



A Kehilas Prozdor Publication

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פרשת: מצורע - שבת הגדול (Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:15	7:25			9:46
Ladies Drasha	4:30	Shabbos	1:45/7:00	6:00	9:00
Men's Drasha	7:30	Sunday	7:25	7:40	8:00
					9:44

IMPORTANCE OF

The Mishna (Bava Metzia 25b) states that if one found an item under a pile of stones or stuck in an old wall, he may keep it, even though the stones and the wall belong to someone else. The Gemara explains that this is when the item is so rusty that the finder may claim it originally belonged to the Emorites who lived in Eretz Yisroel before the Bnei Yisroel arrived there. Tosafos asks why the owner of the property doesn't automatically acquire items in his wall through his property, with a Kinyan Chatzeir. Tosafos answers that something so concealed that no expectation exists that it could be found, cannot be acquired through Kinyan Chatzeir. The Rosh says the same thing, but then offers a second answer: Since the Emorites fled Eretz Yisroel, leaving everything behind when the Bnei Yisroel arrived, the hidden treasures belonged to the entire Jewish nation, not to the person who was given the property upon division of the land. As such, Kinyan Chatzeir could not accomplish more than the person himself could, and he had no personal rights to anything. However, the Melamed L'Ho'il (3:57) asks: according to this 2nd answer of the Rosh, the Halacha of the Mishneh would seem to apply only in Eretz Yisroel, where the Emorites had lived. The Halacha might not be the same where a buyer discovers buried treasure on land he purchased in Chutz LaAretz. One might also point out, since the Bnei Yisroel were told to expect treasures in the walls, Tosafos' theory and the Mishneh's rule, which were based on a lack of expectation, would not have applied to the original Bnei Yisroel who entered Eretz Yisroel, so why would Kinyan Chatzeir not have worked? Therefore, the Rosh added his 2nd answer, which explains why even those who entered Eretz Yisroel originally, despite expecting to find the treasure on the property they received, had no personal right to it, and thus, neither did their Chatzeir.

QUESTION OF THE WEEK:

What garment may only be worn on Shabbos but not on a weekday?

ANSWER TO LAST WEEK:

(Which gentile adult male may convert even without Kabbolas HaMitzvos?) The Teshuvos V'Hanhagos (4:233) discusses how according to R' Yehudah, since a blind person is Potur from all mitzvos, technically the Geirus of a blind gentile may be with the intention to become a Jew, but without the obligation to observe mitzvos. However, MiDerabanan, even R' Yehudah would agree that he is obligated.

DIN'S CORNER:

If one receives a visit on Pesach from a non-Jew who is carrying Chometz with him, he may allow the non-Jew to enter with the Chometz and he may allow him to eat the Chometz at his table, provided the Jew is not eating there at the same time, even if there is a separating tablecloth. Afterwards, he must clean away any crumbs and wash the table well, ensuring that the non-Jew took away all of the Chometz that was left. (MB 440:16-18)

DID YOU KNOW THAT

The Gemara (Chulin 105a) quotes Mar Ukva who said that his father was so pious that after eating meat, he would wait 24 hours before eating cheese. He himself (Mar Ukva) would only wait until the next meal before eating cheese. Although the Gemara does not say how long it was between Mar Ukva's meals, the Rambam (9:28 מאכלות אסורות) states that the time between meals is "כמו שש שעות" – like 6 hours. The Lechem Mishna finds basis for this in the Gemara (Pesachim 12b) which lists the morning meal times for different classes of people, and a Talmid Chochom's time is last, eating the morning meal in the hour before noon. The Dagul MeRevavah (י"ד 89) derives from here that if the evening meal starts at 6:00 PM, since one must wait 6 hours from the last bite of meat (and not the end of the meal), it must be that the Talmid Chochom's morning meal takes an hour, and he finishes eating exactly at noon. The Gemara (Berachos 27a) states that when Avrohom was sitting "כחום היום" looking for guests, it was the 6th hour, before noon. Subsequently, according to the above, the meal he served the Malochim would have ended at noon, at which time the Malochim told him that exactly a year later, Yitzchok would be born. As such, Yitzchok was born at noon, on the 15th of Nisan. Rashi cites the Mechilta on the Posuk: ... ויהי בעצם היום הזה יצאו that when the moment of Geulah arrived, Hashem did not keep Bnei Yisroel back for even as long as the blink of an eye – on the 15th the Malochim gave Avrohom the Besurah, on the 15th Yitzchok was born and on the 15th Hashem issued the decree Bein HaBesarim that Bnei Yisroel would be enslaved 400 years. The Meforshim say that not only did all these things happen on the 15th of Nisan, they happened exactly at noon, without the delay of even the blink of an eye.

A Lesson Can Be Learned From:

A man was traveling on business in a rural area when he felt ill. Reaching the next town, he visited a local doctor, who examined him and prescribed treatment. The patient was very impressed with the doctor's diagnosis and professional manner, and encouraged him to leave the small town and move to his city, a metropolitan area where his talents were sure to be appreciated and rewarded. The physician heeded this advice and opened up a practice in the big city. Some time later, the businessman passed by and noticed the doctor had heeded his advice. However, the doctor informed him that his office was not the success they had expected. Feeling a little to blame, the man studied the situation carefully and then advised the doctor to change the sign outside of his office. "Instead of displaying your specialty in a rare and fatal disease in large type, and general practice in small type, present them the other way around. Patients hesitate to enter an office where onlookers might suspect them of having that rare disease that you treat. However, no one should hesitate to enter a general practice office." The change improved business significantly. A prominent Rav once explained that he posts מראה מקומות (the sources) for his Shabbos HaGadol Drasha for a similar reason. If he did not list the various sections of Gemara and Rambam, people might not attend, believing that onlookers would suspect them of entering to hear the מוסר, which of course, "nobody needs". However, once the מראה מקומות are posted, with only a small line at the bottom saying: דברי התעוררות, no one is "suspected" of attending for the Musar, and attendance improves dramatically.

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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