

תש"ע



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(Monsey/Spring Valley Z'manim)

פרשת: תצוה-זכור

	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	5:26	5:36	8:30			9:22
Shabbos		5:26	4:45		9:00	9:21
Sunday		5:25	5:50		8:00	9:21

IMPORTANCE OF

The *Shulchan Aruch* (א"ח 151:9) states that it is customary to light candles in Shul as an act of *Kavod*, just as was done in the *Beis HaMikdash* (MB 27). The *Sefer HaChinuch* (98) explains that just as a person feels proud and honored in his well-lit home, so too would candles provide that honor to the *Beis HaMikdash*. However, the *Rambam* (ב"מ 9:7) rules that only a *Kohen* could clean out the *Menorah* daily, and after a *Kohen* did so, if he then took the *Menorah* outside, a non-*Kohen* was permitted to light it there. Apparently, there is another aspect to lighting the *Menorah* other than just illuminating the *Beis HaMikdash*, especially when the non-*Kohen* lit it outside. The *Raavad* points out how "permitted" implies that *לכתחילה* the lighting should be done by a *Kohen*. As such, one could suggest that the *Raavad* considers the *Kavod* aspect of lighting to be paramount, and this is something only the *Kohen* could provide - inside, whereas the *Rambam* considers the act of *Menorah*-lighting to be the primary feature of the *mitzvah*, which may be fulfilled even by a non-*Kohen*, and even outside of the *Heichal*. This distinction is evident on Chanukah, where an individual lights candles at the door, window or even outside, to commemorate the lighting of the *Menorah*, while the *Menorah* in the *Shul* is lit by the southern wall, to create and emulate the *Kavod* of a well-lit *Beis HaMikdash*. Perhaps the words: *שמן למאר* (*Parshas Terumah*) refer to the *Kavod* of being well-lit, while *שמן זית זך* (*Parshas Tetzaveh*) is the requirement for proper lighting. [But see *Rashi* on *שמן למאר*] However, the *GRaCH* notes that the *Rambam* could not have imagined that the *mitzvah* be fulfilled by an act of lighting outside the *Heichal*. Rather, it is the outcome where candles are burning in the *Heichal*, when the *Kohen* brought the lit *Menorah* back in. Thus, even the *Rambam* would agree that the aspect of *Kavod* is paramount. Where a non-*Kohen* lights the *Menorah* outside, his act is only one of preparation (*Hechsher*), and not a *mitzvah* act itself. Where the *Kohen* himself lights the *Menorah* inside, since at the moment of lighting he created the outcome of candles burning in the *Heichal*, his act is a *mitzvah*.

DID YOU KNOW THAT

The *Taz* (א"ח 141:3) states that since *Krias HaTorah* may not be done "by heart", a blind person may therefore not *Lain*. However, he may say the *brocho* and listen to a sighted person read under the rule of *שומע כעונה*, and it is as if he did it himself. The *Sheilas Yaavetz* (1:75) asks how that helps, since even if the blind person is deemed to have read himself, his "reading" still remains "by heart", as he can't see. *Mikrai Kodesh* (*Purim* 13) explains how the *Taz* must hold that *שומע כעונה* puts the listener in the shoes of the reader in all aspects, and it is as if the listener actually read what the reader read. [Even so, the *Rogatchover* explains the *minhag* to read the names of Haman's 10 sons together with the *Baal Kriah*, because *שומע כעונה* only applies to that which can be heard, but not to the requirement that they be said in one breath (see *Moadim B'Halacha* p.201)] The *Yaavetz* would hold that *שומע כעונה* only helps to convert hearing to speaking, which in the case of the blind man would not be enough. In fact, the *Mishna Berurah* (273:26) advises those who are *יוצא* with one person's *Kiddush*, not to do so, as it is considered *סעודה* only for he who drank the requisite amount, not the listeners. However, if we view the listener in all aspects as the speaker, as the *Taz* holds, then the drinking is credited to him as well. The *Gemara* (*Megilah* 18a) states that regarding Amalek, *לא תשכח* refers to forgetting in one's heart, leaving *זכור* as a requirement that one remember *בפה* - by iteration. Who says *Parshas Zachor* together with the *Baal Kriah*, to fulfill *זכור*? It must be, as the *Taz* says, that hearing it read, places the listener in the reader's shoes, and it is as if the listener himself said it out loud. The *Shulchan Aruch* (א"ח 204:5) rules strictly regarding wine upon which one recites *ברא פרי הגפן*, eliminating weak, sweet and diluted wines (*Rema* is lenient). Since *Sefardim* follow the *Mechaber*, can they be *יוצא* *Kiddush* made by an *Ashkenazi* over a weak wine? *Yachel Yisroel* (א"ח 1:14:9) says yes, for several reasons, one of which is that *שומע כעונה* places the *Sefardi* in the body of the *Ashkenazi*, who then drank wine designated for *ברא פרי הגפן* by the *Rema*. [Would that work on *Purim* to be "יוצא" getting drunk?]

QUESTION OF THE WEEK:

When could a woman be *מוציא* men with *המגילה* ?

ANSWER TO LAST WEEK:

(Which is said first - *אשר יצר* or *על המחי' ?*)
If one forgot to say a *Brocho Acharona*, and then went to the bathroom, the *MaHarshal* (97) rules that he say *אשר יצר* first, as it is *תדיר* - more frequent.

DIN'S CORNER:

One should rise to *daven Shacharis* early on *Purim* morning, as there are many *mitzvos* to fulfill that day. There are 5 days in the year when rising early is recommended. They are: *Hoshana Rabba*, *Tisha B'Av*, *Yom Kippur*, *Rosh HaShanah* and *Purim*. The last letter of each (*פריים*, *השנה*, *כפור*, *באב* and *רבא*) form the acronym *אברהם*. (*Piskei Teshuvos* 693:5)

A Lesson Can Be Learned From:

Esther, the daughter-in-law of the Rebbe R' Heshel of Cracow was a very educated woman, always listening in when *Rabonim* came to discuss Torah subjects with her husband R' Shaul, and often contributing an insight based on some statement of *Chazal*. On one occasion, several important guests came to visit, and after initial greetings sat down with R' Shaul for a discussion, while Esther disappeared into the kitchen to prepare something for them to eat. When she reappeared later, R' Shaul, who appreciated her observations, asked where she had been. Esther replied: As much as I would have loved to remain and listen to your conversation, I was bound by the *Posuk*: *והסתרתני פני מהם והיה לאכול* - requiring me to hide myself in order to prepare food for the guests. I was also unable to ask someone else to do so instead of me, because *Chazal* ask: *אסתור מן התורה מנין* (where is there a *Remez* to Esther in the *Torah*) and *Chazal* answer: *פני ואנכי הסתר אסתיר פני* - I myself will hide my face. Thus, I (*ואנכי*) had to do it myself.

P.S. Sholosh Seudos sponsored by the Miller family.

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