



A Kehilas Prozdor Publication

(c) 1990-2016 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

לשנה טובה תכתבו ותחתמו

	Candles	Mincha	Daf Yomi	Shachris	פרשת: כי תצא סזק"ש
Friday	6:45	6:55			9:44
Shabbos		1:45/6:40	6:00	9:00	9:45
Sunday		6:55	7:15	8:00	9:45

**IMPORTANCE OF ...**

The Gemara (Shabbos 56a) states that when the soldiers of Dovid HaMelech's army went out to war, they would write a *Get* for their wives, so that if the husbands did not return from battle, the wives could avoid the necessity for *Yibum*, and would not be left as *Agunos* if the husbands' fate was unknown. *Rashi* holds that the *Get* was conditional – effective only if the husband died, whereas *Tosafos* states that the *Get* was a valid, unconditional *Get*, requiring a returning husband to remarry his wife. *Tosafos* explains that when Dovid's enemies taunted him regarding Bathsheva who had received such a *Get* from her husband, calling her a *ספק אשת איש*, it was because the soldiers would give their wives this *Get* in secret, leaving the wives with an outward appearance of still being married. The *Meforshim* point out that if everyone knew that soldiers gave their wives a *Get* before going into battle, what was the point of doing it secretly and preserving a false facade of being married? The *Sifsei Chein* suggests that for this very reason, since it was known that the *Get* was merely a necessary formality, it was understood that the husbands would be returning to their wives if they survived, and no man should "take advantage" by betrothing any of the wives in the interim. To do so, would be similar to *עני המהפך בחררה* - where a poor person is trying to seize a cake, and someone else comes along and grabs it away. The latter is called a *רשע*. Thus, the secrecy was to encourage the "appearance" of the wives as still being married women, to preserve that status until the husbands returned. This should also apply to other circumstances where there is reason to believe that a divorced woman might return to her husband, and other men should be discouraged from disturbing that possibility, since once she marries another, she cannot return to her husband. The *Posuk* says: *והלכה והיתה לאיש אחר.... אחרי אשר הוטמאה* – she goes and marries another ... (if she then divorces or becomes a widow, her previous husband cannot remarry her) after she became impure. What impurity affected her? Perhaps, the fact that she went (*והלכה*) and married another, thus disqualifying herself from returning to her husband, is referred to as *Tum'ah*.

**QUESTION OF THE WEEK:**

Where is a *Katan* obligated in a *mitzvah* only until he is a *Gadol*?

**ANSWER TO LAST WEEK:**

(Is there a *mitzvah* just to visit *Eretz Yisroel*?)

The *Maharit* (יר"ד 2:28) held that settling in *Eretz Yisroel* was a *mitzvah*, but simply visiting was *per se*, not. The *Tashbatz* (3:288) held that the main *mitzvah* was to perform the *mitzvos* related to agriculture (*Terumos, Maasros* etc..), so if one fulfilled them during a visit, he has fulfilled *Yishuv Eretz Yisroel*.

**DIN'S CORNER:**

One should not answer *אמן* to a child's *brocho* if he is learning how to say the *brocho* in a non-*brocho* setting. However, one should say *אמן* to a child's *brocho* where it is said under relevant and appropriate *brocho* circumstances. One may say Hashem's name when teaching a child, but not an adult. (MB 215:14)

**DID YOU KNOW THAT ...**

The Gemara (Shabbos 32) states that one should constantly ask for *Rachamim* that he should not get sick, for if he does get sick, it becomes necessary for him to present a *Zechus* in order to be relieved of his illness. This is derived from: *כי יפול הנופל ממנו* – a *Posuk* describing one who fell off a roof that did not have a *Maakeh* (fence) around it, and the Gemara *darshens* from *ממנו* (from him) that a compelling reason must be provided by (or for) him, in order to survive the fall. If so, why is the *brocho* of *רפאונו* structured as a request for healing? Shouldn't we be asking instead not to get sick in the first place? In fact, the *Mishna Berurah* (119:1) cites the *Pri Megadim* who specifically says that one may not use *רפאונו* as a request to be spared from future illness. Only *שמע קולנו* may be used for that. Why? The Gemara (*Berachos* 28b) relates that after the 18 *berachos* of *Shemona Esrei* were arranged, R'Gamliel asked if there was someone capable of establishing a *brocho* against the *Tzedokim*, and only Shmuel HaKatan stepped forward to create one. A year later, Shmuel HaKatan forgot the new *brocho* he had made, even after trying to remember it for several hours. The *Pnei Yehoshua* asks, what special ability was required to create a *brocho* to undermine *Tzedokim*, and why was it necessary for Shmuel HaKatan to work so hard at remembering it? Let him make a new one! Is it so difficult to compose a *brocho* to curse *Apikorsim*? He answers that the *berachos* of *Shemona Esrei*, the exact words, the number of words and letters, are all integral contributors to the original *Kavanos* of the 120 members of *Anshei Knesses HaGedolah* who authored them. The *Biur Halacha* (101:4) explains that even if we are unable to fathom those *Kavanos*, the sanctity instilled in the words themselves accomplish what we cannot. For that reason, Shmuel HaKatan needed to retrieve the original words of the *brocho* that he had merited to create, with *Siyata D'Shmaya*. The *Tur* (א"ח 116) states that the 8<sup>th</sup> *brocho* of *Shemona Esrei* is *רפאונו* to provide a *Refuah* for a *Bris Milah* which occurs on the 8<sup>th</sup> day. The *brocho*'s 27 words correspond both to the 27 *Pesukim* dealing with *Milah* and the 27 words in the *Posuk* ending with *אני ד' רפאך*. Thus, it was intended to be used for healing only.

**A Lesson Can Be Learned From:**

When the Yetev Lev became a Zakein (old man), he had a Mikveh constructed in his house. The common belief was that it was simply more convenient for him, at his age, to have easier access to a Mikveh for his daily ablutions. However, the Satmar Rebbe ZT"l explained that his grandfather had a different motivation entirely. The Yetev Lev was concerned that he may die someday soon, late in the day, and that as a result, the Chevra Kadisha would have to perform his Taharah in the town Mikveh. This would close down the Mikveh to its regular business, and bring about inconvenience for those whose wives had planned to immerse that night. Since the Yetev Lev did not wish this to occur, he went through the expense and difficulties of having to construct a Mikveh for his own Taharah, in preparation for his eventual Petirah.

**P.S.** *Sholosh Seudos* is sponsored by the Burman family. (Please visit [www.perekmishna.com](http://www.perekmishna.com) for a worthwhile timely undertaking)

This issue is dedicated by the Zelman family:

לז"נ מתת'י בן יבל"ח משולם זושא זעלמאן

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

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולע"נ אמי מורתי מלכה ב"ר יהודה לייב הלוי ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים ולז"נ שמואל ב"ר גדלי' יוסף