

PHILOTORAH

יהי רצון מלפניך ה' אלהינו וא'להי 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; 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 success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



תצוה



זכור



YERUSHALAYIM

in/out times for Shabbat Parshat

T'TZAVEH-ZACHOR



י"א אדר ה'תשפ"ו

February 27-28, '26

- **5:00 PM** PLAG **4:24 PM**
- **6:13 PM** R' Tam **6:48 PM**



Use the Z'MANIM link for other locales



ZACHOR

Parshat ZACHOR is the Shabbat before Purim. It is the second of the Four Parshiyot.

It partners with Parshat T'tzaveh most often - 58.84% of years; with Vayikra 30.17% of the time; with Tzav 6.66% of the time; with T'ruma 4.33%.

Parshat Zachor is the last three p'sukim of Parshat Ki Teitzei. It contains of three mitzvot -

The mitzva to Remember...

The mitzva to eradicate Amalek

and the mitzva (prohibition) of not forgetting.

LO TISHKACH, Do not forget, is directed at the heart and the mind. It is "fulfilled" when you think of Amalek or its ilk, when you read or see a video about the Holocaust or any subject that fits into the Amalek mindset. It is an "each to his own" kind of mitzva.

ZACHOR, on the other hand, is very specific in its way of being observed. It is considered a fulfillment of the Torah command to Remember what Amalek did... specifically, by hearing the public reading, from a Sefer

Torah, of Parshat Amalek, on the Shabbat before Purim.

However, the timing of the mitzva was instituted by Chazal to link Amalek with Haman and the Purim Story. Essentially, the mitzva is not linked to a specific time, and hence women are not exempt from ZACHOR because it is not a time related positive mitzva (even though it has become one).

The issue of women's obligation - or not - depends upon another factor of ZACHOR.

Do the three mitzvot mentioned above form a package deal or are they viewed a distinct mitzvot.

If they are linked to each other, then anyone who is commanded TIMCHEH, wipe out Amalek, is also commanded to ZACHOR. That would exempt women from ZACHOR because TIMCHEH is directed at men (of military age?) who would be part of the fighting force to destroy Amalek.

If, on the other hand, each mitzva stands on its own, then women would be obligated on ZACHOR.

We next have to look at another detail of ZACHOR. Can one fulfill the mitzva to Remember by hearing the Torah reading of the other portion of the Torah that deals with Amalek? That portion being VAYAVO AMALEK, the last nine p'sukim of Parshat

B'shalach, that tells of the first attack and battle between Amalek and the Israelites who had just emerged from Egypt. This portion is the Torah reading of Purim morning.

The answer to this question depends upon linkage. If ZACHOR is linked to TIMCHEH, then ZACHOR is fulfilled only with the Ki Teitzei portion, the one that contains both ZACHOR and TIMCHEH.

If the mitzvot are not dependent on each other, then either Amalek portion would satisfy the mitzva of Remembering.

A man ideally fulfills the mitzva of Zachor with Parshat Zachor. Vayavo Amalek would not ideally be acceptable because of the issue of linkage. If a man misses hearing Zachor on the Shabbat before Purim, then he should have intention to fulfill the mitzva of Zachor on Purim morning, but that would only be a 'maybe'.

But for a woman, it is a different story. Ideally, a woman should also hear Zachor on Shabbat Parshat Zachor. This is so regardless of whether she is obligated or not. But if she misses Zachor, then Purim morning is acceptable without a problem. A woman's obligation exists if each mitzva stands on its own. So Purim morning's Torah reading for her is as good as Zachor of the previous Shabbat. If Zachor and

Timcheh are tied together, then she is exempt anyway.

Bottom line (actually, see the PTD for the significant bottom line of Zachor) is that women should hear Zachor on the Shabbat designated by Chazal - the Shabbat before Purim, this coming Shabbat. And shuls go out of their way to facilitate women's hearing of Zachor, often scheduling a reading of Parshat Zachor right after davening in the morning and/or later in the afternoon before Mincha.

Being exempt from a mitzva does not mean that one should not voluntarily observe it. Remembering Amalek is important - despite the technicality of its obligatory nature.