



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: חקת

	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	8:15	7:00			9:14
Shabbos		1:45/8:10	7:30	9:00	9:14
Sunday		8:25	7:45	8:00	9:14

IMPORTANCE OF

The Gemara (Berachos 20b) states that Hashem shows favoritism to Bnei Yisroel because the Torah requires one to be satiated (ושבעת) when reciting Birchas HaMazon, and yet Bnei Yisroel have accepted upon themselves to bentsch עד כזית – when they've eaten up to a K'Zayis. If the Torah requires satiation, how is using a standard of K'Zayis praiseworthy? Would it not be a possible ברכה לבטלה or at least שאינה צריכה? The Chasam Sofer (אור"ח 49) suggests that when Bnei Yisroel are deserving, they merit the brocho of קימעא ומתברך במעיו – they eat a little and it spreads in their stomach. As such, it is quite probable that they will reach satiation with even less than a K'Zayis. At that point, they would be obligated by the Torah to bentsch, even over a small amount. However, since there is some question of whether less than a K'Zayis is deemed to fulfill ואכלת, Bnei Yisroel continue to eat עד כזית – until they have eaten a K'Zayis, to avoid that question, and it is this undertaking that is to be praised. The Meshech Chochmah points out that it is always Hashem's preference to provide a brocho that is remarkable in its quality, rather than its quantity. Thus, Hashem instructed Moshe to speak to the rock and to extract water, והשקית את העדה ואת בעירם - and give to drink the Eidah (Bnei Yisroel) and their herds. The water provided to the Eidah would be different – only a small amount which would expand as necessary, whereas the water for the herds, separated from the Eidah with an additional "ואת" would need to be sufficient to quench their animal thirst. However, when consequently the opportunity of Kidush Hashem was missed, and the water did not appear until Moshe had hit the rock, the Posuk describes what occurred as: ויצאו מים רבים – a great amount of water emerged, since a small, expanding brocho amount would not be forthcoming, and as such, ותשת העדה ובעירם – both the Eidah and the animals, without an intervening "ואת", ended up drinking the same.

QUESTION OF THE WEEK:

When Kupas Ezra or Tomchei Shabbos et al provide food etc.. to the poor, may store owners object at their loss of Parnasah?

ANSWER TO LAST WEEK:

(What is better: give Tzedaka to a private Ani or to a Kupah fund?)
The Chofetz Chaim (Ahavas Chesed 2:16) praises extensively the formation of a "Chevra" to assist the many needs of a community. Even though each contributor to the Chevra's fund is a minimal participant in each project, he is given credit as if he had financed each undertaking in its entirety. ע"ש

DIN'S CORNER:

Since a tenant today cannot be easily evicted by his landlord, a tenancy is deemed equivalent to a sale/purchase, and therefore, an obligation exists to attach mezuzos immediately, and not within up to 30 days, as the general Halacha requires for outside Eretz Yisroel. (Teshuvos V'Hanagos 1:644)

DID YOU KNOW THAT

The Mishna (Parah 12:10) states that women are not eligible to sprinkle the Parah Adumah water over those who have contracted corpse-Tum'ah, because the Posuk says: איש טהור והזה, which excludes אשה. Some Meforshim question the need for this Posuk, in light of the fact that the very next Mishna derives that sprinkling must be done only by day and never at night from והזה הטהור ... ביום השלישי וביום השביעי, which insists on day. As such, sprinkling should be deemed time-dependent, which exempts women even without a specific Posuk. The Pnei Menachem suggests that perhaps sprinkling Parah Adumah water isn't the type of mitzvah that falls under the זמן גרמא exemption. First of all, there is no mandate to perform sprinkling at any time at all. It is only if someone shows up in a state of Tum'ah and asks for it, that sprinkling will occur. Second, the Gemara (Kidushin 29a) excludes women from the obligation to circumcise a son, from the Posuk: אשר צוה אותי, excluding אותה. The Rishonim point out that a Bris is supposed to be performed on the 8th day and never at night. Doesn't that make it time-dependent? The Tosafos Rid answers that the זמן גרמא exemption only applies to mitzvos that one must perform physically on oneself, at a specific time, such as taking a Lulav on Succos, or wearing Tzitzis by day. However, the mitzvah of circumcising one's son is performed on the son, not the parent, and although the Bris must take place by day and (if possible) on the 8th day, the time limitation applies to the son only. The parent's participation and engagement in the preparations often begins well before that, including at night. So too with regard to the sprinkling of Parah Adumah water, where even if it is a mitzvah, it is performed on the person being sprinkled-upon, not the sprinkler. And although the actual sprinkling may only be performed by day, preparation of the water, the Parah Adumah ashes, the Eizov etc.. may be performed at night as well. As such, the procedure is not exempt as time-dependent, and therefore, a Posuk was necessary.

A Lesson Can Be Learned From:

A Rav, who regularly received letters asking for a Psak, advice, medical guidance or a brocho, received two letters one day. The first letter asked the Rav to opine on a Shidduch suggestion. The Rav looked into it, found some problems and wrote back, recommending against it. The second letter asked for a brocho on a business venture, and the Rav wrote back: ברכה והצלחה. Mistakenly, the ברכה והצלחה response was placed in the envelope being returned on the Shidduch question and mailed away. This was discovered the next day, when preparing to mail the response on the business venture and the Rav did not remember who had sent him the Shidduch question. A number of years later, a couple with several children came to visit the Rav to thank him for approving the Shidduch. The husband admitted that before engagement he had not been sure if this Shidduch was for him, but the Rav's brocho removed his doubts and B"H, they have a successful marriage. The Rav realized of course that his mistake was "Bashert", and after wondering briefly if he should say that he was undeserving of their thanks, decided that no good would come of it, and thanked them for their visit.

P.S. Sholosh Seudos is sponsored by the Sternberg family. Please visit perekmishna.com – 336 participants signed up already.

This issue is dedicated:

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