



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו שזק"ש Shachris
Friday	4:37	4:47			9:42
Shabbos		1:45/4:37	4:00		9:42
Sunday		4:47	4:55		8:00 9:42

IMPORTANCE OF

The *Gemara* (*Shabbos* 118b) quotes R' Yosi who said that in all his days, he never called his wife by her name; instead he referred to her as his "house", indicating her status as the *Ikeres HaBays*, the heart and backbone of the home. The *Yaavetz* finds a *Remez* to R' Yosi's words in the *Torah*. In the first *Aseres HaDibros* in *Parshas Yisro*, the prohibition of **לא תחמוד** lists those things which one may not covet, putting first the house of another, and then his wife. In the second *Aseres HaDibros* in *VaEschanan*, the friend's wife is listed first, followed by his house. Thus, as *Chazal* indicate elsewhere (with regard to Moshe & Aharon), this indicates the equivalence between wife and house. Actually, in the second *Luchos*, coveting a friend's wife is prohibited by **לא תחמוד**; coveting his house is prohibited by **לא תתאוה**. The *Rambam* lists them as two separate *mitzvos*, with **לא תחמוד** prohibiting the act of trying to obtain it from its owner, and **לא תתאוה** prohibiting even **thoughts** of desire and yearning. The *SMaG* (לאו"י 158) questions this, noting that it would mean that the *Torah* is stricter with regard to a friend's house (prohibiting even a **מחשבה**) than with regard to his wife (only a **מעשה** is **אסור**). The *SMaG* holds therefore, that **חמוד** and **תאוה** are really one and the same. But the *Levush* (3:100) distinguishes between the two as follows: **לא תחמוד** refers to coveting an item for its own sake. Even if one already possesses such an item, the coveted item is so desirable that one wishes to possess it too. **לא תתאוה** refers to items that a person desires because he doesn't have them. In *VaEschanan*, the *Torah* links **לא תחמוד** rather than **לא תתאוה** because there is no reason for someone without a wife to specifically desire another's wife, rather than an unmarried woman. **לא תתאוה** is linked to **בית רעך**, as the concept of a house represents all one's assets, some of which are sure to create envy.

QUESTION OF THE WEEK:

When would one be obligated to say the full *Hallel* on *Chol HaMoed Pesach* ?

ANSWER TO LAST WEEK:

(If one came to Shul late, should he say *Musaf* with the *Tzibur* first ?)

The *Be'er Yitzchok* (או"ח 20) states that since *Tefilos* are substitutes for the *Korban Tamid*, and no *Korban* was brought before the morning *Tamid*, *Shacharis* should also be the first *Tefilah*. However, *Tosafos* (*Pesachim* 58b) states that making the *Tamid* first is a *mitzvah*, not a **חיוב**, and as such *Musaf* may go first.

DIN'S CORNER:

The *Ritva* permits one to lend money on condition that the borrower return something he stole, since the borrower was obligated to do so anyway. As such, one may lend money to a Jew on condition that he keep the *Torah*, since he is obligated to keep the *Torah* anyway, and such a condition is not *Ribis*. (*Teshuvos V'Hanhagos* (2:416)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 54b) states: ארבעה צריכין להודות - 4 people must give thanks (i.e. recite *Birchas HaGomel*); sea travelers, wilderness travelers, one who was sick and recovered, and one who was imprisoned and came out. Although the *Gemara* states **when** the sick or imprisoned person recites the *brocho* – when he recovers or is freed, the *Gemara* does not state when the sea or wilderness traveler is to say his *brocho*. One would expect the *Gemara* to say that the seafarer says his *brocho* when reaching dry land, and the wilderness traveler when he reaches civilization. In fact, the *Rambam* (ברכות 10:8) adds those very words, which begs the question – why didn't the *Gemara* say so, and why did the *Rambam* feel differently ? The *Yad HaMelech* suggests as follows: when one travels by sea or across a wilderness, and does not encounter any danger, there is no reason for him to recite *Birchas HaGomel*. People do much traveling in the course of their daily lives, and sea or wilderness travel is not per se a dangerous activity. If it were, it might be prohibited. Therefore, the *Gemara's* position was that one who traveled by sea (or wilderness) and **was endangered**, should recite *Birchas HaGomel* immediately, even if he was still at sea or in the wilderness, and not wait until he reached dry land or civilization. The *Rambam* added those words because he held that today, one who recites *Birchas HaGomel* should do so **לכתחילה** in front of a *minyan* who did not share his danger, a *minyan* which he will only find later. The *Sifsei Kohen* opines that when Yisro said ... ' אשר הציל אתכם וכו' he was reciting *Birchas HaGomel* to be **מוציא** and for the benefit of *Bnei Yisroel* having been freed from slavery, which only he could do, since he was not personally enslaved and may not have been restricted to find a *minyan* who had also not been enslaved. But wasn't the tribe of Levi also not enslaved ? Couldn't they have said the *Birchas HaGomel* as well ? The *Chida* explains that Levi was spiritually enslaved within the 49 gates of *Tum'ah*. As such, Yisro's *brocho* first stated: **מיד מצרים ומיד פרעה** referring to Levi who was spiritually saved, followed by **מתחת יד מצרים** for the **עם** – the rest of *Bnei Yisroel*, who had been physically enslaved.

A Lesson Can Be Learned From:

Hirsch Leib was a wealthy Chosid in Kotzk who was constantly in attendance at the court of the Kotzker Rebbe, R' Menachem Mendel. Once, on Tu B'Shvat, as he was sitting at the Rebbe's Tisch, the Rebbe instructed his Gabbai to honor Hirsch Leib with a salted fish, and, removing the fish eggs from inside, the Rebbe urged Hirsch Leib to eat them. In Yiddish, fish eggs are known as "Roig" and the Rebbe said to him: "Hirsch Leib, Ess (eat) Roigen (the fish eggs)". Those who heard this did not immediately understand the Rebbe's purpose, but its meaning became clear before the following Succos, when there were no *Esrogim* to be found or obtained due to war and roving armies. Hirsch Leib happened to be abroad at the time, where he was able to find a beautiful *Esrog*, and with some effort he managed to bring it back to Kotzk for the Rebbe.

P.S. Sholosh Seudos sponsored by the Schoenfeld family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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