



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	ש"ס זק"ש
Friday	4:27	4:37		7:00	9:07
Shabbos		1:45/4:27	4:00	9:00	9:07
Sunday		4:37	7:15A	8:00	9:08

פרשת: וירא

**IMPORTANCE OF ....**

The *Yalkut* (*Tehilim* 103:859) comments on the specificity of the *Posuk*: כרחם אב על בנים, that it is דרכו של אב לרחם - natural for a father to be merciful toward his son, and דרכו של אם לרחם - natural for a mother to comfort a son, implying that a father has a greater capacity for רחמים than a mother. The *Posuk* in *Eichah* that says: ידי נשים רחמניות בשלו ילדיהן (the hands of merciful women cooked their children) does not show a mother's mercy as much as it shows her lack of self-sacrifice. The *Midrash Agadah* states that when Dovid HaMelech wrote כרחם אב על בנים in *Tehilim*, Yoav wondered how Dovid could imply that a father was more of a מרחם than a mother who braves pregnancy, labor and child-rearing with such devotion. Yoav thereupon sought and found a poor family with twelve children, and offered the father a small fortune to sell him one of his children. The father became angry and flatly refused. Yoav then went to the mother, who willingly took 100 gold Dinarim in exchange for one of her sons. When the father came home at night and discovered what had transpired, he was unable to eat or drink the entire night. In the morning, he took the money and went looking for Yoav. When Yoav refused to cancel the deal, the father threatened to either kill Yoav or be killed himself, rather than allow his son to be sold away. Yoav returned the son, convinced that Dovid HaMelech was correct. However, the *Pesikta* explains that כרחם אב על בנים is not a general reference to all fathers exclusively, but to either Avrohom or Yaakov, both of whom exemplified רחמים in an extraordinary way. As the *Tora* adds in explaining the *Yalkut*, no one could ever argue that a mother has less רחמים than a father. Rather, in addition to mercy, דרכו של אם לרחם - a mother also has a greater capacity to give comfort than does a father.

**QUESTION OF THE WEEK:**

May one make a small negative remark to defuse a larger *Machlokes*, like "Don't let Ploni upset you; he's not very smart" ?

**ANSWER TO LAST WEEK:**

(May a teacher ask a student to disclose "who did it" ?)  
A teacher may ask a student to disclose who did an improper thing but he must first tell the student that he may reply only *L'Toeles*. If he suspects the student's *Kavanah* will be personal and not *L'Toeles*, he may not inquire, unless there is no one else to ask and the inquiry is intended to prevent further damage.

**DIN'S CORNER:**

Just as it is a *mitzvah*, when faced with a choice of stores – Jewish-owned versus gentile-owned – to patronize and give one's business to the Jew, so too, when a Jew is in need of employment, but a non-Jew will cost the employer less, it is incumbent upon the Jewish employer to hire the Jewish employee, albeit for the higher cost, and that additional cost may be treated as *Tzedaka*. (*Teshuvos V'Hanhagos* 2:477)

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

The *Gemara* (*Kidushin* 29a) states that a father has obligations toward his son, to circumcise him, to redeem him (if a first-born), to teach him Torah, to marry him off, to teach him a trade and even to teach him how to swim. The *Bris* obligation is derived from the *Posuk*: וימל אברהם את יצחק ... כאשר צוה אותו אלוקים. The *Gemara* adds that if the father did not arrange the *Bris*, then *Beis Din* must do so and if *Beis Din* also did not, then the son must arrange his own *Bris*. What about the mother ? The *Gemara* states that since the *Posuk* says צוה אותו, we derive ולא אותה – that only Avraham was commanded to circumcise Yitzchok, and not Sarah (*i.e.* women). *Tosafos* asks why we need a *Posuk* to exclude women; isn't *Bris Milah* time-dependent – on the 8<sup>th</sup> day, and women are exempt. *Tosafos* answers that if the child was not circumcised on the 8<sup>th</sup> day, the *mitzvah* obligation becomes continuous afterwards, with no time dependency. The *Meforshim* question *Tosafos'* premise that the *Posuk* was unnecessary. Cannot women still perform time-dependent *mitzvos* if they wish to ? As such, the *Posuk* would be needed to forbid women from performing the *Bris*. Why should they be forbidden ? The *Baalei HaTosfos* ask why Avraham waited for Hashem's command to circumcise himself, when he was already fulfilling all other *mitzvos* without a command. They answer that circumcision physically damages the child, and without a *mitzvah* directive, one would be forbidden to perform it. The same could apply to a woman, who should also not voluntarily perform a circumcision on a child without an obligatory *mitzvah*, which she would not have because it was time-dependent. However, if that is the case, wouldn't women be forbidden to inflict damage even without the *Posuk* ? The *Rambam* (5:11 חובל ומייק) exempts from liability one who damages another with permission, where, for example the damage is for a desired purpose (see *Hagahos Maimonios* 4). As such, since ultimately, if no *Bris Milah* is performed on him by others he is responsible to do it himself, if his mother or a woman did it for him, she would be not liable as one who "damaged" him with his permission. Therefore, the *Posuk* is needed to forbid it.

**A Lesson Can Be Learned From:**

In the early twentieth century, a campaign began in Yerushalayim to build a Mikveh. As the Yerushalayim Jews were generally near poverty, the donations did not make much of a dent in the anticipated expense. The Rav of Yerushalayim, Rav Shmuel Salant decided he would pay a visit to a wealthy miser, who was known not to contribute anything to *Tzedaka*. When Rav Salant visited the man, the miser expressed surprise at the Rav's willingness to waste time by approaching him when everyone knows that he doesn't give to anything. Rav Salant replied that when the miser will die and be asked why he didn't give *Tzedaka*, he will no doubt claim that no one ever asked him for *Tzedaka*. Rav Salant concluded: "I want to deprive you of that excuse". The man turned white, and told Rav Salant to take whatever was needed.

**P.S.** Please note when *Krias Shema* should be said Shabbos morning.

This issue is dedicated:

ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל  
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