



	Candles	Mincha	DafYomi	Shiur	Shachris	Drasha
Friday	6:05	6:17	8:45			
Shabbos		5:50	5:00	5:30	9:00	4:00
Sunday		7:21	7:55		7:30	

פרשת: צו - הגדול

Ladies

## IMPORTANCE OF ....

The *Mishna* (*Avos* 5:5) lists as two of the miracles commonly performed in the *Beis HaMikdash*, the phenomenon that all *Bnei Yisroel* stood tightly pressed together on *Yom Tov*, yet were able to prostrate themselves with a separation space of 4 *Amos*, and the fact that there was always sufficient lodging for everyone in *Yerushalayim*. The *Midrash* mentions that the entire nation was able to gather at the entrance to the *Ohel Moed*, characterizing this as another miraculous example of how the little was able to contain the many. However, the *Gemara* (*Gittin* 57a) describes how King Yannai owned 600,000 towns in the region entitled *Har HaMelech*, each populated by 600,000 men, and some with even twice as many. **ארץ עולה** noted that he had seen the spot and estimated that it couldn't even hold 600,000 reeds, let alone people. The *Gemara* concludes that since *Eretz Yisroel* is referred to as **ארץ צבי** (land of deer), it is able to expand and contract when necessary, similar to a flayed deer hide. If so, what is so unusual about the *Beis HaMikdash* and *Yerushalayim* expanding, if all *Eretz Yisroel* did? *Tiferes Yehonasan* (in *BeHaaloscha*) explains that *Eretz Yisroel* is referred to as both a **נחלה** (inheritance) from our fathers (the physical land), and a **מתנה** (gift) from *Hashem*, referring to the infusion of expansion into the land's **טבע** to accommodate dwellers. However, *Yerushalayim* was not slated for dwelling (*Sifri*), and the *Mishna* (*Shevuos* 14a) states that the dimensions of *Yerushalayim* and the *Beis HaMikdash* could not be expanded upon without the consent of the king, a *Navi*, the *Urim V'Tumim*, and *Sanhedrin*. Since the attribute of auto-expansion was not present in *Yerushalayim*, its ability to still accommodate everyone is properly deemed miraculous.

## QUESTION OF THE WEEK:

What *mitzvah* may we not perform for another's benefit because, and only because he never performed it himself?

## ANSWER TO LAST WEEK:

(Who besides an **עוֹמֵם** receives **מלקות** for the potential result of a lie?)

The *Gemara* (*Kidushin* 28a) says that if one calls another person "Mamzer", he receives **מלקות** because he is in essence saying that the "accused" deserves **מלקות** for the sin of having married a non-Mamzer. The *RaN* adds that even if the accused was not married, the lie's potential is ready and waiting to apply to him if and when he marries, rendering the accuser / liar **חייב**.

## DIN'S CORNER:

Although one should not work past **חצות** (midday) on *Erev Pesach*, still, if it falls on a Friday one may be lenient and work until *Mincha*, like every *Erev Shabbos*. (*Biur Halacha* 468:1) We are **נוהג** today to cease working *Erev Shabbos* from **מנחה קטנה** onward (approx. 2-1/2 hours before **שקיעה**), and a worker should therefore arrange upfront with his employer to leave earlier on Fridays. (*Biur Halacha & Shaarei Tzion* 251)

## DID YOU KNOW THAT ....

The *Rambam* (*חמץ ומצה* 1:3) rules that the only time one receives **מלקות** for possession of **חמץ** on Pesach is if one made something into **חמץ** or one purchased some **חמץ**, on Pesach. *Noda B'Yehuda* (*אור"ח* 1:19) wonders how one could possibly purchase **חמץ** and acquire it on Pesach, since one cannot legally acquire something that is **אסור בהנאה**. According to the *Shoel U'Maishiv I* (*אור"ח* 1:145), one must apply here the **סברא** of the *RaN*, that the purchase of **חמץ** entails: **זכייתו וקנייתו באים כאחד** - his acquisition and transgression occur simultaneously, in order to violate **בל יראה** and penalize him with lashes. A Jew contracted with another Jew to purchase the whiskey that he would produce in the month of Tamuz, agreeing to prepay in monthly installments until that time. One payment came due during Pesach, and the question arose, what would this payment be viewed as: a simple debt, or perhaps a purchase of **חמץ**? The *Shoel U'Maishiv III* (*אור"ח* 2:187) held it to be a debt, since the *RaN*'s **סברא** only worked where one purchased from a *Goy*, who owned and was able to convey the **חמץ**. A Jew would not be in a position to convey **חמץ** on Pesach, so no constructive **קנין** could operate to place the **חמץ** in the buyer's **רשות**, even for a moment.

## A Lesson Can Be Learned From:

A man was traveling on business in a rural area when he began to feel ill. Reaching the next town on his route, he visited a local doctor, who examined him and prescribed a medication. The patient was very impressed with the doctor's diagnosis and professional manner, and he noticed that the doctor was also a specialist in the treatment of a rare but often fatal disease. The businessman encouraged the doctor to leave the small town and move to his city, a metropolitan area where his talents, particularly his specialty, were sure to be appreciated and rewarded. The physician heeded this advice and opened up a practice in the city. After several weeks, the man visited the doctor's new office and found him depressed and discouraged, with very few patients. Feeling a little to blame, he studied the situation carefully and then advised the doctor to change the sign outside of his office. "Instead of displaying your specialty in large type, and general practice in small type, present them the other way around. Patients hesitate to enter an office where onlookers might suspect them of having that rare disease that you treat. However, no one should hesitate to enter a general practice office." The change improved business significantly. A prominent *Rav* once explained that he posts **מראה מקומות** (the sources) for his *Shabbos HaGadol Drasha* for a similar reason. If he did not list the various sections of *Gemara* and *Rambam*, people might not attend, believing that onlookers would suspect them of entering to hear the **מוסר**, which of course, nobody needs. However, once the **מראה מקומות** are posted, with only a small line at the bottom saying: **דברי התעוררות**, no one is embarrassed, and attendance improves dramatically.

**P.S.** Sholosh Seudos sponsored this week by the Nayowitz family.

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

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