



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: וירא	סדר"ש
Friday	5:53	6:03				9:56
Shabbos		1:45/5:53	5:30		9:00	9:57
Sunday		6:03	6:30		8:00	9:57

## IMPORTANCE OF ....

The *Gemara* (*Sotah* 46b) states that one must escort someone who is leaving town, as this will protect him on his journey. The minimum distance is 4 *Amos*, but a *Rav* should escort his student until they reach the last house outside the city, friends should escort each other until 1 *Mil* (2000 *Amos*) beyond that last house, and a student should escort his *Rav* up to a *Parsah* (4 *Mil*). The 1 *Mil* measure is hinted at in the words: **ואברהם הולך עמם לשלחם** where the letters **לשלחם** spell out: **לוי' שיעורו לתלמיד חכם מיל**. The reference to a *Talmid Chochom* is not easily sourced; those who favor it may have translated the word **חבר** in the *Gemara* as referring to a *Talmid Chochom*, as it often does, while others translate it literally, as a friend. The *SMA* (*ח"מ* 427:11) explains that "today", we don't see these distances adhered to, because escorting is an act of **כבוד**, and people generally are **מוחל** on their **כבוד**. However, the minimum distance of 4 *Amos* is not based on **כבוד**, but rather on **שמירה**, and as such, remains obligatory. Some *Meforshim* suggest that today, travel is much more dangerous than it was in the time of the *Gemara*, and one is not obligated to place himself in danger to fulfill the *mitzvah* of **לוי**. The *Aruch HaShulchan* (*ח"מ* 426:2) says that **לוי** was only necessary when people traveled alone, and by foot. Today, they no longer do so. Why then did Avrohom escort the *Malochim* as they left him, if each of them in essence served to escort the other, and neither was alone? It must be, as the *SMA* stated, that for purposes of **שמירה** there was no need for Avrohom to escort them, as they had each other. However, for purposes of **כבוד** there was still opportunity for Avrohom to fulfill the *mitzvah*, as long as they were not **מוחל**, which we may assume was the case. Today, however, where we assume that everyone is **מוחל** on their **כבוד**, if one is traveling with others, or in a vehicle, the element of **שמירה** also becomes less urgent, and the original obligation may no longer apply.

## QUESTION OF THE WEEK:

Should one be **מוכה** many people by leaving them his *Tefillin* (where they have none), if he will have to go one day without *Tefillin* himself until he can return home and buy another pair?

## ANSWER TO LAST WEEK:

(Must a doctor endanger himself in order to treat others?)

The *Mishna Berurah* (329:19) states that one must be **מחלל שבת** to save someone in danger, but not if he endangers himself. Even a possibility of danger to oneself is sufficient for exemption, but that possibility must be real and obvious, such as a greater than 50% chance. Still, a doctor enjoys an extra-special **שמירה**.

## DIN'S CORNER:

If one accepted generally to fast on the days of *BaHaB* because it is customary in his area, but he did not explicitly accept the fast upon himself the day before during *Mincha*, he may participate in a *Seudas Mitzvah* such as a *Bris* or *Pidyon HaBen* without requiring a **התרה**, since the general *minhag* to fast on these days does not apply to a *Seudas Mitzvah*. (*Kitzur* 127:14)

## DID YOU KNOW THAT ....

The *Gemara* (*Sanhedrin* 95a) relates that Dovid HaMelech was put in mortal danger by Yishbi B'Nov, brother of Goliath. When Avishai attempted to rescue Dovid, Yishbi threw Dovid into the air, placing a spear below to impale him. Avishai uttered Hashem's Divine Name, and Dovid stopped falling, remaining suspended in the air. The *Gemara* asks why Dovid did not utter the Name and save himself, to which the *Gemara* replies that a captive cannot free himself - **אין חבוש מתיר עצמו מבית האסורים**. *Rashi* explains that Dovid could not sufficiently focus his thoughts to effectively pronounce Hashem's Name. The implication would seem to be that if Dovid had managed to focus, the **אין חבוש** rule would not have applied. However, the *Gemara* (*Berachos* 5b) relates that when R' Yochanan became ill, he was visited by R' Chanina, to whom he complained about his affliction. R' Chanina took R' Yochanan's hand, and healed him. The *Gemara* asks, did not R' Yochanan once do that very same thing to heal R' Chiya b. Abba? Why could not R' Yochanan heal himself? The *Gemara* answers **אין חבוש מתיר וכו'** - one cannot free oneself. The *Be'er Sheva* notes that the explanation here could have nothing to do with a lack of concentration, and therefore concludes that the theory behind **אין חבוש מתיר עצמו** must be that the **מול** of one who is afflicted has deteriorated, rendering him too weak to help himself. However, if that is the case, how could the *Midrash* (cited by *Rashi*) on the *Posuk*: **וישמעו אלוקים את קול הנער** state that the *Tefilos* of one who is sick, prayed on his own behalf, are more effective and take precedence over the prayers of others on his behalf? Why doesn't **אין חבוש מתיר עצמו** apply? The answers given reflect the two approaches above. The *Mizrachi* suggests that without a doubt, one's own *Tefilos* are more effective than those of another. The problem is that when one is sick, he is unable to concentrate, and his *Tefilos* are therefore not effective. The *TaZ* states that with regard to *Tefilah*, one's own is definitely more effective. However, in non-*Tefilah* situations, such as R' Yochanan's ability to heal, that ability came from the expression of R' Yochanan's *Zechus* onto R' Chiya b. Abba. If that *Zechus* couldn't prevent the illness in the first place, it can't heal it either.

## A Lesson Can Be Learned From:

The Belzer Rebbe was once in the city of Lublin during the month of Av. When Tisha B'Av arrived, the Rebbe was not well and the Lubliner Rav paskened that the Rebbe was required to eat. Understandably, the Rebbe was very upset by this P'sak but felt obligated to obey the Rav's decision, and so the Rebbe ate. Several weeks later, the Rebbe again felt very weak, and this time he began to feel concerned over how his condition might affect his fasting on Yom Kippur. During Aseres Yemay Teshuvah, the Rebbe was examined by a doctor with this important question in mind. The doctor concluded his examination and told the Rebbe that the only way that he would allow the Rebbe to fast on Yom Kippur was if the Rebbe could assure him that he had not fasted on any day during the previous two months.

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

This issue is dedicated by Jonathan Weber

לד"נ מאיר ב"ר שפיאיה

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