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(Monsey/Spring Valley Z'manim)

פרשיות: תזריע-מצורע

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:15	7:25				9:40
Shabbos		7:10	5:45	6:50	9:00	9:39
Sunday		7:25	7:00		7:30	9:38

IMPORTANCE OF ...

The *Mishna* (*Negaim* 12:5) states the opinion of R' Yehudah who derives from: וצוה הכהן ופנו את הבית ולא יטמא כל אשר בבית that if one does not obey the *Kohen* and remove everything from a house possibly stricken with a נגע, all its contents will become *Tomay*, including things like bundles of wood which normally cannot contract *Tum'ah*. R' Shimon disagrees, maintaining that one must certainly obey the *Kohen*, but *Tum'ah* will only extend to those items left inside which are capable of contracting it. R' Meir says that the whole point is to illustrate how the *Torah* is concerned with preserving Jewish money and so, the only things one should remove are items made of חרס (earth) which cannot be purified if they should become *Tomay*. Is not removal of items voluntary? Would not the homeowner do so even without the *Kohen's* command? The *Tiferes Yisroel* notes several examples where the *Torah* obligates someone to benefit another, such as where a man is required to marry a woman (ולו תהי לאשה) but she refuses. Her refusal removes his obligation. If so, when the *Torah* requires the *Kohen* to announce pre-battle that all those who have just betrothed a wife, planted a vineyard or built a house should return home, since this is essentially for the soldiers' benefit, why does *Rashi* say that if such a soldier does not return home he is worthy of dying? Is it not his choice, allowing him to refuse the benefit of exemption? It must be that if the *Torah* were only interested in exempting him, the *Posuk* could have said so clearly. However, since the *Torah* required that the *Kohen* get up and make the announcements, the *Torah's* purpose in doing so was to obligate everyone to listen and obey the *Kohen*. Here too, the *Torah* states ... וצוה הכהן ופנו so that one may fulfill the *mitzvah* of obeying the *Kohen* while saving his possessions.

DID YOU KNOW THAT ...

The *Gemara* (*Moed Katan* 15a) states that a mourner is required to fulfill עטיפת הראש - wrapping of the head with a garment, and so is the *Metzora* (one afflicted with *Negaim*), as is derived from the words: ועל שפם יעטה - he should cover himself up to his lips. The *Gemara* later (24a) quotes Shmuel in saying that one can be *Yotzay* עטיפה (wrapping) only if one wraps one's *Talis* around his head in the manner of the Arabs. Rav Nachman demonstrated this method, wrapping himself up to his cheeks. However, although the obligation to wrap exists with regard to a mourner or a *Metzora*, there is no such obligation with regard to the *Talis* with which one fulfills the *mitzvah* of *Tzitzis*. The fact that a *brocho* להתעטף בציצית is said over the *Talis* only refers to the act of putting it on - not wrapping it. Still, we find universally that when saying the *brocho* and putting on the *Talis*, the custom is to wrap it around the head (and body) when putting it on. The *Yabia Omer* (7:1) was asked, if someone is in the middle of wrapping oneself in a *Talis*, if he hears *Kadish* or *Kedusha*, may he interrupt his wrapping in order to reply? On the one hand, just like *Bedikas Chometz*, one should begin the *mitzvah* and not interrupt until finished. Yet, the *Rashba* (*Teshuvos* 1:244) holds that interruptions are only a *Hefsek* between the *brocho* and the beginning of the *mitzvah*. Once one has begun the *mitzvah*, an interruption would not be a *Hefsek*. Otherwise, after saying *HaMotzi* to begin a meal one might have to keep silent until completing the meal. In fact, once one has said *HaMotzi* and has placed the bread in one's mouth, one may, if necessary, speak, while still chewing (etiquette aside). So too, if one hears *Kadish* or *Kedusha* while in the middle of עטיפת הראש, since he had already started to wrap, he may interrupt and respond.

QUESTION OF THE WEEK:

שואל על הפתחים וואל על הפתחים
(beg) for money/food to support his wife?

ANSWER TO LAST WEEK:

(When might one not be *Yotzay* eating matzoh properly at the Seder?)
If one ate the proper *Shiur* of matzoh with all the *Chumros* and *Hidurim* on *Pesach* night but that *Shiur* was not worth a *Perutah* (more and more unlikely every year), he might not be *Yotzay*.

DIN'S CORNER:

A *Tzurah HaPesach* is formed by placing a *Lechi* (post) on either side of an opening and stretching a *Korah* (rope, wire or beam) across from the top of one *Lechi* to the other. If an *Eruv* consists of such a *Mechitza*, and either the *Korah* or a *Lechi* comes down, the *Eruv* is invalidated and the population must be notified. Since today, many are lax in the laws of *Eruv*, some opinions advise against a general broadcast to ensure transgressors remain with a status of *Shogeg* (unintentional). However, those who are known to be scrupulous should be told personally. (*Tikun Eruvin* 5:1)

A Lesson Can Be Learned From:

When the Malbim was eighteen years old, he published his first Sefer entitled *Artzos HaChaim*. The Sefer was very well received and when the Malbim visited the Chasam Sofer, seeking a *Haskama* (approbation), the Chasam Sofer was amazed to see the depth and breadth of such a young man's *Torah* knowledge. At every opportunity, the Chasam Sofer would hold onto the Malbim, talking to him in learning for many hours. Late one Shabbos afternoon, the Malbim arrived in Shul shortly before *Maariv*. Some of the people were reciting *Tehilim* and the Malbim sat down in a chair and quietly dozed off. Unknowingly, the Malbim had sat down in the Chasam Sofer's chair and when the Chasam Sofer arrived in Shul and noticed someone sitting there, he sat elsewhere. Later, when the Malbim awoke and realized what he had done, he rushed over to the Chasam Sofer to apologize. The Chasam Sofer told him: "You may stay in your place". From that day on, the Malbim experienced obstacles in his learning, finding it difficult to grow, once the Chasam Sofer had said "You may stay in your place". And he locked himself in a room and wept every *Motzai* Shabbos before *Maariv*, over the loss of opportunity.

P.S. Sholosh Seudos sponsored this week by the Kagan family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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