



Overview

Halacha Highlight

Siman 685 Seif 1:

When Rosh Chodesh Adar, that precedes Nissan, occurs on Shabbos, we read *Parshas Shekalim* (Shemos 30:12-18) and the related *Haftorah* (Melachim II 11:17). Three *Sifrei Torah* are removed from the *aron Kodesh* and the *parshas hashavua* is read from the first, *rosh chodesh* is read from the second and from the third we read the *maftir* of *Parshas Shekalim*.

- ❖ If one of the four *parshiyos* was not read it cannot be made up on the following Shabbos. If, after completing the *haftorah*, the *tzibbur* realized that they did not read one of the four *parshiyos* they must take out a *Sefer Torah* and read the correct section with the *berachos* before and after, followed by the reading of the *haftorah* without the *berachos*. (M.B. 2)
- ❖ If the four *parshiyos* and *Megilla* were read in Adar I the *Megilla* must be reread in Adar II and there is a dispute whether the four *parshiyos* must be reread. (M.B. 2)
- ❖ When *Parshas Shekalim* coincides with *Rosh Chodesh*, the *haftorah* for *Parshas Shekalim* is read even though *Rosh Chodesh* occurs more frequently. (M.B. 3)
- ❖ If *Parshas Shekalim* was read from the second *Sefer Torah* one should read the *parsha* of *Rosh Chodesh* from the third *Sefer Torah* and the *haftorah* will be the *Rosh Chodesh haftorah*. (M.B. 5)

Siman 685 Seif 2:

The second Shabbos we take out two *Sifrei Torah*, from the first we read the *parshas hashavua* and from the second we read *Parshas Zachor* (Devarim 25:17) and the *haftorah* is read from Shmuel I 15:2.

Siman 685 Seif 3:

On the third Shabbos, which is the 15th of Adar there is no special reading. On the fourth Shabbos, which is the 22nd of Adar we take out two *Sifrei Torah*. From the first one we read the *parshas hashavua* and from the second we read *Parshas Parah* and the *haftorah* is from Yechezkel 36:25.

Siman 685 Seif 4:

On the fifth Shabbos, which is the 29th of Adar we take out two *Sifrei Torah*, from the first we read the *parshas hashavua* and from the second we read *Parshas HaChodeah* (Shemos 12:2) and the *haftorah* is from Yechezkel 45:18.

- ❖ When *Rosh Chodesh Nissan* falls on Shabbos the correct *haftorah* is the one for *Parshas HaChodesh* rather than the one for *Rosh Chodesh*. (M.B. 13)

Siman 685 Seif 5:

When Rosh Chodesh Adar, that precedes Nissan, occurs during the week, even on Friday we read *Parshas Shekalim* on the preceding Shabbos. The second Shabbos there is no special reading so that *Parshas Zachor* will be read on the Shabbos immediately preceding *Purim*. When *Purim* occurs on Erev Shabbos we read *Parshas Zachor* on the preceding Shabbos.

Parshas Zachor

Shulchan Aruch Siman 685 Seif 2

ובשני קורא "זכור את אשר עשה לך עמלק"

And in the second we read, "Remember what Amalek did to you."

The Torah (Devarim 25:17-19) obligates us to remember what *Amalek* did to us, to blot out the memory of *Amalek* so that they should not be forgotten. *Chazal* teach that there is both a positive command to remember what *Amalek* did and a negative prohibition that one should not forget *Amalek*. The Gemara in *Megilla* (18a) teaches that remembering *Amalek* must be done orally and remembering *Amalek* in one's mind is not sufficient. *Sefer HaChinuch* (מצוה תרי"ג) expresses uncertainty whether this command requires a person to recall *Amalek* every day or perhaps once a year is sufficient. He then mentions that the custom is to read *Parshas Zachor* on the Shabbos before *Purim*.

Most *Poskim* (ע"י חיי משה ס"י תרפ"ה ד"ה זכירה בכל יום וד"ה חיוב נשים) assume that there is no set time in which the *mitzvah* must be fulfilled. Accordingly, women should be obligated in this *mitzvah* since it is a positive *mitzvah* that is not time bound (מצות עשה שלא הזמן גרמא). Others disagree and explain that the *mitzvah* of remembering *Amalek* is limited to males who are also obligated to wage war, but women who are not obligated to go to battle against *Amalek* are also exempt from the command to remember *Amalek*. Some *Poskim* write that although women are obligated in the *mitzvah* to remember *Amalek*, they are not obligated to go to shul to hear *Parshas Zachor* and they can fulfill their obligation by just retelling the story.

On a related note there is a disagreement amongst the *Poskim* whether it is appropriate to have a special reading of *Parshas Zachor* for women. Some *Poskim* support the practice but others oppose the practice. All *Poskim*, however, agree that one should not recite the *berachos* when reading *Parshas Zachor* for women since there is a doubt whether women are obligated in the *mitzvah*.

Interestingly the *Baalei Tosafos* quote the *Medrash Tanchuma* that states that the king of Adar mentioned in *Bamidbar* 21:1 was actually *Amalek*. The *Radak*, zt"l, comments on the phrase, "The *Kena'anim* who are near to *Tzarfaz*," (*Ovadiah* 1:20) that the *Kena'anim* mentioned there refers to Germany which adjoins France.

In Jerusalem, everyone had been awaiting the arrival of His Royal Majesty, Kaiser Wilhelm of Germany, and when he and his vast entourage finally came everyone went out to see the mighty ruler. The holy residents of Jerusalem were not mere curiosity-seekers—they were avidly awaiting the opportunity to recite the blessing over a non-Jewish king. People prepared themselves by studying the relevant halachos from their source in the gemara, and when the time came, everyone turned out for the extravagant reception in honor of the visiting monarch.

Those who were close to Rav Yosef Chaim Sonnenfeld, zt"l, noticed that he was not preparing himself to join in the gala event. This was strange, especially since the rav was always the first to join in any *mitzvah*. And how much more confusing it was in this case, when the opportunity to fulfill this particular *mitzvah* might never present itself again. When those close to him questioned his unusual behavior the rav answered, "You are correct. I am not planning to attend the reception at all."

When asked why, he explained, "I have received a tradition from my teachers that the Germans are descendants of *Amalek*. There is no *mitvah* to make a blessing on a king from the line of *Amalek*!"

Stories to Share

Kaiser Wilhelm's Visit

שי"ע סי' תרפ"ה, ב': "קורא זכור את אשר עשה לך עמלק..."

Today's amud discusses the yearly obligation to read *parshas zachor*.