

Bais HaVaad on the Parsha

***Parshas Tetzaveh***

**Adapted from a *shiur***

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Must women give *matanos la'evyonim*? According to the Rama, they must, but the Magen Avraham says he has not seen women practicing this, though

a husband can give on his wife's behalf. The Magen Avraham concludes that women

should be strict.

Two explanations are given for the Magen Avraham's statement that a husband can fulfill *matanos la'evyonim* for his wife. The Aruch Hashulchan explains it based on *ishto k'gufo*: Husband and wife are like one person, so his giving for himself counts for her as well. The more

accepted approach is that he may give for her but it must be an additional amount to what he gives for himself (Rav Karelitz, based on Rambam, *Peirush*

*Hamishnayos, Nega'im* 9:12).

There are also two explanations for the Magen Avraham's ruling that women should be strict. Some say this means she must either acquire the money herself and give it or her husband can give the *gabbai* money to acquire on her behalf (*Kaf Hachaim, Shevilei Dovid*, and Rav Elyashiv). Others say that the husband can give additional money and have in mind he is fulfilling

her obligation, possibly based on *ishto k'gufo* (R' Shlomo Zalman Auerbach).

According to the first approach for the Magen Avraham's *chumra*, a father can do the same for a daughter to fulfill her obligation. According to the second, he cannot, because *ishto k'gufo* applies only to one's wife.

According to the second approach, perhaps the daughter can also fulfill the mitzvah through a *kinyan eved kena'ani*, where one person "sponsors" another, if giving her the money first or having the *gabbai* acquire

it on her behalf is difficult. However, this appears to be subject to a dispute concerning *pidyon habein*: The *Chemdas Shlomo*, cited in *Pis'chei Teshuva*, does not allow the mitzvah to be fulfilled via sponsorship, because it is a *chovas haguf*, an obligation incumbent upon the person himself. The *Chazon Ish*, however, permits it. Therefore, one who wishes to fulfill the mitzvah according to all opinions should either have his daughter use

her own money, give her the money first, or have the *gabbai* acquire the money on her behalf.