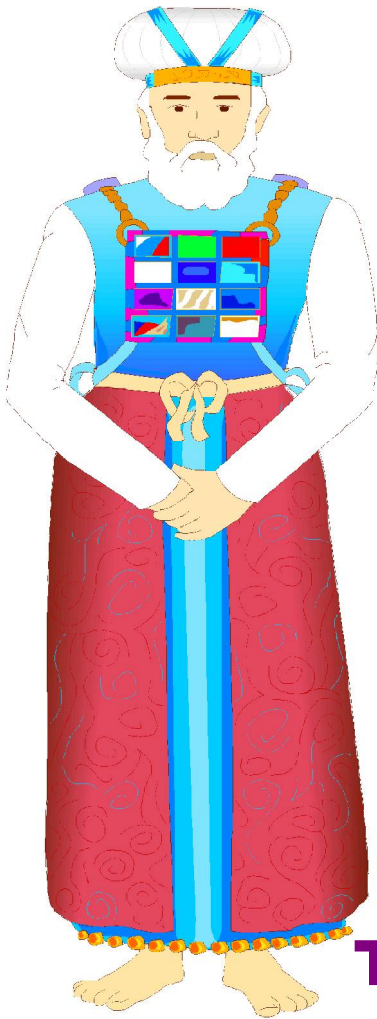


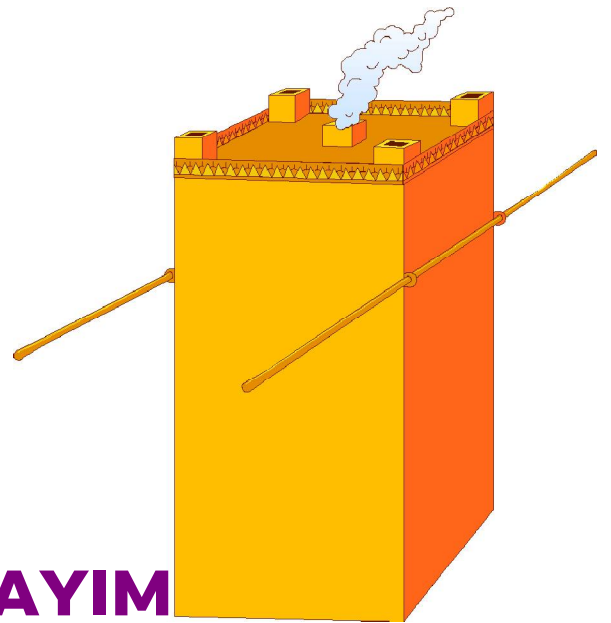
# PHILOTORAH

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with total success and peace for Medinat Yisrael and Klal Yisrael wherever they are.



## תצוה - זכור



**YERUSHALAYIM**

in/out times for

**T'TZAVEH - ZACHOR**

ח' אדר ה'תשפ"ה • March 7-8, '25



**5:06PM**

PLAG

**4:29PM**



**6:19PM**

R' Tam

**6:54PM**

Use the Z'MANIM link for other locales and other times

**משנכנס אדר מרבנים בשמחה**



## Kiddush L'vana

With the molad of Adar this year being on Thursday evening, February 27th, the first opportunity for KL according to Minhag Yerushalayim is Sunday night, March 2nd - but not before 6:53pm (in Israel). With sunset on that Sunday being 5:37pm (Jerusalem), there will be a wait after Maariv before one can say KL. This might necessitate saying it on your own - which is preferred, rather than waiting for the next day or Motza'ei Shabbat, when most shuls will say KL, weather-permitting. The Moon will set at 8:30-ish, so pay attention to the KL-window of time on Sunday night.

Seven-day-after-the-molad people will have their first op on Thursday night, March 6th from 6:52pm.

Motza'ei Shabbat Parshat T'tzaveh-Zachor will be the popular time for KL this month.

## T'tzaveh-Zachor

Last Shabbat's match-up of T'ruma with Sh'kalim, was the rarest, occurring only 3.31% of years - the previous three times being in 5754 (1994), 5734 (1974), and 5663 (1903!).

In contrast, this Shabbat's match-up

of T'tzaveh and Zachor is the most common - occurring 58.84% of years.

The rule for ZACHOR is that it is on the Shabbat before Purim.

The date of Parshat Zachor can be the 8th, 9th, 11th, or 13th of Adar (or Adar Sheini).

ZACHOR in a 12-month year is usually paired with T'tzaveh (93%), rarely with T'ruma (7%). In a 13-month year, usually with Vayikra (82%), rarely with Tzav (18%).

## Moshe's name

Moshe's name occurs 647 times in the Chumash and another 120 times in NACH.

Numbers per Chumash are 0, 290, 86, 233, 38 - respectively. In the Books of Sh'mot, Vayikra, and Bamidbar - every sedra has his name except T'tzaveh. T'ruma only had his name once - first pasuk. Ki Tisa is the sedra with the most occurrences in the Torah of Moshe's name - 47. And that's the sedra he asked to be erased from G-d's Book!

Because Moshe speaks in the first person in the Book of D'varim, his name does not appear so often. Five sedras in D'varim don't have his name.

In Nach, Sefer Yehoshua, understandably, has the most occurrences of Moshe - 58. Divrei HaYamim has 21.

No other book has more than 10.

The traditional reasons for the absence of Moshe's name in T'tzaveh include the following:

When he said to G-d that if He wouldn't forgive Bnei Yisrael for Cheit HaEigel, then He should erase his (Moshe's) name from the Torah. People like Moshe are not supposed to give those kind of ultimatums, so G-d erased Moshe's name from one sedra. Why T'tzaveh? Because the request was made in Ki Tisa and G-d didn't want to erase Moshe's name, so he waited - so to speak - until the last opportunity. (T'tzaveh is the last sedra in the cycle of the Torah, if we start counting from Ki Tisa.)

Furthermore, T'tzaveh is most often around Moshe's birthday and yahrzeit - 7 Adar.

But on the positive side, T'tzaveh is the sedra that highlights the honor and glory of Aharon HaKohen, so Moshe steps out of the limelight (so to speak) to allow Aharon center stage.

## ZACHOR

The prime fulfillment of the mitzva of ZACHOR, is reading or hearing the reading of Parshat Zachor from a kosher Sefer Torah in the presence of a minyan, on the Shabbat before Purim.

- Men are obligated in this mitzva.
- There are differing opinions about women and Zachor. Ashkenazim encourage women to fulfill this mitzva to hear Zachor, and often accommodate them with extra readings of Zachor right after davening in the morning and/or before or after Mincha. Many in the S'faradi world also hold that women should try to hear Zachor. As a fall-back plan, a woman (and possibly a man) who missed Zachor on Shabbat can fulfill the mitzva by hearing the Torah reading of Purim morning. (This reading is the other Amalek portion, but lacks the command to destroy Amalek.) Every person hearing Zachor should have KAVANA to fulfill the mitzva, and the BK (Baal Korei or Baal K'ri'a) should have in mind to facilitate this mitzva for those listening.

Everyone agrees that the mitzva of Zachor is a Torah mitzva, but there are disputes as to some of the details. Is once a year a d'Oraita or d'Rabbanan? Dispute. Specifically in public - Torah or Rabbinic? Dispute. From a Sefer Torah? Dispute.

Is there a bracha for the mitzva of Zachor? Some sources say No and give various reasons as to why not. Others say that Birkat HaTorah of the one called to Maftir fulfills the function of a Birkat HaMitzva. It

follows that the one making the b'racha should have in mind that he is saying a mitzva-bracha and that he is being MOTZI the listeners and AMEIN answerers - both for the mitzva of Zachor and the mitzva to say a bracha before a mitzva.

To clarify about a woman's mitzva of Zachor. Although ZACHOR seems to be a time-related positive commandment from the Torah - in which case, women might be exempted, the fact is that Zachor is not essentially time-related. The Torah does not specify when we should do the mitzva. The rabbis gave Zachor a time-context. But that doesn't change the essential nature of the mitzva. On this issue, women would be obligated on Zachor.

The opinion that they are exempt is based on the Torah's link between ZACHOR and TIMCHEH (wipe out). If these two mitzvot are linked, then only men, who are obligated on TIMCHEH, would be obligated on ZACHOR. If they are not linked, then women would be required on Zachor, but they would be able to fulfill it with VAYAVO AMALEK (from the portion we read on Purim morning).