



A Kehilas Prozdor Publication

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פרשת: תצוה - זכור

	Candles	Mincha	DafYomi	Shiur	Shacharis	ש"ק
Friday	5:25	5:37	8:30			9:23
Shabbos		5:25	4:35	5:05	9:00	9:22
Sunday		5:42	6:15		7:30	9:21

IMPORTANCE OF

The *Gemara* (*Shabbos* 88a) derives from קימו וקבלו היהודים that after the נס of Purim, the *Bnei Yisroel* committed willingly to fulfill that which had been accepted at Sinai with a mountain held over them. The *Rif* cites a *Midrash Tanchuma* which says that only *Torah SheB'al Peh* was originally "forced" upon them; *Torah SheB'ksav* was accepted eagerly. The *Gemara* (*Shabbos* 130a) states that any *mitzvah* which was originally accepted with שמחה, such as *Milah*, is still done today with שמחה, as the *Posuk* says: שש אנכי על אמרתך; a *mitzvah* that was complained about and reluctantly accepted, such as עריות (marriage restrictions) where the *Posuk* says: וישמע משה את העם בוכה למשפחותיו is still subject to disagreement today, as *Chazal* have said that every *Kesuba* (viz. wedding) is beset by disagreement. The לחמי תודה suggests that for this reason, study of *Torah SheB'ksav* does not involve extended dispute whereas study of *Torah SheB'al Peh* is nothing else if not based on disagreements. Since *Torah SheB'ksav* was accepted בשמחה, it is still studied today בשמחה. *Torah SheB'al Peh* on the other hand was "forced" on *Bnei Yisroel*, so it is studied with מחלוקת. A similar notion is indicated by the *Posuk*: על כן יאמר ... את והב בסופה (Bamidbar 21:14) which *Chazal* use to refer to *Talmidei Chachomim* arguing with each other over *Halachah*. The disagreement will only take place in a situation of "על כן יאמר" - an oral exposition, or *Torah SheB'al Peh*. For this reason, the *Gemara* (*Megilah* 15a) explains Esther's message to Mordechai: לדעת מה זה ועל מה זה, as a reference to violations of *Torah SheB'ksav*. Since *Torah SheB'ksav* was accepted willingly, there was no valid excuse for transgression.

QUESTION OF THE WEEK:

If a young man and young lady have met several times with an eye to completing a *Shidduch*, may one suggest someone else to either of them, at this time ?

ANSWER TO LAST WEEK:

(Which is preferable: *daven* from translation or transliteration ?)
Although it is generally preferable for *davening* to be said in *Lashon HaKodesh* (via transliteration), if the quality of כוונה will be enhanced by *davening* from a translation, then he should do so, except for *Shema* and those sections requiring a *minyan*, which must always be said in *Lashon HaKodesh*.

DIN'S CORNER:

Although Purim is a *Yom Tov* and day of rejoicing, in those areas where the custom is to work, one may work on Purim. It is also permitted to marry on Purim. If a miracle occurred to someone, and certainly if it happened to benefit all residents of the city, they may establish and obligate their successors to commemorate that day as a Purim, requiring a *Seudah* which would qualify as a *Seudas Mitzvah*. (*Chayei Adam* 155:35,41)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 48b) raises the question of how the names of the twelve שבטים were to be engraved on the stones of the *Ephod* if the *Posuk* required that the stones remain במילואתם - in their entirety. The *Gemara* answers that the names were inked onto the surface of the stones, and then the *Shamir* (a miniscule engraving creature) was placed on the ink, causing those areas to indent. The *Lev Aryeh* (*Chulin* 18a) states that placing the *Shamir* on an item of *avodah zarah* and thereby causing it to break would not constitute personal nullification of the *avodah zarah* because the *Shamir's* act cannot be attributed to the person who positioned it. If so, how could placing the *Shamir* on ink fulfill the *mitzvah* in the *Posuk* which says: ופתחת עליהם - requiring a person to do the engraving ? The *Gemara* (*Sanhedrin* 77b) states that if an arrow was shot at a person who was protected at that moment by a shield, if someone should remove that shield, causing an injury to take place, he is פטור because removing the shield is at worst, a גרמא (indirect causation). The *Har Tzvi* (או"ח 1:143), in considering whether flicking on a light switch can fulfill the *mitzvah* of *Ner Shabbos*, finds completion and disassembly of an electrical circuit to be similar to removing a shield, and therefore only a גרמא. However, since we see that placing the *Shamir* somehow fulfills the *mitzvah* of ופתחת עליהם, he concludes that an exception exists with regard to the fulfillment of a *mitzvah*, where even a גרמא is sufficient for credit.

A Lesson Can Be Learned From:

R' Yehuda Aryeh Modena of Venice was a young *Talmid Chochom* and well-versed in the sciences and fluent in several languages. Unfortunately, he had grown accustomed from a very young age, to drink wine frequently. His unusual appetite and interest in wine detracted from his position as a *Rav* and a *Darshan* in the community. Once R' Yehudah was sitting with a group of friends, and nearby on the table was a bottle of wine that he kept pouring from and drinking. One of those seated nearby asked him why he drank, in light of the *Gemara* (*Shabbos* 152a) which says that until 40 years of age, it is healthier for a person to eat more food and drink less beverage. After passing age 40, the reverse is recommended - more drink and less food. If so, how could he have been involved in drinking from such a young age ? R' Yehudah Aryeh leaned back and smiled. "Chazal's intention with regard to more wine after 40 was based on the well-established observation in *Pirkei Avos* (5:25): בן ארבעים לבונה - after reaching 40, one achieves understanding. It stands to reason that with additional understanding, a man will be able to savor and enjoy the taste of wine better as well. However, as you know, I was given the understanding to be able to appreciate wines at an age much younger than 40. As such, I have no obligation to wait."

P.S. Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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