

**HALACHA V'HALICHA...** By Rav Chaim Schabes

If one forgot, or was not aware that the *mitzvah* of *machatzis hashekel* should have been done on Taanis Esther, it should be given on Sunday morning, Purim day, before the reading of the Megillah.

To fulfill the *mitzvah* of listening to the Megillah, every word of it must be heard. If one didn't hear one or more words, he should read them to himself from a printed Megillah, until he catches up to the *ba'al koreh*. When reading for himself, one must say it loud enough to hear himself, but not too loud so as to disturb those sitting next to him. Concerning the people who read every word together with the *ba'al koreh* from a kosher Megillah, there is a dispute between two *g'dolei hador*; the Chazon Ish held that even if the whole *minyan* reads from their own *megillos*, it is nevertheless considered reading *b'tzibur*, even if one is ahead of the other. The Brisker Rav held that it is still considered *kri'ah b'yachid*, but if one is afraid that his mind will drift and he will not concentrate properly on listening to the *ba'al koreh*, it is still preferable for him to read from his own Megillah. If someone wasn't able to go to shul on Shabbos to listen to Parshas Zachor, they can have in mind to be *yotzei* with the reading of "*vayavo amalek*" on Purim day. When we hear the *b'racha* of *shehecheyanu* upon reading the Megillah in the morning, one should have in mind that it should apply to the rest of the *mitzvos* of the day, like *mishloach mannos*, and *matanos la'evyonim*. For *mishloach mannos*, we must send two ready-to-eat types of foods to one person. We do not send to a person who is in *aveilus*. There are two basic reasons brought for the Mitzvah of *mishloach mannos*. The T'erumas Hadeshen (111) says that the purpose of the *mitzvah* of *mishloach mannos* is so that all Jewish families should have all their needs for the Purim *se'udah*, so that they will be able to rejoice properly and with a good heart, and the reason we send *mishloach mannos* even to our wealthy friends, is in order not to embarrass those who are truly in need. The Mannos Haleivi (R' Shlomo Alkevetz) says the reason for the *mitzvah* of *mishloach mannos* is to increase peace and friendship, in contrast to what Hamman *harasha* said, that we are "spread out and scattered", which meant that there was *machlokes* and lack of unity amongst us. According to either reason, to send four weeks before Pesach, candy and an assortment of goodies that are not even looked at, just recycled for whomever comes through our door, and to give something to anyone we know, does not seem to go along with either the spirit of, and reasons for, the *mitzvah*. The *mishloach mannos* should be an important gift, and one is not *yotzei* simply by giving one *k'zayis* of food and one *revi'is* of drink; rather, it should be a nice portion according to the standards of importance in that place and time, since the word "*mannos*" means an important gift (Aishel Avraham Butshatsh, Aruch Hashulchan 15). There is an opinion that the size of an important portion is 3 *k'beitzahs* (one *k'beitzah* is approx. two oz. acc. to R' AC Naeh, and over 3 oz. acc. to Chazon Ish). One should try to send *mishloach mannos*, and to give *matanos la'evyonim* before one eats breakfast, like all *mitzvos*, even *d'Rabbanan*, that one is not supposed to eat until he first does the *mitzvah*. Everyone must give *matanos la'evyonim*, including boys and girls who are Bnei/Bnos Mitzvah, and all women too. To fulfill *matanos la'evyonim* we must give two monetary presents to two poor people. A handout is not sufficient; it should be a respectable present (\$5.00 +/-). The Rambam writes that one should invest more in matanos la'evyonim than in the other obligations of the day, and not to be satisfied with just fulfilling the basic obligation. The main part of the Purim S'euda should be eaten during the day, though it may be prolonged into the night, and it is preferable that it does go partly into Shushan Purim; even so, one can still say Al Hanissim in the Bircas Hamazon. If one forgot to say Al Hanissim, he doesn't have to repeat the *tefillah*, nor Bircas Hamazon, but if he remembers before he finished, he should say Harachaman Hu Yaaseh Lanu Nissim K'mo She'assisa La'avoseinu, etc. and continue with the rest of Al Hanissim. To daven *ma'ariv*, one must be able to stand with respect in front of The King, and if because of Ad D'Lo Yadah he is not able to, he is exempt from *ma'ariv*, and he should say a T'fillas Tashlumin during the following *shacharis*.

**THOUGHTS ON THE HAFTARA ...** By Rabbi Yaakov Shapiro (**Shmuel I 15:2-34**)

The Haftara of Parshas Zachor describes the act that caused Shaul to have the *melucha* taken from him. Shmuel Hanavi tells him that the time has come to fulfill the *mitzvah* of Mechiyas Amalek, and that Shaul is to be the one to do so. But Shaul does not complete the job and leaves Agag the king of Amalek alive. When Shmuel arrives, he asks that Agag be brought to him and, as the Navi describes, **וישך** 'ה'. The word **וישך**, which we translate as "severed", can be found nowhere else in the entire Tanach. Rashi explains that it means that Shmuel cut Agag into 4 pieces. The Midrash goes into more graphic details and says that Shmuel cut Agag up piece by piece and fed the pieces to the birds. Agag said to Shmuel, "This is the way you kill enemy kings, with such a bitter death?" Shmuel replied, **כאשר שפלה נשים חרבך**, the way you behaved towards the Jewish nation with such cruelty, so I am acting with you!" Cruelty is not the Jewish way of life, so on the surface this Midrash is difficult to understand. But perhaps we can understand it based on the Ramban's explanation of the *mitzvah* of Mechiyas Amalek. He says that the reason we were commanded to destroy specifically Amalek and not other nations is that Amalek's battle was not with us but with Hashem. Their intent was to show that they did not fear Hashem and that He could not save the Jews! Therefore, it is incumbent upon us to take revenge upon them and to display the power of Hashem, who knows the true thoughts and intentions of all men, by doing to Amalek what they intended to do to us and to turn the intended Chilul Hashem into a Kiddush Hashem. This is also the meaning of the words of the Megilah, **ויעשו בשואניהם כרצונם**. The Gr"a explains that when the Jews were given permission to defend themselves, they did to their enemies precisely what they had planned on doing to the Jews! Shmuel Hanavi's act was therefore not just a correction of Shaul's omission, but rather a precursor and sign for the actions of the Jews at the time of Amalek's defeat!

**A GIGANTIC LITTLE SECRET" ...** By Rabbi Yosef Schwab

**חמץ** - לא תאפה חמץ - For a *mincha* to potentially become *חמץ*, it must mean that there was water in addition to the flour and oil. Every *korban mincha* had warm water along with the other ingredients.

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת

ערב שבת

מעריב	מנחה	סוּזְק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:12	6:37	10:03	6:50/8:30	7:06	6:51	6:48

**PURIM** Sunday, Shacharis 6:55/8:15; Mincha 1:35/3:00; Ma'ariv 8:00/9:30; **WOMEN'S MEGILLA** Night: 9:45PM; Morning: 9:45AM  
**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:00; **MINCHA/MAARIV** Mon-Thu 6:56, next Fri. 6:58

### COMMUNITY CORNER

**WOMEN'S SHIUR** on Megilla, Shabbos 4PM, by Rabbi Schwab, at Schwab, 1 Brockton

**PIRCHEI** in the Shul, Shabbos afternoon, 2:30-3:30

**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

**MINCHA** at Tefilla L'Moshe, Sun. 1:30; S-Th 15m<shki'a; **שבת** 1:30/הדלק"ן; **MAARIV** M-Th 40m>shki'a/8:15/9:45

**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30; M-Fri 6:25/7:00/7:30

**MINCHA** at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40; **MAARIV** daily 7:30/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM

### ONGOING SHIURIM

**Daf Yomi**: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;

**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **חומש**, Shabbos 8AM

**Navi Melachim** for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

**Minchas Chinuch** Sun. 8:30PM by R' Bronspigel at Zichron Yehuda

**Mishna Berura**, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Mondays new time 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to

[jungerh@aol.com](mailto:jungerh@aol.com) to join the Monday night (9-10 pm) telephone shiur)

Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

**WEAKLY HALACHA**: One of everyone's favorite *mitzvos* is the *mitzvah gedolah* of eating Hamantaschen on Purim. I would like to explore a very interesting *chakirah* the Beinonim have raised regarding this *mitzvah*. The question at hand is, what is the nature of this *mitzvah*? The first *tzad*, advocated by Paul HaBeinoni, holds that eating *oznei haman* is a *kiyyum* of *mechiyas zecher* Amalek, since what could be more of a destruction than actually eating part of an Amalekite? On the other hand, Hoveh HaBeinoni suggests that eating Hamantaschen is a *kiyyum* of the *mitzvah of seudas* Purim. Two questions arise: what is the *nafka mina* between these two positions; and, more perplexing, why is there no *b'racha* on so *chashuv* a *mitzvah*?

Careful analysis shows that these two questions are, in fact, related. According to Paul, the reason for not making a *b'racha* is that, by its nature, the *mitzvah* is done *derech kilkul* (i.e., by eating) and we don't make a *b'racha* on such a *mitzvah*, much as we don't say full Hallel on Pesach because the Egyptians were destroyed. The Chelmer Rebbe asks on this resolution from the *mitzvos* of *matzah* and *maror*: *matzah* and *maror* are both performed by eating, yet both are accompanied by a *birchas hamitzvah*! Perhaps we can answer by drawing a distinction: *matzah* and *maror*, even though they are performed by eating, are not to be considered *derech kilkul* because the actual *kiyyum hamitzvah* is the taste of the food, not its consumption. In the case of Hamantaschen, however, it is the actual consumption thereof that would constitute the *mitzvah* of destroying Amalek, and therefore can legitimately be considered *derech kilkul*. A question arises, then, based on the dispute between R' Yehuda and Chachamim regarding *bi'ur chametz*. Chachamim hold that the *mitzvah* of destroying *chametz* may be done in any fashion, so they would certainly agree that eating is a valid form of destruction. R' Yehuda, however, holds that *bi'ur chametz* can be done only by burning and not by eating (Mishna Pesachim 2:1), which seems to imply that *mechiyas zecher* Amalek could not be accomplished by eating either! I'd like to suggest that even R' Yehuda would agree here that *mechiyas zecher* Amalek could be fulfilled by eating since the whole story of Purim came about because of eating.

Alas, according to Hoveh, who holds that eating Hamantaschen is a *kiyyum* of *seudas* Purim, and not a *kiyyum* of *mechiyas zecher* Amalek, this *terutz* of *derech kilkul* would not work, since Hamantaschen would be similar to *matzah* and *maror* as explained above, in which the taste is the *ikar*! To satisfy this *tzad* of the *chakirah*, we can explain the apparent lack of a *birchas hamitzvah* by making a *hekeish* to *mikrah megilla*. Just like the *birchas shehecheyanu* recited over the Megillah is applied to the *mitzvah* of *seudah* (as per the Gabbai's announcement), so, too, the *birchas hamitzvah* of *mikrah megilla* applies to the *mitzvah* of Hamantaschen as well.

Based on this analysis, several *nafka minas* are apparent. To cite just two important ones, if someone were to simply swallow the Hamantaschen without chewing, he would fulfill the *mitzvah* according to Paul because Amalek has indeed been destroyed. According to Hoveh, though, he has not tasted the Hamantasch so he would not be *yotzei* the *mitzvah* of *seudah*. The second *nafka mina* relates to the *shiur* of the *mitzvah*. According to Paul, one would need to eat just enough to eliminate the *tzurah* of the Hamantasch to be *mekayem* the *mitzvah*. According to Hoveh, though, that the *mitzvah* is based on *seudah*, one would have to eat a *kezayis*, like every other shiur of *achila*. Therefore, to be *yotzei* according to *kol hadeyos*, one should be *makpid* to eat a *kezayis* of Hamantaschen and have *kavana* for both *mitzvos*.

### ON LANGUAGE... By R' Moshe Orlian

Apropos for the name of this week's *parasha*, there is an interesting juxtaposition of the word **צויתי** at the end of the *parasha*. In one *pasuk* (VaYikra 8:31) we find **כִּי כֹאשֵׁר צִוִּיתִי לְאָמֵר** while 4 *pesukim* later we find **כִּי כֵן צִוִּיתִי**. In the first instance, the word is **צִוִּיתִי** ("tzi-VAY-see") while the latter appears as "tzu-VAY-see". The root **צוה**, to command, does not appear in *binyan kal* at all. Most often it is used in *binyan pi'el*, as in the first case above. Typically, however, the vowel under the ו is a *chirik* and the word is usually written as "tzi-VEE-see". The form "tzi-VAY-see" in *pasuk* 31 is an uncommon but acceptable variation. In the phrase **כִּי כֵן צִוִּיתִי** in the second citation, **צִוִּיתִי** is in *binyan pu'al*. This form is passive, meaning "I was commanded".