



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: נשא ש"ס Shachris
Friday	8:02	7:00			9:11
Shabbos		1:45/7:57	7:30		9:11
Sunday		8:12	8:30		8:00 9:10

## IMPORTANCE OF ....

The *Gemara* (*Sotah* 26a) states that a woman suspected of being a *Sotah* who drinks the water and survives, will be blessed. According to R' Akiva, if she was barren, she will bear children. R' Yishmael argues, saying that if so, all barren women will place themselves in this position, to be suspected and proven innocent, in order to receive this *brocho*. Instead, R' Yishmael suggests that the *brocho* is different – if her previous births had been difficult, they would now be easy; if her previous children had been girls or short or dark, they would now be boys, tall, fair, etc.. *Tosafos* asks R' Yishmael's question on R' Yishmael himself – won't women who are looking to have an easy childbirth also place themselves in this position, to receive such a *brocho*? The *Meforshim* distinguish between a barren woman, who clearly will go to great lengths to be blessed with a child, versus a woman looking for an easier labor, who won't, to answer *Tosafos'* question. However, the *Gemara* leaves unanswered how a barren woman, who behaved in an immoral manner causing her husband to be suspicious, deserves to be blessed for not having ultimately sinned. The *Ohel Dovid* suggests that a barren woman is regarded as "dead" (ואם אין מתה אנכי), as is someone who is embarrassed and/or humiliated. Perhaps, after going through the rigors of the *Sotah* process, the barren woman has experienced a death of humiliation, which will relieve her of the heretofore living death of childlessness, and she can now become a mother. The *Gemara* (*Bava Basra* 91a) relates that Ivtzan had sixty children, for whom he made two parties a piece (120 parties) and he did not invite Manoach to any of them, explaining that Manoach was childless and could not hope to reciprocate. All of Ivtzan's children died during his lifetime. Perhaps, the humiliation that Manoach and his wife experienced at being so slighted fulfilled the *Gezeirah* of death-equivalence that their childlessness had brought about, freeing them up to give birth to Shimshon.

## QUESTION OF THE WEEK:

What food is *אסור* to eat, but one may serve it to someone who does not know that it is *אסור*?

## ANSWER TO LAST WEEK:

(What *brocho* difference could there be between fresh and store-bought juice?) The *Chashukei Chemed* (*Berachos* 42a) quotes R' Elyashiv who says that one should recite a *שהכל* over fruit juice that one drinks for dessert, just as one would recite a *הטף* over the fruit itself. However, one should only do so if the juice was fresh squeezed rather than bought, since the bought juice is mostly water, and no *brocho* is said over water during a meal.

## DIN'S CORNER:

If one is sitting when he reaches *Krias Shema*, both in *Shacharis* and *Maariv*, he may not be "*Machmir*" to stand up, even if his intention is to increase his *Kavanah* for *Krias Shema* and nothing to do with *Beis Shammai*. (*MB* 63:5) However, if he stands up because he is so tired that he needs to stand in order to stay awake, he may do so. (*Kaf HaChaim* 63:9)

## DID YOU KNOW THAT ....

The *Gemara* (*Chulin* 109b) relates that Yalta asked (her husband) R' Nachman, since whatever Hashem forbade to us, He provided something else correspondingly that is permitted, such as liver (taste of blood), fat of a wild animal, the *shibuta* (taste of pork), fish tongue (taste of a forbidden bird), etc..., what might have the taste of meat cooked with milk? R' Nachman replied that an unopened roasted udder would provide that taste. The *הדרש והענין* suggests that Hashem created these things to underscore the obedience of those who refrain from violating a *לאו*. Anyone who witnesses the performance of an *עשה* understands that its purpose is to fulfill a *mitzvah*. However, when one refrains from doing something *אסור*, it may be that the "refrainer" simply is not interested in the act or object of *איסור* for personal reasons, and obeying the *לאו* in the *Torah* is not necessarily his motivation. The availability of permitted foods whose tastes correspond to foods of *איסור* allows one to indulge and possibly enjoy the taste, thus marking his abstention from foods of *איסור* as based on the *Torah*. The same rationale can explain why, wherever the *Torah* mentions *Shemiras Shabbos*, it follows after a phrase describing *ששת ימים תעשה מלאכה* on *Shabbos* because we have nothing to do or no interest in doing anything, but rather because we have a lot to do that takes up 6 days of the week, but on *Shabbos* we abstain because of the *Torah*. Similarly, the *Posuk* says that when a *Nazir* completes his period of *Nezirus*, he shaves his head and brings *Korbanos*, and the *Posuk* concludes: *ואחר ישתה הנזיר יין* – after which the *Nazir* shall drink wine. It may seem obvious that at the conclusion of *Nezirus* an *ex-Nazir* may drink wine. The *Posuk* is stressing the fact that the *Nazir* could have accepted his *Nezirus* because he didn't like wine, or perhaps because he saw a *Sotah* in her degradation and decided to stay away from wine. However, when the *Nezirus* ends, the *Torah* instructs him to drink wine, regardless of any personal ambitions, to display that his abstention was mandated by the *Torah*.

## A Lesson Can Be Learned From:

R' Shmuel Elya of Bilgoray came to an inn where a group of Maskilim were laughing at the idea of Moshiach. He said to them: Let me tell you a story. A fox once saw a bird perched on top of a tree. As the fox was hungry, he invited the bird to fly down and 'keep him company'. The bird replied that he knew what the fox really wanted – to eat him. The fox said: "Not at all. Moshiach has arrived, and the *Posuk* (*Yeshaya* 11:6) has taken effect – the wolf will dwell with the lamb, and no animal will hurt another". Suddenly, the sound of hounds and trumpets could be heard. The fox asked the bird, what do you see? The bird replied, "It's nothing - just some hunters with their dogs". The fox was afraid and he began to run away. The bird called after him "I thought, if Moshiach were here, that no animal would harm another". The fox replied "That's true, but these dogs don't believe in Moshiach".

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

This issue is dedicated:

לד"ר אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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