

Parsha Encounters

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10 Adar 5766/Mar.10, 2006

Parshas Tetzaveh - Rabbi Chaim Ehrman

Young Leaders

This Shabbos, we read Parshas Zachor. These pesukim discuss how Amalek attacked Bnei Yisroel immediately following the *nissim* (miracles) of Kriyas Yam Suf. In Parshas Beshalach, we are told that Moshe Rabbeinu told Yehoshua to go out and lead Bnei Yisroel in the war against Amalek. The obvious question is, why didn't Moshe fight against Amalek himself? Why did he choose the younger and less experienced send Yehoshua?

There are several answers to this question. The Ramban says that Moshe was very scared about Amalek because Amalek's Zeidi received a special blessing from Yitzchok, "You will live by the sword" (Breishis 27 pasuk 40). Therefore, Moshe remained to Daven to Hashem, while Yehoshua went out to war. According to the Ohr Hachaim, Amalek attacked the Jewish people because they had become lax in learning Torah. Yehoshua had a reputation of being diligent in Torah study, as it says, "He never left the tent of Torah." (Exodus 33,11) Therefore, Moshe felt it appropriate to send Yehoshua to fight Amalek. He hoped that in the merit of Yehoshua's Torah, Bnei Yisroel would defeat Amalek. The Alshich Hakodosh points out that Amalek represents the Yetzer Hara. The war against the evil inclination is ongoing, and it will last until Mashiach comes. He explains that Moshe wanted to teach Yehoshua that the young leaders need to be experienced in fighting this continuous battle against the Yetzer Horah - Amalek.

Rav Matisyahu Solomon, the Mashgiach of Beis Medrash Govoha, applied the Alshich's insight to strategies in leadership. He stressed our need to focus on our **young** potential leaders, and to groom

them to become fitting leaders in Klal Yisroel. The elderly Torah scholars are already steeped in Torah and have achieved their positions as leaders. However, the young have to be trained to become Torah scholars in the future, in the same way that Moshe chose Yehoshua to go and fight Amalek.

One lesson we can learn from Parshas Zachor is to focus leadership training on our youth. The wicked King Achaz (wicked King of Shevet Yehudah) knew this lesson all too well. He closed the yeshivos and said, if there are no youth learning Torah, there will be no elderly learning Torah. Let's strengthen our commitment to enhance and increase the young Torah scholars in our community.

Rabbi Ehrman learns regularly at the Kollel. He is the Rav of Cong. Beth Itzchok.

Chicago Community Kollel Schedule for Taanis Esther & Purim

תענית אסתר:

Mincha – 1:05 p.m.

Maariv – 6:45 p.m.

קריאת מגילה:

7:05 & 8:35p.m.

פורים:

Shacharis – 7:15 a.m.

קריאת מגילה:

8:00 & 9:45 a.m.

ישיבת מרדכי הצדיק

12:00 p.m.

Mincha – 12:30 p.m.



Halacha Encounters

Seudas Purim

Rabbi Avi Weinrib

Purim is B"H a day filled with a wealth of *mitzvos*. From morning until night, we are busy with *megillah*, *mishloach manos* and *matanos l'evyonim*. We then end the day with the Purim *seudah*. In this week's Halacha Encounters, we will discuss some of the relevant halachos that apply to the *mitzvah* of *Seudas Purim*.

Is bread required at the meal?

The first and most basic question about the *Seudas Purim* is what exactly must one eat to fulfill this *mitzvah*? *The Shaarei Teshuva* (695-1) writes that one can fulfill his obligation to have a *seudah* on Purim without necessarily eating bread. This opinion is also found in the *Magen Avraham* (695-9) who writes that "we don't find that one is required to wash for bread on Purim" and therefore one can fulfill his obligation by eating other tasty foods. However, *R' Yakov Emden* in his *Meor V'Kitzia* argues that a *seudah* is always defined as washing for bread. The *Achronim* further quote the *Rosh* in *Brochos* (7-23) that one is required to wash on *Yom Tov* because one cannot be *yotze* the *mitzvah* of "*simcha*" unless he washes for bread. If this is so, then regarding Purim, which is referred to as a day of *mishteh* and *simcha*, one would be similarly obligated to wash for bread. This opinion is also shared by the *Aruch HaShulchan* (695-7). [See also *Nimukei Orech Chaim* 695-1] Additionally, the *Mishna Brura* (695-15) discusses what one must do if he forgot to recite *Al Hanissim* in *Birchas Hamazon*. In general, the rule regarding repeating *Birchas Hamazon* when forgetting an addition depends on whether or not one was obligated to eat bread on that day. For example, on Shabbos one is required to eat bread. Therefore if one forgets *Ritzei* in *Birchas Hamazon*, he is required to repeat the entire *Birchas Hamazon*. (*Shalosh Seudos* is an exception-see *Mishna Berura* 188-31). However, on Chanukah, when one is not required to have bread, if one forgets *Al Hanissim*, he does not have to repeat *Birchas Hamazon*. In regard to Purim, the *Mishna Berura* quotes two different opinions whether or not one is required to repeat *Birchas Hamazon* if he forgets *Al Hanissim*. It appears that the dispute is based on whether or not one is required to eat bread on Purim. *The Mishna Berura's* final ruling is that if one does forget, he should not repeat *Birchas Hamazon* based on the rule *sofek berachos l'ihakel*. We can infer from this that *l'chatchilah*, one should definitely wash for the *Seudah*. However, if one forgets *Al Hanissim*, being that there are *poskim* that maintain that one is not required to wash, *Birchas Hamazon* is not repeated based on the above mentioned rule.

Is meat required at this meal?

The second question is whether one is required to eat meat at the *seudah*? The *Rambam* (*Megillah* 2-15) ques-

tions "*Kaitzad Mitzvos Seudah*" How should one fulfill the *mitzvah* of *seudah*? He answers that one should eat meat and prepare a beautiful meal according to his means. Furthermore, the *Shulchan Aruch* (695-7) writes that a person who is *onen* [one who's parent has passed away] on Purim is nonetheless permitted to eat meat and drink wine. He explains that one's individual mourning does not supercede the communal obligation of rejoicing on Purim. It is clear that the *Shulchan Aruch* is also of the opinion that eating meat is part of the *mitzvah* of *Seudas Purim*. [See also *Meor V'Kitza*] Although the *Magen Avraham* (696-15) is unsure whether there is an obligation to eat meat, the consensus of the *poskim* is that meat is a required component of the Purim *seudah*. In addition, it is certainly preferable to eat meat as opposed to chicken, as many *poskim* are of the opinion that the obligation is particular to meat rather than chicken. If one cannot eat meat, he may substitute with chicken instead.

Zimun

Often one comes to a *seudah* on Purim without intending to stay until the end. The obvious problem is that once he began the meal with two other males, there is a *chiyuv* of *zimun*, which would necessitate him to remain to recite *Birchas Hamazon* along with the other two men. However, *HaGaon Rav Moshe Feinstein zt"l* in *Igros Moshe* [OH- volume 1-56] writes that if when beginning the meal one intended to leave before *Birchas Hamazon* he is not considered a member of the group and is therefore not required to stay for *zimun*. Thus, if one is aware that he may wish to leave before the others are ready to recite *Birchas Hamazon*, he should state before beginning the meal that he does not want to become part of the group with regard to *zimun*, thereby exempting him from having to recite *Birchas Hamazon* with the other men present.

Falling Asleep

As may happen during many a Purim *seudah*, some people fall asleep during the meal. The question is whether one may, upon awakening, continue eating, or is one required to wash and/or recite a new *Hamotzi*? The *Shulchan Aruch* (178-7) writes that if one sleeps a "*shinas arai*" during the meal, it is not considered an interruption. The *Mishna Berura* (178-48) defines a "*shinas arai*" as one who did not go to sleep in a bed but rather was overcome by sleep. If this is so, then in our situation, where one was merely overtaken by sleep at the *seuda*, a new *Hamotzi* would not be required. However, the *Mishna Berura* quotes the *Pri Migadim* who is of the opinion that one should rewash, albeit without the recital of the blessing of *Al Netilas Yodayim*. (See also *Aruch Hashulchan* 178-16)

Rabbi Weinrib, an alumnus of the kollel, is the Manhig Ruchni of Agudas Yisroel of West Rogers Park.