



Overview

Stories to Share

Siman 685 Seif 6:

Rosh Chodesh Adar can fall on Shabbos, Monday, Wednesday and Friday, זבדו. The mnemonic to remember which week will not have a special *parsha* is זט"ו ב"ו ד"ד ובי"ו the first letter corresponds to the day of the week and remaining letters correspond to the day of the month. In other words, when Rosh Chodesh falls on Shabbos there is no special *parsha* read on the 15th. When *Rosh Chodesh* falls on Monday there is no special *parsha* read on the 6th. When *Rosh Chodesh* falls on Wednesday there is no special *parsha* read on the 4th and when *Rosh Chodesh* falls on Friday there is no special *parsha* read on the 16th.

Siman 685 Seif 7:

According to some there is a Biblical obligation to read *Parshas Zachor* and *Parshas Para*, therefore those who live in a place that does not have a *minyan* must travel to a place that has a *minyan* for these two *Shabbosos* in order to hear these *parshiyos* read which fulfill a Biblical obligation. If one is unable to come, he should read the *parshiyos* with the correct tune and cantillation.

- ❖ The reader must have in mind to discharge the obligation of others and the others must have in mind that they are fulfilling their obligation by listening to the reader. (M.B. 14)
- ❖ According to many authorities *Parshas Parah* is not a Biblical obligation. (M.B. 15)
- ❖ There is a disagreement which is more important to hear read with a *minyan*, *Parshas Zachor* or the *Megilla*. Mishnah Berurah questions the assertion that one could fulfill the obligation of *Parshas Zachor* with Torah reading on Purim. (M.B. 16)
- ❖ There is a disagreement whether the word זכר is pronounced with a "tzairal" or a "segol" therefore, it is preferred if one reads them both. (M.B. 18)
- ❖ There is a disagreement whether אב הרחמים is

The worldview of Amalek

שי"ע ס' תרפ"ה, ז': "י"א שפ"ו זכור..."

Rav Chaim Brisker, ז"ל, points out that when the Rambam records the mitzvah to kill the seven tribes in Eretz Yisrael he qualifies that their memory has already been blotted out. The Ridvaz there explains that after Sancherev uprooted the nations from their homes and caused massive assimilation, the seven tribes ceased to exist. But in the very next halachah the Rambam writes the mitzvah to destroy the memory of Amalek without mentioning that Amalek is no more, implying that we can fulfill this mitzvah today.

Rav Chaim explains, "The mitzvah to destroy זכר עמלק means the worldview of Amalek, which is worse than that of average idolaters. Regular idolaters believe in Hashem but they mistakenly worship His creations instead of the primal cause. Amalek, in contrast, believes that creation and reality is entirely random, as we find in Rashi in Devarim."

Rav Moshe Sternbuch, shlit"א explains further, "Amalek is a much worse level of heresy since Amalek by definition fights any concept of holiness. This worldview is unfortunately alive and well in our times, which explains why the Rambam does not say that this mitzvah no longer applies. We find in the verse that the main mitzvah of exterminating Amalek is in Eretz Yisrael. The reason for this is that defilement always looks to gain a foothold where holiness abounds. This is why the main mitzvah of blotting out Amalek in our times is in Eretz Yisrael.

"We in Eretz Yisrael do our part to fulfill this mitzvah but it is really beyond our ability to remove this blight ourselves. The verse concludes, מחה אמה" to teach that if we do our utmost, Hashem Himself will wage war on Amalek until no remnant remains of them at all."

תשובות והנהגות, ח"ג, רכ"ג

recited on the weeks that these four *parshiyos* are read. (M.B. 18)