא פחות ולא יותר** !"

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

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  
As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use