



# PLEASANT RIDGE NEWSLETTER

A Kehillas Prozdor Publication

בש"ד

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris ש"ז
Friday	5:33	5:43			9:17
Shabbos		5:33	4:30	9:00	9:16
Sunday		5:45	6:20	7:45	9:15

## IMPORTANCE OF ....

The *Gemara* (*Megilah* 35b) states that when Haman came to get Mordechai for his parade, he found Mordechai's students in the midst of a discussion regarding *Hilchos Kemitzah*. Haman remarked that their fistful (*Kemitzah*) of flour pushed aside the 10,000 silver coins he had paid for their destruction. *Tosafos* writes that he heard how the 10,000 silver coins equaled the *Machatsis HaShekel* that was collected from every member of *Klal Yisroel* at the time of *Yetzias Mitzrayim*. Since the *Posuk* says that at that time, there were 600,000 **רואני בלבד מטף** (men, aside from children), a formula exists which calculates 600,000 lifetime half-Shekel payments and reaches the sum of 10,000 silver coins. The *Torah* then states: **וְגַם עֲרָב רָב עַלָּה אֲתֶם** (the *Eirev Rav* also left with them). Thus, it is apparent that when calculating donations to the *Mishkan*, the *Eirev Rav* was not to be included, since Haman's 10,000 silver coins were based only on the 600,000 Jews, **without** the *Eirev Rav*. The *Gan Raveh* explains that when Hashem told Moshe about the *Eigel HaZahav*, the *Posuk* says: **כִּי שִׁיחַת עַמְךָ** - "your" nation has destroyed. "Your" nation refers to the *Eirev Rav*, whom Moshe accepted into *Klal Yisroel* without first consulting with Hashem. Since the *Eirev Rav* was responsible for the *Eigel HaZahav* and inducing *Klal Yisroel* to its *Avodah Zarah*, they were **חוֹטָא וּמוֹתֵיא אֶת הָרַבִּים**. Such people are not provided the opportunity to do *Teshuvah* and achieve a *Kaparah*. Therefore, the *Eirev Rav* was not permitted to donate towards the *Mishkan*, which was to serve as a *Kaparah* for the *Eigel*. This may be why Moshe announced that donations should be stopped, and the *Posuk* adds: **וַיְכַל אֱלֹהִים מִהְבִיא** – the people stopped bringing. Why was it necessary to stop? Could there not be "extra" in the *Mishkan* coffers? However, since **הָעָם** refers to the *Eirev Rav*, it is apparent that when Moshe saw that the *Eirev Rav* were also beginning to donate, he quickly called a halt to the donations, which stopped the *Eirev Rav*, as well as everyone else.

## QUESTION OF THE WEEK:

If one, about to be executed, is allowed first to put on *Tefillin*, should he do so quickly (**חַיִּים שָׁעה**) or can he stall (**רוֹצִין מִקְדִּימִין**)?

## ANSWER TO LAST WEEK:

(Which *Tefilah B'Tzibur brocho* is answered only by women & children?)  
The *Shulchan Aruch* (נ"א 128:25) rules that if the entire *minyan* are *Kohanim*, they all go up to *duchan*, and only the women and children answer *Amein* to the *Birchas Kohanim*.

## DIN'S CORNER:

It is a *mitzvah* when saying *HaMotzie* over *Lechem Mishnah* on *Shabbos*, to cut a piece of *Challah* for oneself and the others at one's table, that is of sufficient size to "last" the whole meal. One does not appear gluttonous thereby since one does not do so during the week, and it is obvious that one's purpose in doing so on *Shabbos* is love of the *mitzvah*. (MB 274:6)

## DID YOU KNOW THAT ....

The *Mishna* (*Bava Kamma* 90b) states that a man was fined 400 *Zuz* by R' Akiva for having uncovered a woman's hair in public. Later, the man caused a container of oil to be broken near her, and brought witnesses to testify how she uncovered her hair herself, in order to smear her hair with the free oil. When the man presented his witnesses, R' Akiva remarked that although inflicting injury on oneself is not permitted, one is still *Potur* from liability, whereas one who inflicts injury on others is clearly liable for the damage. The *Gemara* concludes that the question of whether one may self-inFLICT injury is a *Machlokes Tana'im*, but the *Halacha* forbids it. (It is a *Machlokes Rishonim* whether it is Scriptural or Rabbinic) The *Pnei Yehoshua* (*Shabbos* 91b) qualifies this ruling, permitting **חַוְבוֹל בְּעַצְמָו** if it is for an important reason. This distinction is necessary to defend the behavior of R' Chisda (*Bava Kamma* 91b) and Abba Chilkiya (*Taanis* 23b) who, when walking through thorny areas, would lift the hem of their robes, explaining that the consequent wounds and scratches to their legs would heal, whereas tears to their robes would not. The *Gemara* (*Yuma* 53a) states that when Rava would take leave of R' Yosef, he would (out of respect) walk backwards and his legs would bruise (from banging them) until the threshold of R' Yosef's house would be dirtied with Rava's blood. Although Rava was not required to go so far, his motive of giving *Kavod* to his teacher (R' Yosef) permitted it. After Moshe had finished announcing and explaining the campaign to build the *Mishkan* and assemble *Kailim* to the *Bnei Yisroel*, the *Posuk* states: **וַיֵּצְאוּ כָל מַלְפִי מֹשֶׁה** .... *Malpui Moshe*. The *Or HaChaim HaKadosh* derives that all of *Klal Yisroel* exited from Moshe's presence quickly, as one, in order to bring their donations for the *Mishkan*. Since they went out "**מַלְפִי מֹשֶׁה**" they must have exited walking backwards, always "before" Moshe. As such, many people walking backwards together would generate a fair amount of injury, but since it was to build the *Mishkan*, it was permitted.

## A Lesson Can Be Learned From:

The Chofetz Chaim was once speaking with someone regarding the importance of *Yom Kippur Katan*, the special set of prayers recited in the afternoon before *Rosh Chodesh*. The man replied that he was a *Chosid* of a certain Rebbe, and his Rebbe did not make a fuss over *Yom Kippur Katan*. The Chofetz Chaim said to him "Let me tell you what happened to me. I was once on a near-empty train from Russia to Warsaw. A Jew came on board and I beckoned to him that he sit next to me. When I asked where he was traveling, he replied Warsaw. However, he got off the train a few stops early! When I pointed it out to him, he replied that he was a poor man, and he could not afford the full fare. He would get off here and "shnorr" the fare for the rest of the trip. You are the same. Your Rebbe has a "full-fare" ticket. He need not make any stops on his way from last *Yom Kippur* to next *Yom Kippur*. You however can certainly make use of additional stops".

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

This issue is dedicated:

**לז"ן ערל ב"ד צחיק תלוי**

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