

Bel Horaah Ein Koraah Shaare Ezra

Parshat Tetzaveh Zmanim for New York: Candle Lighting: 5:31pm Shabbat ends: 6:31pm R"T 7:12pm

MAZAL TOV TO OUR DEAREST FRIEND EZRA GUINDI UPON BECOMING BAR MITZVAH. MAY WE CONTINUE TO SEE YOU GROW IN TORAH, YIRAT SHAMAYIM, AND SPREADING KID-DUSH HASHEM AROUND THE COMMUNITY. MAZAL TOV TO YOUR DEAR PARENTS AND SIBLINGS.

ARE WE REALLY YOTZE THE MITZVAH OF PARASHAT ZACHOR?? RABBI SHAY TAHAN

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from a kosher Sefer Torah: the truth is that the Mitzvah is not to read or hear the Par- understand every word he is hearing to be Yotze. ארט (קפט) that the Mitzvah is to remember the evil things Amalek did to us, and to encourage our nation to hate them. The Torah commands that (מג"א סק"ב, משנ"ב סק"ה).

Zachor from a Sefer Torah.

Therefore, if one merely listens to the reading and mitzvah.

we remember that, by reading the Parsha of

there's a famous expression: "Don't

believe everything you hear." That

being said, let's touch upon a few

points that seem to be the opposite of

what most people think the Halacha

While most of us assume that the

Mitzvah of Zachor is to hear the words

people, is that in order to properly fulfil the obligation of hearing Parashat Zachor, one must understand-entirely-the simple meaning of what the ing. Ba'al Kore is reading.

This Halacha is learned from the laws of Berchot must understand every word in Parshat Zachor or and Tefillah. For example, when one says a Bracha on fruits, with an intention that others who are listening should be Yotze with his Bracha, is the person listening required to understand the words? Rabbenu Asher, known to most as the Rosh, says that the one listening must indeed understand the words to fulfil their obligation. Although the person who says the Bracha himself can be Yotze even without understanding, but in

This week is Parashat Zachor, which we all know order to be Yotze through listening, one must unis a Mitzvah D'Orayta—a Torah obligation. While derstand the words.

there are a lot of people saying a lot of "halachot" Rashi on the other hand is more lenient and holds regarding the recitation of Parashat Zachor, that they can be Yotze even without understand-

ing the words.

Who do we follow for Halacha? The Shulchan Aruch (סימן קצג,א) rules like the Rosh, that one must understand the reading. The Shulchan Aruch brings this concept by the laws of saying Birkat Hamazon for someone who doesn't know how to read. He writes that a person must

sha-but to remember the evil things that Amalek This is more of a concern for Sephardim who foldid to us after we came out of Mitzrayim. This is low the rulings of the Shulchan Aruch (see Kaf made clear in the way the Rambam writes (מצוה Hachaim who's Machmir, but Yalkut Yosef is lenient) than the Ashkenazim, since some Ashkenazi poskim wrote that the Minhag is to be lenient.

The exception to this rule is the Megillah reading, which the Gemara points out that even if one doesn't understand the words, he still fulfils the pays attention to every word, but he doesn't think Mitzvah since the Megillah obligation is only to of what Amalek has done, he doesn't fulfil the read even without any understanding, since by reading the Megillah, we express the miracle of Another concern which is very relevant to most Purim. We see that the Megillah reading is an anomaly, and in other places the Halacha would require one to understand the words one is hear-

> Accordingly, there is a Machloket whether one merely understanding the purpose of the reading. Rav Elyashiv (אשרי האיש פרק מא ה״ה) Rabbi Yaakov

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ARE WE REALLY YOTZE THE MITZVAH OF PARASHAT ZACHOR??

understand the matter without understanding the words.

that one must understand all the words in Parashat Zachor reads in a setting of ten people, then he can be Yotze even and their meanings.

This would be relevant not only to the English/Russian speaking people who have a hard time understanding the basic meaning of the Pesukim, but also for the Israelis who speak and understand fluent Hebrew, as many of the words we read in those verses are not understood in simple Hebrew.

Zachor:

ויזנב בך כל הנחשלים אחריך. No Israeli would be able to which means weak.

One wouldn't be able to put those words to a meaning without cha, one should make that extra small effort. our Rabbis explaining them to us correctly.

Here, this pasuk means that Amalek attacked those who were weak because of their sins, which caused them to be pulled away from the clouds that protected the nation.

Another example is the pasuk ולא ירא אלקים which is read to mean that the Jewish Nation wasn't fearing Hashem, but As people tend to feel that if a word was not heard at the time Chazal tell us this Pasuk actually refers to Amalek who didn't of the reading they don't fulfil their obligation, the poskim (fear Hashem.

understood this to mean on Am Yisrael, he is still Yotze since the reading. some Mefarshim say that those words refer Am Yisrael. He

Kaminestky (אמת ליעקב סימן תרפה בהערה) and Rabbi Gavriel also adds that, regardless, it's not required to hear all the Zinner (נטעי גבריאל עמוד קמה) held that it's sufficient to words but rather the main parts of the reading (as we'll see

Rabbi Shternbuch argues and writes (מובא בכף החיים סק״ה) Sefer Birkat Avraham (מובא בכף החיים סק״ה) says that when one without understanding the words. Still, one should try to avoid this leniency since from the Shulchan Aruch, it seems that he disagrees and requires one to understand even in a minyan setting.

Another point to keep in mind is the Chidush of the Taz (סימו תרפה סק"ב) who wrote that one can't fulfil this Mitzvah Here are a few examples from several Pesukim in Parashat without a Bracha, therefore one must listen to the Beracha of the person who says it with the intention to be Yotze the Bracha as well, while the one reciting the Bracha should have understand what this Pasuk means unless they learn Rashi. them in mind as well. Although the majority of the Poskim In the word בחלשים bitne verse turned the letters from נחלשים didn't agree with the Taz on this Halacha, but since it's very easy to fulfil the Taz's requirement and have in mind the Bra-

> Rav Elyashiv said (אשרי האיש פרק מא הי״ז) an interesting insight: when a person recites the Bracha he should have in mind not only to say the Bracha on the Torah, but also on remembering the commandment to wipe out Amalek.

רש״ז אורבעך בהליכות שלמה פרק יח ה״ב) seem to say not so. Although one should try to hear every word, but if he missed some Rabbi Aurbach (הליכות שלמה פרק יח ה"ב) says that if one words, he is still Yotze as long as he heard the main parts of

STOMPING OF THE FEET WHEN HEARING AMALEK

Immediately upon their exit from Mitzrayim, the Nation of At the time of reading the Parasha of Zachor, the entire con-Israel was attacked and harassed by the people of Amalek, gregation, young and old, would make a big commotion-the This act was so evil, that the Torah commands us duly to al- adults would clap their hands and stomp their feet, while the

ways remember it, and never forget. Therefore, before Purim we read the Parasha of 'Zachor' which speaks of that brutal attack of Amalek while we were in that state of weakness.

While we are all familiar with the tradition of stomping our feet and making noise upon hearing Haman's name by the recital of the Megilat Ester, many of us are not so familiar with doing the same while hearing the name of Amalek at the reading of Parashat Zachor.

In many Sefaradi shuls, the congregants indeed stamp their feet, albeit quietly to make sure the noise of the stamping

The history of how this custom had formed and why the stamping is purposely done quietly is very interesting.

In order to correctly understand this, we need to travel back in time to a city near Thessaloniki, Greece which had a prominent Sefaradi congregation. That city is called Rhodes, which was led by Harav Rachamim Chaim Yehudah Israel, a scholar of the highest caliber, held in very great esteem.

children would bang loudly with their toy hammers. The noise sounded so loud that it was heard from afar and it would even scare the people walking outside the synagogue.

This practice continued for years until Rabbi Israel decided to limit the noise because of a story that happened at the time.

Some of the neighbors in that town used to make a doll with the image of a Jew and beat it on a certain day of every year. On the same day, angry

mobs would come out looking for Jewish people to beat. No need to explain the fear and sorrow that was felt at the time. Unfortunately, this continued until the rabbis of the town got together and pleaded with the judge of the Supreme Court to put a stop to it, and with the help of HaShem, so he did. But when he heard about the custom to kick and bang upon hearing the name of Haman and Amalek, he got angry, feeling this was the precise act that he just ordered halted the other way. When it came to the attention of Rabbi Israel, he immediately decided to end this custom in hopes that this judge wouldn't reverse his previous decision.

The Rabbi had another issue with the stamping, a ha-



STOMPING OF THE FEET WHEN HEARING AMALEK

lachic concern. Fearing it may interfere with the actual hear- way. ing of the Zachor reading, thus wanting to abolish it to ensure that not a single word of the Parasha is missed.

Upon inquiring from his colleagues in other towns, he found that in Izmir, Turkey they had the same custom, which the city's rabbi, Haray Avraham Palacci wasn't pleased with as

When he was ready to annul this custom, he was challenged with a clear ruling of the Bet Yosef, Rabbi Yosef Karo (author of the Shulchan Aruch), in which he discussed (O.H 690) a custom where the children would take wooden boards and write Haman's name on them, followed by which they would Since then, the loud clapping and stomping had completely and therefore one shouldn't attempt to ridicule them in any to commemorate the old tradition.

Rabbi Israel deduced from the above that the custom was just as described, but with the intention being the only difference; in an attempt to erase Haman's name, but not in order to create noise and commotion. Therefore, felt Rav Israel, he had adequate grounds to halt the custom immediately.

Rav Israel gathered a group of eight of the greatest Sefaradi Rabbis of the time, all signing a letter stating that no noise of any sort be made at the time of the reading or after. Another letter was subsequently written by two other Torah giants, as described at length in the Responsa Ben-Yamin.

knock stones against them until Haman's name would get stopped; this custom was all but forgotten, save for the few erased. He writes that such customs have authentic sources communities who still keep doing so, albeit very quietly, so as

BAR MITZVAH DERASHA FROM EZRA GUINDI

It's well known that the Mitzvah of Tefillin represents the Now we can understand why one shouldn't have any inter-Mitzvah boy becomes obligated in all the other Mitzvot as cause we must connect the heart with the mind. Hence, well, one might wonder, why does the Mitzvah of Tefillin the Tefillin represent exactly that. The reason is because a

stand out more than other Mitzvot, and what is the connection between this day and the Mitzvah of Tefillin?

We also see that the Torah puts a special emphasis on the Mitzvah of Tefillin-more so than any of the other Mitzvot. For example, in Parashat Ki Tetse, the Pasuk describes the preparations of the nation before going to war. A Cohen stands in front of

(donned atop the head).

and why did Chazal point to this more than any of the other able to win, but when he lowered his hands, the nation sins?

The explanation is the following: the Tefillin shel Rosh hints According to the explanation given above, we can underto the Neshama, soul, which dwells in the place of the stand this to mean that whenever the hands are lifted tomind, while the Tefillin shel Yad represent the desires of a wards the mind, they can connect with the mind and the person which dwell by the heart.

The Zohar writes that the real war mentioned above is the lowered, there is a disconnection between the heart and war against the Yetser Hara. When going to fight a war one the mind which allowed Amalek to enter our hearts. must fight with the correct weapon; and in the war against When one connects the heart with the mind, he can then the head.

event of the Bar Mitzvah. But since on that day, the Bar ruption between the shel rosh and the shel yad—this is be-

person needs to realize that the only way he can perform all 613 Mitzvot of the Torah, is if he elevates his mind and heart and makes them holy. The way this is done is by connecting them.

This idea connects beautifully to the 7th day of Adar which is the day of passing of Moshe Rabenu, and the reading of Parashat Zachor which will be taking place this

the warriors and proclaims: "Whoever is frightened to go Shabbat. In Parashat Zachor, we read that Am Yisrael went out to battle, leave at once and go back home!" Chazal in- to fight a war against Amalek and although Moshe Rabenu terestingly explain that the fear in question, is actually stayed behind, he was really the one conducting the war. those who were scared because of their sins. The Gemara Whenever he picked up his hands the nation was victorisays that the sin they were afraid of was the fact that they ous, but when he lowered them, the nation got defeated. spoke between donning the Tefillin shel yad (donned on The Mishna in Rosh Hashana asked the following question: the arm, corresponding the heart) and the Tefilin shel rosh do the hands of Moshe make or break a war? The Mishna answers that whenever Moshe would lift his hands, the We need to clarify, why is it so bad to speak in between nation would put their faith and trust in Hashem and were stopped and they would be defeated.

Neshama without any interruption. But when the hands are

the Yetser Hara, the weapon to be used is to allow the perform all the Torah laws, and therefore the Mitzvah of Neshama to control the desire by connecting the hand to Tefillin is appropriately the Mitzvah which demonstrates this connection.



DO WE NEED A KOSHER MEGILLAH?

word due to noise, tiredness of the fast and the long day, for Kore. In both cases he would be Yotze lechatchila. sitting too far from the Ba'al Kore, etc. Sitting far from the Therefore, the Mishna Brura says that one should try to have person reading is especially common amongst women who a kosher scroll Megillah. are also obligated in the Mitzvah of Megillah just as men are. in front of him and then read until he catches up with the won't fulfil our obligation.

Many wonder why some have a kosher Megillah written on Ba'al Kore. Doing it this way will be considered as if he heard parchment if anyway they hear the Megillah reading from the the Megillah, albeit only Bedieved. Many can't catch up with the Ba'al Kore which in turn means that they aren't Yotze at The simple answer is that if one indeed listens and is able to all. In order to avoid such a case, one can have a kosher Mehear every word from the Ba'al Kore, he doesn't really need gila and follow along. Then he may either read it in a whisper that scroll Megillah. The problem starts when one misses a or read just the word he missed and catch up with the Ba'al

Another issue with following from a Chumash is that people If one missed one word from the reading of the Ba'al Kore he tend to 'space out' or 'dream' during the reading since it is so wasn't Yotze the Mitzvah of the Megillah reading. The remedy long. The Poskim (גרי״ש אלישיב באשרי האיש פרק מג ה״ז) write to such a scenario is to read from the Chumash that one has that by doing so we miss hearing some words which then we

שלום לכבוד הרב.

אני בחורה חוזרת בתשובה, ולקראת חג הפורים רציתי לדעת ולברר מה הם החיובים שלי במצוות היום, ואם הם אותם חיובים כמו של איש.

שלום לשואלת החשובה.

אף שחז"ל אמרו שנשים חייבות בכל מצוות פורים וכגון קריאת המגילה, משלוח מנות, מתנות לאביונים וסעודה, כיון שגם הן היו באותו הנס, אולם אופן קיום המצווה שלהן לעיתים שונה מאופן שבו האיש מקיים את המצווה.

והבה נעבור על המצוות ונראה את חילוקי הדינים:

מחצית השהל:

אף שנשים אינם חיבות ליתן מחצית השקל, היום כבר נהגו גם הן ליתן מחצית השקל. ואשה נשואה יכולה לצאת על ידי שבעלה יתן בבית הכנסת בעבורה.

ישנה מחלוקת גדולה אם נשים חיבות לשמוע את פרשת זכור. יש הסוברים שטעם המצוה היא לזכור את העוולות שעשו לנו עמלק, כדי שנתעורר לצאת למלחמה להשמידם בעת נדע מי הם העמלקים, ולכן נשים פטורות כיון שאין נשים בנות מלחמה (ספר החינוך מצוה תרג).

יש אומרים שכיון שזו מצוה תמידית ואין זו מצות עשה שהזמן גרמא, לכן נשים חייבות בה, ועוד שבמלחמת מצוה הכל יוצאים, ואפילו כלה מחופתה (מנחת חינוך שם).

ומכיון שזכירת עמלק היא מצוה מן התורה לכן יש לנשים להשתדל להגיע לקריאת פרשת זכור בבית הכנסת בשבת זו.

קריאת המגילה:

אף שגם נשים חייבות בזה אולם יש אומרים שחיובן שונה מחיוב האנשים, שכן איש מחויב

מצוות הנשים בחג הפורים

לקרוא את המגילה, ואם הוא רק שומע מפי הקורא נחשב לו גם כן כאילו הוא עצמו קרא מכיון שאומרים בזה 'שומע כעונה', אולם אשה חייבת רק בשמיעת המגילה ולא בקריאתה. ישנם כמה השלכות מעשיות להבדל ביניהם, ואחד ההשלכות היא הברכה, שאיש מברך 'על מקרא מגילה', ואילו אשה מברכת 'לשמוע מקרא מגילה'. אולם לשיטת הספרדים בני עדות המזרח גם אשה מברכת 'על מקרא מגילה' כמו ברכת האנשים.

עוד השלכה מעשית היא שאין אשה יכולה להוציא בקריאתה ידי חובה את האיש כיון שחיובן שונה, האיש חייב לקרוא בעוד שהאשה מחויבת רק לשמוע.

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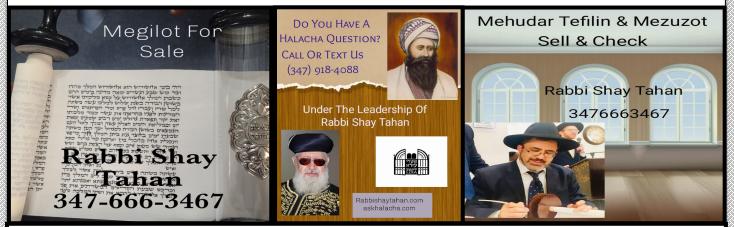
גם במצוות אלו אשה חייבת כאיש, אולם יש דיון בפוסקים אם אשה יכולה לצאת ידי חובתה כשבעלה נותן עבורה, וכן איך נתינה זו צריכה להעשות. ישנם הסוברים שכשהבעל נותן, אז ממילא הוא נותן גם עבור אשתו ולכן האשה יוצאת בנתינתו (מג"א סימן תרצה ס"ק יד). יש שכתבו שאם המשלוח מנות שייכות לבעלה, אזי הוא צריך למחול לה עליהם בעבור שהם יהיו שלה כדי שתוכל ליתן משלה (כף החיים ס"ק נו). והגרי"ש אלישיב אמר שיש לבעל להקנות לה את אותם הדברים, לעומת זאת סבר הגרש"ז אורבעך (הליכות שלמה פי"ט דבר הלכה כז) שאין צריך למחול או להקנות לה אלא מספיק רק להודיע לה שהוא נותן בעבורה.



:שתיית יין

אף שיש דיעות שונות לגבי חיוב האיש במצוות שתיית היין ועד כמה האיש מחויב לשתות כדי לקיים את דברי חכמינו 'עד דלא ידע', אולם ברור שאין אשה בכלל מצוה זו ואין לה לשתות משקאות חריפים ובודאי לא להשתכר. (שו"ת שבט הלוי ח"י סימן חי).

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