



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: כי תצא

Candles Mincha Daf Yomi Shachris

Friday	7:24	7:00		9:37
Shabbos	1:45/7:20	6:45	9:00	9:37
Sunday	7:30	7:00	8:00	9:37

תניבה וחתימה טובה

IMPORTANCE OF

The Gemara (Berachos 25b) derives from: **ולא יראה בכ ערות דבר** that one may not say *Krias Shema* in the presence of a woman who is not properly covered (ערוה), even if a barrier stands between them, if the barrier is see-through. The Gemara (24a) lists as areas constituting ערוה such parts as שוק (the thigh until below the knee), a טפח מגולה (a few uncovered inches in other areas that are normally covered such as the arm from the elbow and up), שער (a married woman's hair) and קול (her singing). A man may not say *Krias Shema* if any of these are present (Mishna Berurah 75:2). A woman herself may say *Krias Shema* even if these areas are visible. However, the Rema (א"ח 75:1) quotes the Rosh who distinguishes between a woman herself and another woman, ruling that a woman may also not say *Krias Shema* if a טפח מגולה of another woman is visible. He bases this on the fact that a husband may not say *Shema* in the presence of his wife's טפח מגולה, implying that the reason is **not** because of הרהור (improper thoughts) but rather because of: **ולא יראה בכ ערות דבר**. As such, the same impropriety would apply to a woman in front of other women as well. The Rashba disagrees, arguing that the Posuk: **ולא יראה בכ ערות דבר** was meant to apply only to men who are potentially susceptible to הרהור at the sight of a טפח מגולה. Rav Yonasan Steiff ZT"l was asked if women may say *Krias Shema* in Shul if there are other women sitting there whose hair is not covered properly. He answered that the ערוה of uncovered hair is based on הרהור and as such, only applies to men. However, with regard to immodest clothing and the ערוה of טפח מגולה, since the Rema holds that even women may not say *Krias Shema* in its presence because of **ולא יראה בכ ערות דבר** and not because of הרהור, it is proper to be מחמיר (be strict) accordingly in this case.

QUESTION OF THE WEEK:

Which dishes may be used to eat from, but only if they are not clean ?

ANSWER TO LAST WEEK:

(When may a son only perform 4 tasks for his father ?)
The Shulchan Aruch (י"ד 223:1) rules that where a father vows not to allow himself to derive any enjoyment from his son because he wants his son to learn Torah without being disturbed, the son may still perform 4 basic and simple tasks for the father.

DIN'S CORNER:

One should recite the *brocho* of שהחיינו upon completion of one's *Shidduch*, and certainly at the *איורסין*; the *Kallah* should also recite it, as should the two fathers. One should also recite it upon completing the writing of a *Sefer* containing *Chidushei Torah*, and when it is published. It should be said by someone appointed to be a *Rav* and by someone on his 70th birthday. In all, the *Shem U'Malchus* should be omitted, but it is preferable to also provide a new fruit or garment, in order to say it properly. (Kaf HaChaim א"ח 223:25-28)

DID YOU KNOW THAT

The Gemara (Berachos 19b) states that from the form of the phrase: **והתעלמת מהם** we derive that although one may not normally ignore (i.e. hide from) a lost object, there are situations where one is permitted to do so, such as an elderly man for whom the effort necessary to pick it up and return it would be beneath his dignity, or a *Kohen* where the object is in a cemetery. The Gemara (Bava Metzia 30a) asks why it was necessary to derive a *Kohen's* exemption from the *mitzvah* of **השב תשיבם** for objects in a cemetery from **והתעלמת מהם**. Is there not a clear מצות עשה and a מצות לא תעשה that prohibit a *Kohen* from becoming טמא ? How could a monetary *mitzvah* like returning a found object take priority ? The Gemara concedes, focusing use of **והתעלמת מהם** on the elderly man example. The *Yad Malachi* (10:1:55) derives from here that whenever an attempt is made to use the rule of עשה דוחה לא תעשה (a positive *mitzvah* overrides a negative one), the עשה and the לא תעשה have to be both be monetary in nature, or both be *Issur*-related. The *Shaagas Aryeh* (96) asks if one can be איצא on *Pesach* with *Matzah* made from *Tevel* (untithed grain). Should not the *mitzvah* of *Matzoh* override the *Issur* against eating *Tevel*, especially as they both seem to be non-monetary in nature ? However, there is a *Machlokes* over whether the obligation to separate *Terumah* from *Tevel* grain is personal or general. *Tosafos* holds that it is personal – every grain owner has an obligation to separate *Terumah* and give it to a *Kohen*, which means that the *Tevel* contains a *Kohen's* money, thus defining *Tevel* as monetary in nature, so עשה דוחה לא תעשה could not apply. *Rashi* holds that the *Issur* against eating untithed *Tevel* is a general *Issur*. If one wants to leave his grain untithed and not give any to a *Kohen*, he may do so, as long as he doesn't eat from it. As such, it would remain non-monetary in nature, and should therefore be overridden by the מצות עשה of eating *Matzoh*.

A Lesson Can Be Learned From:

In a small community near Tel Aviv, the board members of the local *Shul* decided they wanted to "trade in" their traditional *Rav* for a more "enlightened" one. They planned to send the *Gabbaim* over to him after *Maariv* one night, who would inform him of their decision. The *Chazon Ish* became aware of this, even if the *Rav* himself was not. Every night, between *Mincha* and *Maariv*, the *Rav* said a *Shiur*. To his surprise, one night, all the *Gabbaim* and board members showed up. Nonplused, the *Rav* began the *Shiur* where he left off the day before. Shortly thereafter, the *Chazon Ish* walked in and sat down at the table. Quickly, everyone became aware of this unexpected guest from Bnei Brak. After the *Shiur*, the *Chazon Ish* remarked loudly how impressed he was with the breadth of knowledge and ability of the *Rav*. After *Maariv*, the *Chazon Ish* went over to the *Rav* and thanked him effusively for the *Shiur*, praising him all the while. The board members and *Gabbaim* looked at each other confusedly, and slowly turned, making their way to the door as they left for home. The *Rav* remained at his post.

P.S. *Shalosh Seudos* sponsored this week by the Sternberg family.

This issue is dedicated:

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי 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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