



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

|         | Candles | Mincha    | Daf Yomi | Shachris | שק"ש | פרשת: שמני-פרה |
|---------|---------|-----------|----------|----------|------|----------------|
| Friday  | 7:00    | 7:10      |          |          |      | 9:53           |
| Shabbos |         | 1:45/7:00 | 6:30     | 9:00     |      | 9:52           |
| Sunday  |         | 7:10      | 7:30     | 8:00     |      | 9:51           |

משכנס אדר מרבים בשמחה

**IMPORTANCE OF ....**

The *Mishna* (*Shabbos* 9b) states that when the time to *daven Mincha* arrives, one should not: 1) sit down to take a haircut; 2) enter the bathhouse; 3) enter a tannery; 4) begin a meal; or 5) begin to rule in a *דין תורה*. The *Mishna* continues, that if one had already begun one of these activities, he need not interrupt when *Mincha*-time arrives. The *Gemara* defines "having begun" as the preparatory acts for these activities: haircut - when the barber's apron is placed on his lap; bath - when he removes the first garment; tannery - when he ties back his sleeves; eating - when he washes his hands or loosens his belt. Based on this, the *Shevus Yaakov* (37) ruled that where one couldn't find oil and wicks with which to light Chanukah *Licht* and he prepared paraffin ones instead, only to discover that he had oil and wicks after all, he may still light the paraffin ones because he had already "begun" the *mitzvah* with them, even though using the oil would fulfill the *mitzvah* *מן המובחר*. Yet, the *Gemara* (*Shevuos* 11b) states that where a *Parah Adumah* has been designated and subsequently, a better or nicer one is found, the original one should be redeemed, released and replaced by the nicer one which is *מן המובחר* ! However, the *Gemara* explains that the *Parah Adumah's* tremendous value carries a built-in unwritten rule that requires the best cow for the purpose. In any case, we find that the *Gemara* (*Shabbos ibid*) exempts one who has already removed his belt (*i.e. Gartel*) from the *טירחא* (bother) of having to put it back on to *daven Maariv* with it. However, if he wants to be *מחמיר* and do it anyway, he certainly may. From here we see that although one may stay with the original *mitzvah* that he began, he may also choose to do it *מן המובחר* if he so wishes.

**QUESTION OF THE WEEK:**

When giving a *Shiur* or a lecture which includes *Divrei Halacha*, is it permitted to give over the *Halacha* in the form of a story, which listeners find more interesting, even if the actual "story" never took place ?

**ANSWER TO LAST WEEK:**

(When is *שפתי תפתח* ד' not said to begin the *Shacharis Shemona Esrei*?)  
The *Mishna Berurah* (114:21) states that when one has finished the *brocho* of *מחיל המתנים* and then realizes that he did so without having properly said *מוריד הגשם* or *מוריד הטל*, he must repeat the *Shemona Esrei*, starting over again from the beginning, but this time he need not begin from *שפתי תפתח* ד'.

**DIN'S CORNER:**

A *Torah* teacher to small children must be a *Baal Yiras Shomayim* and be talented at reading and *Dikduk*. If he abandons the children (even briefly) during learning, or does something else (not learning *Torah*-related) with them, or does not teach with energy, he is subject to the curse: *ארור עושה מלאכת ד' רמיה*. As such, a *Torah* teacher may not stay up too late at night, nor may he fast or deprive himself of food and drink, or eat or drink too much, because these will weaken his ability to teach. (*Kitzur Shulchan Aruch* 165:12)

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

The *Gemara* (*Kerisus* 13b) states that the *Posuk אל תשת יין ושכר* (intoxicating) to define the *Issur* for *Kohanim* to enter the *Ohel Moed* having consumed enough wine to make one drunk, which is 1/4 of a *Lug* of 40-day-old wine, while the word *יין* forbids wine in any amount. The *Torah* continues with the word *להורות*, comparing Halachic rulings to the *Avodah* of *Kohanim*, in order to prohibit anyone from rendering Halachic decisions after having consumed wine. Is this prohibition a practical one or a symbolic one ? Would anyone accept a Halachic ruling from a drunk, who is incapable of lucid thought or speech ? For that matter, is the prohibition against a *Kohen* doing the *Avodah* after consuming wine based on his possible drunkenness ? Practically, many people remain unaffected by drinking 1/4 of a *Lug* of wine. Yet, the *Halacha* is clear - the *Rambam* (*ביאת מקדש* 1:1) rules that a *Kohen* receives *Malkus* for entering the *Heichal* after drinking 1/4 *Lug* of wine, and he is warned not to enter after drinking any amount of wine, based on the above *Gemara*. As such, it would appear that drunkenness is not necessarily the issue. Instead, it seems that the *Torah* is pointing out how inappropriate it is for a *Kohen* or a *Posek* that has imbibed wine to perform their sacred duties. Rav Tzvi Rotberg raises an interesting question. The *Mishna* (*Negaim* 3:1) states that only a *Kohen* may declare whether a *Nega* exists in a person, clothing or a house. If the *Kohen* is not knowledgeable in this area, a *Talmid Chochom* who knows the *Halachos* will be present, observe the potential *Nega* and prompt the *Kohen* to say taken, and stood to suffer a financial loss. R' Chaim was told that she was the daughter of Ploni. R' Chaim asked which daughter – oldest, second etc.. and the woman replied with her position. R' Chaim said that what happened to her was *Midah K'neged Midah*, because 20 years before, her father had lost many of his *Seforim* and manuscripts that he had written, because of her. As such, R' Chaim was unwilling to give her the *brocho* she wanted. The woman, who was not in the room, only heard snatches of R' Chaim's response, but when it was explained to her, she claimed ignorance of any such thing. However, she returned later with her husband and admitted that she may have been indirectly responsible for her father's loss, as R' Chaim had described, and had therefore gone to visit her father and ask for *Mechilah*. Her father said that he was *Mochel* her and had been *Mochel* her then when it happened, but he had been unable, until now, to rid himself of the pain of the loss. When R' Chaim heard that her father had been *Mochel*, he gave her a *brocho* that she should find what she lost, and she did.

**A Lesson Can Be Learned From:**

A woman came to ask R' Chaim Kanievski for a *brocho*, as she was a photographer who had lost the disks of pictures that she had recently taken, and stood to suffer a financial loss. R' Chaim was told that she was the daughter of Ploni. R' Chaim asked which daughter – oldest, second etc.. and the woman replied with her position. R' Chaim said that what happened to her was *Midah K'neged Midah*, because 20 years before, her father had lost many of his *Seforim* and manuscripts that he had written, because of her. As such, R' Chaim was unwilling to give her the *brocho* she wanted. The woman, who was not in the room, only heard snatches of R' Chaim's response, but when it was explained to her, she claimed ignorance of any such thing. However, she returned later with her husband and admitted that she may have been indirectly responsible for her father's loss, as R' Chaim had described, and had therefore gone to visit her father and ask for *Mechilah*. Her father said that he was *Mochel* her and had been *Mochel* her then when it happened, but he had been unable, until now, to rid himself of the pain of the loss. When R' Chaim heard that her father had been *Mochel*, he gave her a *brocho* that she should find what she lost, and she did.

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

This issue is dedicated:

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

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