



## KID'S KORNER

## Kid's Challenge Question # 1

Who was the first person to bring a קרבן in ירושלים?



## Kid's Challenge Question # 2

Why is the קרבן שלמים given this name?



## Kid's Challenge Question # 3

Why don't we read פרשת זכור on the day of פורים itself?

See Rabbi Zucker after Davening if you have any correct answers.

The Sefer עניים יפות says that we see two differences between the קרבן of בקר (cattle) and the קרבן of עוף (birds).

One difference is that by בקר it says קרבנו (his offering) and by עוף it says קרבנו לה. Secondly, by בקר it says בהנים (plural) and by עוף it says בהן (singular). What is the reason for these differences?

Says the עניים יפות, a קרבן עולה from בקר is not eaten - but the Kohen does get some הנאה because he can keep the skin and it is shared among the Kohanim of that shift. Therefore, by בקר it says בהנים (plural) and it doesn't say קרבנו לה - since there is a part of it that goes to a person. By an עוף however, it was fully consumed on the Mizbayach so therefore it says קרבנו לה. The only Kohen that benefitted from the Korbon was the one who got the Mitzvah for doing the actual Avodah

## Purim M'Shulash, as observed in ירושלים

The following is written from the perspective of someone living in ירושלים and, although the focus of this piece is פורים משולש, there is much that applies to Purim in ירושלים every year. In our fixed calendar, Purim (14<sup>th</sup> of Adar) cannot fall on Shabbos. Shushan Purim however can fall out on Shabbos, and it does this year. פורים משולש occurs 11½% of the time. In the current century (i.e. the 58<sup>th</sup> century since Creation), we've had 8 of them so far, plus this year and 2 more scheduled, making 11 occurrences in 100 years just about average.

What is פורים משולש? In ירושלים, when the 15th of Adar is a Shabbos, some of Purim's practices are pulled back to Friday, some are done on Shabbos, and some are postponed until Sunday. Hence the term פורים משולש, or Triple Purim.

The basic, essential aspects of Purim M'shulash are relatively simple, and are as follows: Taanis Esther is always the same everywhere. This year, those in ירושלים Lain the Megillah at the end of the fast, rather than on the following night, as is usually done. So Megillah Laining is on Thursday night and Friday day (like the rest of the world). Matanos L'Evyonim are also to be given on Friday, to allow poor people enough time to prepare comfortably for Shabbos and for the Purim Seudah (on Sunday) and not to "disappoint" them, since when they hear Megillah, they anticipate receiving Matanos L'Evyonim.

On Shabbos, in ירושלים, Al HaNisim is said in every Shemoneh Esrei and also in Bentching. On Shabbos, the Laining for Purim is Lained in the Torah. This is done in a second Sefer Torah, following the Laining of Parshas HaShavua in the first Torah (this year Parshas Tzav). The special Haftorah for Shabbos Purim is the same as the week before, the one for Parshas Zachor. Seudas Purim (including Ad D'lo Yadah) and Mishlo'ach Manos are done on Sunday in ירושלים.

In short - Two Purim practices on each of three days: Megillah on Thursday night & Friday; Matanos L'Evyonim on Friday. Al HaNisim and Purim Laining on Shabbos. Seuda and Mishlo'ach Manos on Sunday.

If you have family or friends that live in ירושלים and they've followed the last paragraph, they've correctly observed Purim.

to all those that committed to contribute דברי תורה on the week of their Bar Mitzvah Parsha

בקשו רחמי שמים עבור רחמה חוה בילה בת היה והילד ברוך בן אסתר לרפואה שלימה

## הלכות פרשת זכור ומנהגי פורים

### שלחן ערוך & משנה ברורה

On the Shabbos before Purim we read Parshas Zachor which is found at the end of Parshas Ki Sei'tzei. By doing so we fulfill the Mitzvas A'sei of "Remembering what Amalek did to you". The Mitzvah includes remembering the terrible attack Amalek made against the Yidden in the desert, to hate Amalek, and to blot out his name. Shulchan Aruch w/Mishnah Brurah 685:2, Chinuch Mitzvah 603

Inasmuch as the reading of Parshas Zachor is Min Ha'Torah, we do not permit a Bar Mitzvah boy to read this portion of the Torah. {Generally we would insist on someone of at least eighteen years of age}. Pischei Tshuvah YD 281:7 citing Nodah Be'Yehudah

Many opinions (incl. Minchas Chinuch, Chasam Sofer, Maharil Diskin, Minchas Elozor, and many others) hold that women are obligated in the reading of Parshas Zachor. While many others (incl. Chinuch, Avnei Nezer, Chazon Ish, The Griz M'Brisk, Divrei Chaim, Arugos Habosem) hold that women are not obligated. The general practice is for women to come to Shul to listen to Parshas Zachor. Orchos Rabbeinu - Steipler 3:33, SV Minchas Yitzchok 9:68

If one was unable to listen to Parshas Zachor, one may fulfill the mitzvah, Bi'dieved, by listening to the reading of "Vayovoi Amalek" which is read in Shul on Purim day. Shulchan Aruch w/Mishnah Brurah 685:

The reason for the Minhag to get dressed up in costume on Purim is because Chazal tell us that just as the Yidden bowed down to Avodah Zarah (at the time of Nevuchadnetzar) only "for show" for their oppressors, Hashem repaid this sin measure for measure by also only scaring them "for show" with the threat of annihilation at the hands of Haman. Bnei Yisasschar cited by Ta'amei Haminhagim

Another reason for the Minhag to get dressed up in costume on Purim is in order to allow the poor to collect money on Purim without embarrassment. Since everyone is in costume the poor do not stand out, and can disguise themselves. Kol Aryeh in Nit'ay Gavriel 84:6:9

Another reason for the Minhag to get dressed up in costume on Purim is because it is a Remez (a hint) that the Yidden did Tshuva out of love for Hashem, thereby completely changing themselves into new people. Midrash Rabbah Parshas Emor 30:3, Yalkut Tehillim 102

There is a Minhag to bang and make noise each time Haman is mentioned during the reading of the Megillah. One reason given is that Haman is mentioned 54 times in the Megillah. The Pasuk in the Torah that mentions the Mitzvah to destroy Amalek (the ancestor of Haman) says "Mo'cho Timcheh es Zecher Amalek" and the word Mo'cho (im Hakollel) equals 54. Shulchan Aruch w/Mishnah Brurah 690:17, Sefer Mat'amim cited by Igeres Hapurim

Another reason for the Minhag to bang and make noise each time Haman is mentioned during the reading of the Megillah is because Haman's desired annihilation of the Jews included children. Therefore it is a mitzvah to bring children to hear the Megillah. Chazal gave the mitzvah of banging and making noise to keep the children interested and alert to listen to the reading while they wait anxiously to hear the name Haman read. Korbon Ha'ani L'Purim page 125

The Chanukah Dreidel has the handle on the top, and the Purim Gragger has the handle on the bottom. This is to signify that on Purim when Jews fasted and did Tshuva they had a hand in the salvation; so the power of the Gragger comes from the lower sphere; (Klal Yisroel), however on Chanukah there wasn't a complete Tshuva, and the Jews were saved solely due to the mercy of Hashem in heaven, therefore the handle is on the top. Ta'amei Haminhagim and Avnei Nezer

There is a Minhag on Purim to write the name "Amalek" and "Haman", (not in connection with the reading of the Megillah) and to stamp upon the names with one's shoe, and then erase the names using beer or dirty water. Ben Yehoyadah

There are three days during the year when we have a Minhag to eat "Kreplach", a triangle shaped dough with meat inside. These days are Purim, Hoshana Rabbah, and Erev Yom Kippur. The significance of these three days is that they are all Yomim Tovim on which, although it is a mitzvah to have a Seudah as on a Yom Tov, it is nevertheless permitted to work and conduct business, thereby making the Yom Tov hidden. Therefore the Simcha of eating on Yom Tov which is fulfilled by eating meat, is done by eating a hidden meat. Geulas Yisroel cited by Ta'amai Haminhagim

There is a Minhag to eat "Haman Tashen" (a three cornered dough with a filling) on Purim because the Midrash says that when Haman saw the three Avos, Avraham, Yitzchok and Yaakov, he lost all his strength. Sefer Ha'matamim

There is a Minhag on Purim to appoint a Purim Rebbe or a Purim Rav. The reason for the Minhag is because the Halacha does not permit a Rav to Pasken a Shailah while intoxicated. Inasmuch as on Purim there is a mitzvah to drink wine and get intoxicated, a Purim Rebbe is appointed to sit next to the Rebbe or Rav to remind him not to Pasken while intoxicated. Rav Yosef Chaim Sonnenfeld cited in Igeres Hapurim

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## Community News and Events

Mazel Tov to  
**Sholi & Rachel Greenberger**  
upon the birth of their daughter.

Sholi & Rachel invite everyone to a Kiddush  
this Shabbos after Davening - 2899 Nostrand Ave.

May the Greenberger family be Zocheh  
to be Migadel their daughter L'Torah, L'Ben  
Torah, L'Chupah, U'Lmaasim Tovim.

If you did not yet send in payment for the  
Purim Shalach Manos baskets, please  
make your check payable to Yeshiva  
Gedolah Ohr Yisrael and mail to:

Fagie Roz  
1569 East 27th Street  
Brooklyn, NY 11229



### Inaugural Dinner & הכנסת ספר תורה of Mesivta Gedulas Mordechai

Mr. & Mrs. Yitzchok Halpert will I"YH be making a  
Hachnosas Sefer Torah this Sunday, March 16th.

נמר בתיבת אותיות at

4:30pm - at the Halpert home, 3019 Ave R

5:30 - Parade to the Yeshiva at 2940 Avenue P

7:00 - Dinner at Ahavas Torah, 2961 Nostrand Ave.

Guest Speaker, Rav Avrohom N. Zucker,  
Rosh Yeshivas Ohr Yisrael of Marine Park



### Yeshiva Gedolah Ohr Yisrael

Under the leadership of R' Avrohom N. Zucker  
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## Answers to פרשת פקודי challenge Q's

Q1. Who did not contribute to the משכן at all?

A1. Moshe himself. The Maayana Shel Torah says that  
the Torah repeats Moshe's name so often here because  
Moshe was upset that he was not one of the donors  
of the Mishkan. Hashem assured him that his  
leadership was more precious than any silver or gold.

Q2. What מצוה דרבנן is hinted to by  
the קרשים of the Mishkan's אדנים?

A2. The Chidushei HaRim finds a hint to the  
requirement to say 100 Brachos each day. There were  
100 אדנים in the Mishkan and each Bracha reminds  
us that Hashem is the true אדון, or Master.

Q3. What other מצוות do we use שקלים for?

A3. We use שקלים for פדיון הבן and the  
redemption of vows using the term ערך .

## Kashrus Korner

### Wise Dipsy Doodles

Company: Wise Foods Inc. - Berwick, PA  
Products: Wise Dipsy Doodles- 1.25 oz Vending  
Machine Bags, UPC #0-41262-27064-0  
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Issue: Due to equipment failure, a limited amount of Wise Dipsy  
Doodle Snack bags may contain non-kosher popcorn. Affected bags  
may have been distributed in NY, NJ, and CT.

Consumers spotting this product are requested to  
contact the Orthodox Union at 212-613-8241  
or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org)

## Sponsorships

This week's issue is sponsored

לזכות רפואה שלימה עבור

רחמה חוה בילה בת חיה, והילד ברוך בן אסתר

We are looking for sponsors for future issues of the newsletter.  
Sponsorships can be in honor of a Simcha, Yahrtzeit, or L'zchus  
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(business cards, logos etc).

Please e-mail [newsletter@ohryisroel.org](mailto:newsletter@ohryisroel.org) if  
you'd like to sponsor a future newsletter.

There will be a live video hookup in the shul L'kovod the Siyum of Meseches Nedarim this Sunday evening, March 16th promptly at 8:30pm.

R' Yisroel Reisman will be speaking on the topic of "Hilchos Nedarim Today - To what extent are our words and actions binding". This event/topic is suitable even for those not currently studying the Daf.

# הדרן עלך מסכת נדרים



**The Daf Plus Program**  
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לכבוד  
**SIYUM MASECHES NEDARIM**  
סיום מסכת נדרים

אור לי' אדר ב' תשס"ח  
Sunday, March 16, 2008 • 8:30 pm  
Hosted by Agudath Israel of Edison Highland Park  
1131 Raritan Avenue, Highland Park NJ 08904

**TOPIC:**  
**"Hilchos Nedarim Today"**  
TO WHAT EXTENT ARE OUR WORDS  
AND ACTIONS BINDING

Presented by  
**שליט"א רבי יצחק רייסמן**  
Rosh Yeshiva, Yeshiva Torah Vodaath  
Rav, Agudath Israel Zichron Chaim Zvi of Madison

A **Live Hookup** will be held at:

This shiur will also be available  
**Live via Telephone Call**  
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access no. 907752#

Tel: 212.797.9000x266 Fax: 646.254.1600 Email: dafyomi@agudathisrael.org

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