



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: כי תבוא

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:59	7:09				9:42
Shabbos		6:55	6:00	6:45	9:00	9:42
Sunday		7:10	8:30		7:45	9:42

לשנה טובה תכתבו ותחתמו

**IMPORTANCE OF ....**

The Gemara (Chagigah 13a) states: אין מוסרין ד"ת לעכו"ם - we may not give over Torah to a gentile. The Netziv (Maishiv Davar 2:77) points out that this only refers to Torah SheB'al Peh. Regarding Torah SheB'Ksav, the Posuk states that Moshe (or Yehoshua) was to write the Torah: באר היטב ... על האבנים - in 70 languages, so the gentile nations could understand it. The Netziv disagrees with the Birkei Yosef who derives from the words "אין מוסרין" (when it could have said אין מלמדין) that not only may we not teach gentiles Torah, but we may not give them a Sefer Torah, a Mezuzah, or any Kisvei Kodesh. The Darkei Moshe (י"ד 291) cites the MaHaril who rejected a gentile's request for a Mezuzah. The Darkei Moshe (Rema) added that it would only be permitted in order to avoid bad will. The Poskim take issue with the MaHaril from a Yerushalmi (Peah 1:15) which relates that when a gentile called Artevan sent Rebbi a precious gem and requested a gift in return, Rebbi wrote out a Mezuzah and sent it to him, extolling its virtues as providing protection rather than requiring it. The Be'er Sheva (36) suggests that Rebbi had hopes that Artevan would react similarly to Onkelos, who was very moved by the concept of Mezuzah. The Netziv focuses on the fact that Rebbi wrote out a Mezuzah for Aretvan, instead of simply sending him one. The objection to sending a Mezuzah to a gentile is based on the potential reduction in Kedusha for a Mezuzah that will no longer be placed on a Jewish doorpost. For this reason, Rebbi wrote a Mezuzah himself, for the sake of Artevan the gentile, and due to his specific intention that it be for Artevan, its Kedusha would automatically be less to begin with, and would not suffer a reduction.

**QUESTION OF THE WEEK:**

When could someone say 6 separate unconnected berachos over one object, where none of the berachos is a Birchas HaMitzvah ?

**ANSWER TO LAST WEEK:**

(If a man must honor his father-in-law, shouldn't his wife as well ?)  
The Shach (י"ד 240:22) cites the Bach who states that one must honor a father-in-law כמו שאר זקנים - like (he must honor) all elderly people, i.e. even if his father-in-law does not qualify as a Zakein. However, this would/should not impinge on his marital expectations. See Pischei Teshuvah (ibid 20) and also Hagahos on התעוררות לתשובה (י"ד 119)

**DIN'S CORNER:**

If one began to eat while in a running car, he may continue to eat after reaching his destination without an additional brocho. However, if he sat down in the car while parked and planned to complete his meal before beginning to travel, then he may continue to eat without another brocho only while still in the car. If he leaves the car, he must say a Brocho Acharona and a new Brocho Rishona to continue. (B'Tzeil HaChochmah 6:73-74)

**DID YOU KNOW THAT ....**

The Gemara (Kesubos 110b) states that when R' Zeira decided to leave Bavel and travel to Eretz Yisroel, he found it necessary to avoid R' Yehudah, whom he knew would disapprove. R' Yehudah's opinion, that one who goes up from Bavel to Eretz Yisroel has transgressed a mitzvah, was based on a Posuk that quoted Hashem as saying: ... בבלה יובאו ושם יהיו עד יום. R' Zeira's opinion was that this Posuk, based on its context, is speaking only of the Kli Shares (utensils). R' Yehudah then cites another Posuk - השבעתי אתכם בנות ירשלים וכו' which refers to an oath by which Klal Yisroel is bound, not to attempt a return to Eretz Yisroel before Moshiach arrives. R' Zeira says that this Posuk indeed refers to oaths relating to Klal Yisroel and Eretz Yisroel, but it does not refer to an individual seeking to move to Eretz Yisroel - only a Tzibur. The Avnei Nezer (י"ד 454) asks how exactly these oaths worked. Usually, one is bound by an oath when he swears it. When Moshe obligated Bnei Yisroel by oath to keep the Torah, the Posuk says that Hashem commanded Moshe: לכרות את בני ישראל, where Rashi comments that Bnei Yisroel were expected to then accept the Torah upon themselves by oath. When Bnei Yisroel stood on Har Gerizim and Har Eival, the Posuk says וענו כל העם ואמרו אמן - by answering Amein they would be obligated. However, where did Bnei Yisroel accept the oath(s) of השבעתי אתכם בנות ירשלים ? The Maharal explains that when Hashem offered the Torah to the other nations, He did so by offering it to their שר - their representative in Heaven. The nature and origin of each nation's character stems from its Sar. Each nation is bound by the oath not to overly subjugate Bnei Yisroel, through the acceptance of its Sar. So too, Bnei Yisroel's oath obligations took effect initially through the representatives of their Neshamos in Heaven, in the same way that a Neshamah is sworn before birth תהא צדיק ואל תהי רשע. Since Bechirah allows one to ignore his Neshamah, it was necessary for Bnei Yisroel's Torah obligations that they physically swear as well. However, regarding השבעתי אתכם, there was no physical acceptance, and therefore there can be no physical punishment for its violation.

**A Lesson Can Be Learned From:**

The Belzer Rebbe was once in the city of Lublin during the month of Av. When Tisha B'Av arrived, the Rebbe was not well and the Lubliner Rav paskened that the Rebbe was required to eat. Understandably, the Rebbe was very upset by this P'sak but felt obligated to obey the Rav's decision, and so the Rebbe ate. Several weeks later, the Rebbe again felt very weak, and this time he began to feel concerned over how his condition might affect his fasting on Yom Kippur. During Aseres Yemay Teshuvah, the Rebbe was examined by a doctor with this important question in mind. The doctor concluded his examination and told the Rebbe that the only way that he would allow the Rebbe to fast on Yom Kippur is if the Rebbe assured him that he had not fasted on any day during the previous two months.

**P.S.** Sholosh Seudos sponsored this week by the Burke family. There will IYH be a Siyum on Maseches Yoma at that time.

This issue is dedicated by the Rabinowitz family:

לז"נ לאה ב"ר שבתאי

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לז"נ פערל ב"ר יצחק הלוי