



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: ויקרא-זכור

Candles Mincha Daf Yomi Shachris שזק"ש

Friday	6:45	6:55			10:07
Shabbos	1:45/6:45		6:00	9:00	10:06
Sunday		6:55	7:20	8:00	10:05

משנכנס אדר מרבנים בשמחה

IMPORTANCE OF

The Mishna (Menachos 110a) states that the Torah uses the phrase "ריח ניחוח" (a pleasant fragrance) when describing expensive Korbanos (עולת בהמה), less expensive ones (עולת עוף) and those brought by the poor (מנחה), to teach us the rule that: אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים - one who gives more and/or one who gives little, as long as he does so for the sake of Shomayim. The Tur (או"ח 1:1) also states regarding davening that one who says a lot (המרבה) is equal to one who says a little (הממעט), as long as the both have כוונה, because a little with כוונה is better than a lot without. The Taz (או"ח 1:3) asks: isn't a lot with כוונה still better than less? The Gemara (Shabbos 10a) states that Rava saw Rav Hamnuna davening a lengthy Tefilah and commented that in so doing, he was neglecting eternal life (Torah) by spending too much time on חיי שעה - temporary life (obtained by davening). Rav Hamnuna's position was that there was a time for Torah and a time for davening. Therefore, when the Tur stated אחד המרבה he was referring to those like Rav Hamnuna for whom davening time was well spent, and that אחד הממעט referred to those like Rava, who believed more time should be spent on Torah. The conclusion: ובלבד שיכוין לבו לשמים referred to that which motivated both of their positions - Torah & Tefilah. In the same vein, the Tur also stated that a little davening with כוונה is better than a lot without, because sometimes, it is the length of the Tefilah that puts the ability to have כוונה at risk. Therefore, it is better to say a little with כוונה and not say a lot, but only if the motivation is לשמים, to ensure that at least that much will be said with כוונה.

QUESTION OF THE WEEK:

When would one have to repeat the מעריב Shemonah Esrei because of a mistake, and the following night, make the same mistake, where it's still a mistake, but not have to repeat it, and on the third night, make the same mistake and have to repeat it?

ANSWER TO LAST WEEK:

(When may a homeowner not resist a burglar, but others may?) According to R' Shlomo Zalman Auerbach ZTL (see Shemiras Shabbos K'Hilchaso 41 Haarah 8) a homeowner may not defend against a burglar on Shabbos because doing so will likely cause Chilul Shabbos, and one may not be Mechalel Shabbos to save his belongings (similar to a fire). However, since the temptation to resist is very great, we are concerned that the homeowner may defend himself, leading to a fatal encounter. Therefore, others who see what the burglar is doing, may kill him, as a Rodef.

DIN'S CORNER:

If someone, without regard to Halacha, donated his body to science, such that the body will be used and never buried, his heirs may ignore his wishes and bury him immediately. However, if the arrangement is such that after "using" the body, it will be buried, the scientific use may be allowed. If the Niftar's intentions were להכעיס, there is no obligation to bury him unless the heirs will be embarrassed. (Teshuvos V'Hanhagos 3:368)

DID YOU KNOW THAT

The Gemara (Berachos 47b) states that R' Eliezer once arrived in Shul and found that a minyan was not present. He freed his Canaanite slave, thereby converting him, in order to complete the minyan. The Gemara asks how he could do this, as it violates the mitzvah of לעולם בהם תעבודו, which forbids freeing a slave. The Gemara answers that it is permitted for a mitzvah (such as this). The Yad Eliyahu (7) says that although it appears from here that R' Eliezer was willing to sustain a financial loss in order to complete the minyan, he was nevertheless only practicing a הפסד ממון, as there is no obligation to sustain a מדת הסידות in order to daven with a minyan. R' Chaim Palaggi in רוח חיים (685:4) was asked by someone who had to travel on business to a "Jew-less" area over Shabbos, if he was allowed to go, and miss hearing Parshas Zachor. Not to go would cause him a financial loss. R' Chaim cited the Rosh who suggests that perhaps R' Eliezer's situation was on Parshas Zachor, and since R' Eliezer held he was permitted to free his slave in order to provide a minyan for a Torah mitzvah, this would mean that one must suffer a financial loss to hear Parshas Zachor. However, Yabia Omer (או"ח 6:10) points out that the Rosh had no basis to assume that this was the case. In fact, the Rosh concluded that it was more appropriate to explain the case of R' Eliezer in a standard situation, involving the inability to say ברכו and קדושה without a minyan, rather than the isolated case of such a מצוה דאורייתא as Parshas Zachor. Furthermore, without R' Eliezer's sacrifice, there would have been no minyan at all, which would be a loss to all the other 9. The travelling Jew who misses Parshas Zachor leaves behind him a minyan in Shul. It is only he who will forgo the Kriah. As such, he need not stay home and suffer a loss.

A Lesson Can Be Learned From:

A Chasid came to R' Aharon of Karlin and described the Bizyonos that he suffered from his wife's sharp tongue. The Rebbe calmed him down and sent him home. A few days later, the Chasid reappeared and then again a few days after that, complaining of how she constantly embarrassed him in front of the children, and asking the Rebbe for a brocho that she should stop. The Rebbe gave him the brocho, and when the man returned home, he was astonished at the change in his wife, who now treated him with reverence and concern, attributing the change to the Rebbe's brocho. A few days later, the Chasid was walking along when a wagon-driver suddenly started yelling at him, accusing him in front of many witnesses of having stolen his Parnasah. The Chasid tried to defend himself, saying that he had no idea what the wagon-driver was talking about, but the more he defended himself, the more "sins" were piled onto his head. The Chasid ran away and took a different route to get home, but on the other street, he encountered a woman unknown to him who also began hurling insults and accusations at him. Escaping this woman as well, he made his way to the Rebbe, and described the strange difficulties he had just undergone. The Rebbe asked him: "What would you prefer? To be insulted by your wife in private, where only the children can hear it, or to be insulted on the street in front of everyone?" The Chasid admitted that he preferred his wife's insults in private. The Rebbe explained to him that it was not his wife that was insulting him, but rather Hashem, who wanted him to realize that he needed to improve. "When you will do Teshuvah and atone for your aveiros, then you will see the Bizyonos will end".

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה

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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