



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: במדבר-שבועות

	Candles	Mincha	Daf Yomi	Shachris	ש"ס
Friday	8:00	7:00			9:11
Shabbos		1:45/7:55	7:15	9:00	9:11
Sunday		8:10	7:30	8:00	9:11

**IMPORTANCE OF ....**

The Gemara (Berachos 21a) derives a Torah obligation to recite a brocho before Torah study from: **כי שם ד' אקרא הברו גדל לאלקינו**. Apparently, despite the fact that the brocho's "coverage" is not disturbed by the distractions of working, napping, bathing or using facilities during the day, it must be "renewed" every morning at dawn. If it is a Torah obligation, why doesn't its coverage end at night, like all other daily mitzvos? Furthermore, if the Torah has determined for some reason that it extends overnight until dawn, why does the Shulchan Aruch (47:13) rule that if one awakened before dawn and wishes to study Torah, he should say *Birchos HaTorah* then, and need not repeat it when dawn arrives? Doesn't dawn mark the new day and new obligation? For this and other reasons, some Poskim consider the requirement to say *Birchos HaTorah* as Rabbinic, or that at least the Rabanan established its rules as they saw fit. The Magen Avraham (47:12) points out that the Shulchan Aruch does not clearly require a new brocho if one slept during the day or after one stayed up all night studying. If neither sleep nor a new day is the catalyst, why do we need to say a new brocho each morning? R' Akiva Eiger suggests that after a daily obligation was established in the Gemara, there arose a *Machlokes Rishonim* over whether it is sleep or a new day that it is based on. As such, when only one factor is present, no brocho should be said, **מטפיק**. However, under normal circumstances, both factors are present every morning, requiring the brocho. R' Akiva Eiger adds that in a situation where one slept during the day, and then later stayed up the entire following night (as many do going into *Shavuos*) he should recite *Birchos HaTorah* in the morning **ממ"נ** – either way, because whether it is sleep or a new day that creates a new obligation, he has experienced both. However, other *Acharonim* note that perhaps only night sleep obligates, or that if one slept by day, when he davened *Maariv* and said **אהבת עולם** he was **יוצא Birchas HaTorah**. As such, **למעשה**, those who stay up all night are accustomed to hearing *Birchos HaTorah* after dawn on *Shavuos* morning from one who slept during the night.

**QUESTION OF THE WEEK:**

When must one wash his hands that are clean physically and ritually, and not to prepare for anything that requires washing?

**ANSWER TO LAST WEEK:**

(Must one feed small children before eating oneself, like for animals?)  
The *Teshuvos V'Hanhagos* (6:44) suggests that the theory behind feeding one's animals first is to generate feelings of **רחמנות** in us towards animals. However, such feelings toward one's small children are natural and need not be enforced.

**DIN'S CORNER:**

If one began a meal on *Rosh Chodesh*, even if he finished and wishes to *bentsch* after *Rosh Chodesh* has passed, he still recites **יעלה ויבא** in the *Birchas HaMazon*. However, if he davens *Maariv* before *bentsching*, even before the *Shekiyah*, he has ended *Rosh Chodesh*, and does not say **יעלה ויבא**. (MB 424:1)

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

The Mishna (*Sotah* 20a) states that when a *Sotah* woman drank the bitter waters and its punishing effect on her became obvious, those present would exclaim "Take her out!" apparently concerned that her imminent death would result in *Tum'ah* within the *Mishkan/Beis Hamikdash*. The Gemara asks, since the *Sotah* procedure took place in the middle area of the *Bnei Yisrael's* encampment known as the **מחנה לוי-ה**, described in the *Posuk* as: **והלוים יחנו סביב למשכן העדת**, there should not have been any concern, since a corpse or someone who became *Tomay* from a corpse is permitted to be in that area. We see this derived from Moshe who took the bones of Yosef with him (**עמו**) and the Gemara adds: **עמו במחיצתו** – with him in his section, which was the Levite camp. If Yosef's bones could be there, why would a *Sotah* dying there be a concern? The Gemara agrees and explains the concern differently. However, the *Tosafos Shantz* asks why the Gemara did not simply answer that a person *Tomay* from a corpse was Rabbinically forbidden to enter the Levite area? He answers that the Rabbinic decree only applies to one who is about to enter the Levite area in a state of corpse *Tum'ah*. However, one who is in the Levite area already and becomes *Tomay* there (including the corpse itself) need not leave. Thus, if the *Sotah* woman should die there from the bitter water, there would be no mandate to remove her immediately, as the area is impervious to corpse *Tum'ah*. This distinction is necessary in light of the maxim stated by the *TaZ* (117:1) that wherever the Torah specifically permitted something, the *Chachomim* were not allowed to decree stringencies or prohibitions. As such, *Chazal* characterized Moshe with Yosef's bones as a pre-existing arrangement within the Levite camp before it was officially designated as **מחנה לוי-ה**, thus permitting the bones to remain there, and the *Chachomim* were not permitted to disturb that *Heter*. However, they were permitted to prohibit one who was *Tomay* from a corpse from entering the Levite area, as the Torah had not specifically permitted that.

**A Lesson Can Be Learned From:**

The home of R' Shmuel Deutsch in Yerushalayim was constantly open to the poor who needed a meal, the despondent who needed advice or the broken-hearted who needed encouragement. R' Shmuel also involved himself quietly in the plight of widows, orphans, the sick and those with Shalom Bayis difficulties. His hand was always ready with a coin for the needy or a check to help someone's floundering business. Many wondered where his money came from and it was only well after his passing that it became known how a man from outside Eretz Yisroel who was very close to him gave him 100 gold Napoleons to do with as he wished. R' Shmuel immediately opened a Gemach, unique in its policy that the Gemach never asked for the money to be repaid. One of R' Shmuel's daughters was once approached on the street by a Jew who said to her: "Your father has caused me feelings of disgrace (**בדינות**)."  
To her surprised look, the man explained "Your father lent me a large amount to restore my business and never asked me to repay it. From that time forward, whenever he saw me on the street, he would quickly turn up a side street and disappear. If we ended up facing each other on the same block he would turn around and make a quick getaway, all to avoid reminding me of my debt".

**P.S.** *Sholosh Seudos* is sponsored by the Glatt family.

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לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרת מלכה ב"ר יהודה לייבוש הלוי

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