

תשס"ד



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	פרשת: כי תשא-פרה
Friday	5:42	5:54	8:30				9:09
Shabbos		5:42	5:00	5:30	9:00		9:08
Sunday		5:50			7:45		9:07

## IMPORTANCE OF ....

The *Sifri* (*Bamidbar* 103) states that we derive from Hashem's words to Moshe: **לא תוכל לראות את פני כי לא יראני האדם וחי** (you cannot see my "face" for no man can see Hashem's "face" and live) that only while alive no one can see it, but at death, one can. The question is raised, why was Hashem bound by this "rule"? If Moshe was worthy of seeing Hashem's "face", it could be "arranged" for Moshe to see it and survive; if Moshe was not worthy, Hashem could have simply said so. R' Shlomo Yosef Zevin quoted a Rav who answered as follows: The *Sifri* (*Devarim* 357) elaborates on the *Posuk*: **ולא קם נביא עוד בישראל כמשה** which implies that Bilaam was intended to be the equivalent of Moshe, to serve the gentiles as a *Navi*. The *Gemara* (*Bava Metzia* 114b) derives from: **זאת התורה אדם כי ימות באהל** that only Jews are referred to as **אדם**; gentiles are not. *Tosafos* asks: what about the *Posuk*: **אשר יעשה אותם האדם וחי בהם** where all, Jew and non-Jew, are included, even to the point where a gentile who is engaged in studying Torah (legally) is deemed equivalent to a *Kohen Gadol* !? *Rabbeinu Tam* answers that **אדם** refers to Jews alone; **אדם** may include non-Jews. As such, **כי לא יראני האדם וחי**, by using the word **האדם**, includes non-Jews, who obviously are not worthy of seeing Hashem's "face". Although Moshe himself was certainly worthy, he would not be given the privilege, so as to deter any claim by gentiles that Moshe was accorded an opportunity that Bilaam was unable to take advantage of. Therefore, the *Posuk* states: **לא תוכל לראות את פני** – You, Moshe will be unable to see my "face" (although you clearly deserve to), **כי לא יראני האדם וחי** – because no gentile can see me and live.

## QUESTION OF THE WEEK:

If one makes a vow to do something "when I become wealthy", when will the vow become effective, *i.e.* when is one wealthy ?

## ANSWER TO LAST WEEK:

(When would being *Yotzay* זכור *MiD'Oraisa* depend on the Shul ?)

The *Mikrai Kodesh* on *Arba Parshios* (5) notes that according to the *Ramban*, one need not read *Parshas Zachor* from a *Sefer Torah* to fulfill the *Chiyuv MiD'Oraisa*. As such, if one said *Yotzros* during *Shacharis* and said phrases such as: **זכור ... עמלק** and **ימה שמו וזכרו**, he fulfilled his *Chiyuv MiD'Oraisa*. Later, *Parshas Zachor* itself would only be a *Kiyum MiDerabanan*. This will only happen in a Shul that says *Yotzros*.

## DIN'S CORNER:

Although it is of course forbidden to actually do anything to "speed up" anyone's death, it is nevertheless permitted sometimes to *daven* for the death of someone who is near-death and suffering. Traditionally this should not be done until after the *Rabanan* have finished *davening* for a *Refuah*, but in our generation we don't know who the *Rabanan* are, so no wait is necessary. (*Igros Moshe Choshen Mishpat* 2:74:4)

## DID YOU KNOW THAT ....

The *Mishna* (*Yuma* 83a) states that if a house collapses on someone on *Shabbos*, we are permitted to desecrate the *Shabbos* and dig him out, even though we don't know if he is dead or alive, Jew or non-Jew, and, as the *Gemara* (*ibid* 85a) adds, even if he will only survive a short amount of time after being rescued. Yet, the *Ohr HaChaim HaKadosh* derives from the words of the *Posuk*: **את השבת לעשות את השבת** ... **ושמרו** that it is only permitted to be *Mechalel Shabbos* to save someone where it is "לעשות" – in order for him to observe subsequent *Shabbosos* properly and in good health. If however, he won't make it to the next *Shabbos*, one may not desecrate the *Shabbos* to save him. How could the *Ohr HaChaim* dispute a very clear ruling of the *Gemara* ? Many answers are offered to resolve this. The *Minchas Chinuch* (section on *Shabbos*:3) cites an opinion which suggests that the *Gemara* which allows *Shabbos* transgression in order to save someone whose minutes are numbered, is referring only to the violation of Rabbinic transgressions. The *Ohr HaChaim* is speaking of violating *Issurim D'Oraisa*, for which we know of no *Heter* in any *Posuk* in the *Torah* permitting such temporary relief. The *Kapei Aharon* (2) sees in this *Ohr HaChaim* an answer to the following: The *Gemara* (*Yuma* 35b) relates the famous story of Hillel who was barred entry to the *Beis HaMidrash* which forced him to climb onto the roof in order to listen through the skylight. When his semi-frozen, snow-covered body was later taken down and treated, resulting in his recovery, his rescuers said of Hillel: **ראוי זה לחלל עליו את שבת** – it is proper to be *Mechalel Shabbos* to save such a person. Would there not be an obligation to save a lesser person thru *Chilul Shabbos* as well ? What they may have meant was that the chances of survival for someone frozen on the roof overnight were very slim and as such, perhaps they should not even begin to revive him, and certainly not be *Mechalel Shabbos* for him. However, they concluded that for one who displayed such *Mesiras Nefesh* for *Torah* it is permitted, despite the possibility that he may not survive until next *Shabbos*.

## A Lesson Can Be Learned From:

A Jew came to R' Matisyahu Shtifinishter and asked for a brocho to save him from being drafted into the army. R' Matisyahu asked him which aspect of military life did he believe would be his biggest difficulty – keeping *Shabbos*, *Kashrus* or some other *Torah* challenge. The man replied that those were not his concerns because he didn't observe them anyway. His main concern was his elderly, frail mother, whom no one but he took care of. What would happen to her if he were drafted ? R' Matisyahu looked at him for a moment and then said: "Your concern is also worthwhile. My advice to you is to register with the military draft, and I wish you that they should be as impressed with you as I am". Apparently, they were, and discharged him.

**P.S.** Sholosh Seudos sponsored by the Alexander family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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