



(c) 1990-2002 Leibie Sternberg

(Monsey/Spring Valley Z'manim)

פרשת: תצוה-זכור

http://www.prozdor.com

Candles Mincha DafYomi

Shiur Shachris

Friday 5:21

5:31 8:30

9:26

Shabbos

5:21 4:30

5:00 9:00 9:25

Sunday

5:35 6:10

7:30 9:24

משכנס אדר מרבנים במשחה

### IMPORTANCE OF ...

The *Midrash (Shemos Rabba 35:3)* discusses Moshe's instructive contribution to the building of the *Mishkan*, explaining that the *Pesukim* support Betzalel's characterization as the "builder", as well as Moshe's. This led *Chazal* to conclude that the facilitator receives an equivalent reward with the actual doer. However, the *Gemara (Bava Basra 9a)* states that one who facilitates the performance of a *mitzvah* is **greater** than the one who actually does the deed. The *Gilyon HaMidrash* resolves this by reference to the *Shulchan Aruch (י"ד 249:5)* which states that one who encourages others to give *Tzedaka* receives more reward than one who actually donates. This is because he has influence over many. If however, he only facilitated one person's donation, his **שכר** would be no greater than the donor's. For this reason, Moshe's instructions to Betzalel (alone) only rated a **שכר** equal to Betzalel's. The *Ramban* notes that the *Posuk* uses the phrases: **ואתה תצוה**, **ואתה תקרב**, and **ואתה תדבר** to give Moshe the opportunity to initiate commands to *Bnei Yisroel* according to his own personal judgement. The *Imrei Shefer* suggests that Moshe's autonomy in the areas of *Menorah* oil, appointment of *Kohanim* and creation of their priestly garments was arranged in this way so that Moshe would facilitate their production not to a single Betzalel, but to groups of *Bnei Yisroel*. As such, Moshe would merit the greater **שכר** of one whose facilitation inspires and activates the many.

### QUESTION OF THE WEEK:

Why do we not recite a *brocho* before performing the *mitzvah* of honoring one's parents ?

### ANSWER TO LAST WEEK:

(When would someone say only the middle of *Kiddush* on Friday night ?)  
The *Magen Avraham (א"ח 271:2 and 193:2)* rules that a woman should not be **יוצא** *Kiddush* Friday night from a 13-year-old boy as he may not have as yet physically matured, but she should say the words of *Kiddush* along with him. (Although a 13-year-old has a *חזקה* of physical maturity, that only helps *D'Rabanan*.) R' Akiva Eiger (*Teshuvos 7*) notes that if she says *Kiddush* herself, not being **יוצא** with him at all, she won't have been **יוצא** *Kiddush* on wine, which only he is holding. Therefore, she should listen to his *berachos* (which are *D'Rabanan* so his maturity is presumed) and say only the middle part of the *Kiddush* herself.

### DIN'S CORNER:

*Krias HaTorah* requires that 10 adult males be present, as it is a *Tzibur* obligation. The *Biur Halacha (א"ח 143)* notes that at least 6 of them must not have been **יוצא** previously. This applies as well to *Parshios Shekalim*, *Parah* and *HaChodesh*. However, as *Parshas Zachor* is an individual obligation, it may be read/heard by one, even if the other 9 were already **יוצא**. (מקראי קודש p.88)

### DID YOU KNOW THAT ...

The *Shulchan Aruch (א"ח 691:4)* rules that the letter 'Vov' which begins the name *Vyzasa* (Haman's youngest son) must be longer than the other letters, based on the *Gemara in Megilah (16b)*. The *Magid Mishnah (הלכות מגילה 2:12)* asks why the *Rambam* does not mention this *Halachah*, but offers no answer. *Rashi (שמואל א' 15:3)* explains that Shaul was told to kill all the animals of Amalek because the Amalekites were sorcerers, and when threatened, they were able to change their appearance to resemble animals. The *Mishnah (כלים 17:13)* states that dead fish do not become **טמא** (and are not **טמא**) as a **נבילה**, except for the **כלב הים** (seahorse ?) because when threatened, it runs for shore. As it identifies itself with land animals, its **טומאה** status is determined as a land animal. The *Midrash* states that *Achashveirosh* donned the clothing of the *Kohen Gadol*, expecting to receive thereby, priestly status and **מתנות כהונה** (priestly gifts). One such gift that *Achashveirosh* (erroneously) believed a *Kohen* was entitled to was **מעשר בהמה** (every 10th animal). *Achashveirosh* held that since when threatened, Amalekites changed into animal form, they had thereby assumed animal status. Therefore, he seized the tenth son of Haman, as a *Kohen's* due. Haman disagreed, grabbing hold of *Vyzasa*, and as the two of them *shlepped* at *Vyzasa*, his "Vov" stretched and became longer than the other letters. However, the *Rambam* rules that **אין מוציאין מידו** (once a *Kohen* grabs something that might be **מתנות כהונה** we let him keep it). As such, Haman was not allowed to *shlep* back *Vyzasa* and so, the *Rambam* did not mention the *Halachah* of the lengthened "Vov".

### A Lesson Can Be Learned From:

R' Levi Yitzchok of Berditchev was out collecting *Tzedaka* for *Pidyon Shevuim* – to free a captive prisoner. To his surprise, he found the task to be easier than he had anticipated. People were not as resistant to his pleas as they usually were and he was well on his way to reach the required sum. Suddenly, without explanation, he stopped collecting, before reaching his goal. A few days later, word spread that the unfortunate imprisoned Jew was not a Jew at all, but rather a disguised gentile, participant in a plot to extort money from the Jews. Everyone now understood why the Berditchever had stopped his collection, but some "Mechutzafim" wanted to know how R' Levi Yitzchok "knew" this before it became common knowledge. The Berditchever explained to them that when he saw how easily his collection was proceeding, he realized that the money could not be truly slated for *Pidyon Shevuim*. "The *Yetzer Tov* does not have the power to carry through such a *mitzvah* with such ease. I did not wish to promote the work of the *Yetzer HoRa*".

**P.S.** A *Hartzlich* Mazel Tov to the Schmerhold family upon the birth and *Bris* of a son. May they enjoy much *Nachas* from him and his siblings. *Sholosh Seudos* sponsored this week by the Alexander family.

This issue is dedicated by the Schulhof & Winter families:

לע"נ יענטא ב"ר נחום צבי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולז"נ פערל ב"ר יצחק הלוי

לע"נ יהודה לייב ב"ר אברהם יום טוב הלוי