

תש"ע



A Kehilas Prozdor Publication

(c) 1990-2010 Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:19	6:40/7:29				9:36
Shabbos		1:40/7:14	6:15	7:05	9:00	9:35
Sunday		7:30	6:30		8:00	9:34

פרשיות: תזריע-מצורע

ש"ס

IMPORTANCE OF

The Gemara (*Pesachim* 4a) states that the rule of: זריזין מקדימין (the zealous start early) does not require one to begin the night before. This is derived from: וביום השמיני ימול בשר ערלתו, where the *Beraisa* explains that all day (וביום) is valid for *Bris Milah*, but זריזין מקדימין – the zealous do it early in the day, as derived from Avrohom Avinu, who rose early in the morning to fulfill Hashem's command. The *Baal HaTurim* notes two things about this *Posuk*: 1) It has the same amount of words and letters as the *Posuk*: ויכולו השמים והארץ וכו', and the words: וביום השמיני teach us that *Bris Milah* "pushes aside" *Shabbos*; and 2) it is equivalent in *Gematriya* to the phrase: שכל היום יהי כשר למול – that all day is valid to circumcise, as the *Gemara* derives above. Where do these two observations meet? The *Ostrovitzer Rebbe* points out that if we consider the fact that all day is valid, one could argue that a *Shabbos Bris* should ideally be performed just before evening, so that the *Metzitzah* (suction) of the blood at the incision be performed after *Shabbos*, in order to minimize the degree of *Chilul Shabbos* pushed aside for a *Bris*. Certainly, according to the *Chasam Sofer* who allegedly held that *Metzitzah* was solely for hygienic reasons to prevent infection, it should be done this way. However, according to those who hold that *Metzitzah* is a *Halacha L'Moshe MiSinai*, it is a full part of the *mitzvah* of *Milah*, and as such can push aside *Shabbos* as well. Therefore, there would be no reason to wait until the end of *Shabbos* day to perform the *Bris*, and the regular rule of זריזין מקדימין would apply to have it done in the morning like on a weekday.

QUESTION OF THE WEEK:

When is it preferable to ask a non-Jew to do a *Melacha* rather than to have no *Melacha* done at all?

ANSWER TO LAST WEEK:

(Where would the rule be: ? חייב בדיני אדם ופטור בדיני שמים)

The *MaHarsham* (1:195) ruled in a case where parents arranged a *Tenaim* between their respective children, who had not yet met. After the *Tenaim*, when the children met, the young man was not interested. The girl's father told the boy's father that he would not take him to *Din Torah*, but he was not *Mochel*. The *MaHarsham* ruled that in a *Din Torah* the girl's father would win, but if the boy's father had been sincere, he would be פטור בדיני שמים.

DIN'S CORNER:

A boy who becomes *Bar Mitzvah* during *Sefirah* should theoretically be unable to continue counting with a *brocho* after he turns 13 because when he counted until that point, he was not obligated. However, למעשה a *Bar Mitzvah* does continue to count with a *brocho* and in fact, it is recommended that he "start over" on the night he becomes *Bar Mitzvah* by prefacing the *brocho* with the following (in *Lashon Kodesh*): "The second day of *Pesach* was the first day of *Omer*; the next day was the second day of *Omer*; the next day was the third day of *Omer*; etc..." until he reaches the current day, when he says the *brocho* and counts. (*Teshuvos V'Hanagos* 5:149)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 28a) states that if one calls another Jew "slave" he is to be placed in *Niduy* (excommunication); if he calls him a *Mamzer*, the slanderer receives *Malkus*; if he calls him a *Rasha*, the insulted person may take action to damage the slanderer's income. Additionally, the *Gemara* (*Bava Metzia* 58b) states that of all those who will descend to *Gehinnom*, the three who will remain there the longest are 1) one who commits adultery; 2) one who embarrasses another; and 3) one who calls someone by an embarrassing nickname. The *Gemara* elaborates that calling someone by a bad name is prohibited even where the victim has gotten so used to it that it doesn't bother him, and doing so is a very technical application of שם רע מוציא שם רע of which the *Rambam* (תשובה 2:9) writes: "אינו נמחל לו לעולם" until he appeases his victim. Although generally Jews are expected to forgive and avoid holding a grudge, the *Hagaos Maimonis* (*ibid*) quotes the *Yerushalmi* which holds that one who is שם רע מוציא שם רע has no hope of forgiveness, ever. The *Rambam* (צרעת 16:10) describes the progression of those whose loose tongues are to be avoided, as they eventually begin to talk disparagingly about *Tzadikim*, then about *Neviim*, and finally about Hashem. Yet, a *Metzora*, whose affliction is the quintessential spiritual punishment for שם רע מוציא שם רע and *Leshon HoRa*, seems to find atonement for his behavior by undergoing seclusion and a purification ritual. Some *Meforshim* suggest that since the *Gemara* (*Nedarim* 64b) states that there are 4 people who are deemed to be "dead", one of which is a *Metzora*, then his atonement comes about as a result of his "death" – מיתה מכפרת. However, if *Tzaraas* is conceptually equivalent to death, is one deemed to be taking his own life by doing something which results in *Tzaraas*? For example, eating fish with meat is called: "קשה לדבר אחר", which means it leads to *Tzaraas*. Since we are more stringent with danger than with *Issur*, how could we be lenient even where there is 60 times of one over the other to nullify? The *Yabia Omer* (י"ד 1:8) rules that although *Chazal* never meant that *Tzaraas* itself was life-threatening, still, our טבע (physical nature) today has changed and any physical danger that might have once existed no longer has such an effect.

A Lesson Can Be Learned From:

In the middle of the night, some people knocked on the door of R' Aryeh Leib Tzintz, renowned *Mechaber* of many *Seforim*. They informed him that a woman was having a very difficult labor, and requested that he daven for her. R' Aryeh Leib sat down, opened a *Gemara* and searched for a *Tosfos* that raised a question on the words of *Rashi*. He then concentrated on resolving the question, supporting *Rashi's* view. He then said: "Ribono Shel Olam, I removed the difficulty from *Rashi's* words. I beg of you to remove the difficulty from this woman, and assist her to complete her delivery with ease". And so it was.

P.S. Sholosh Seudos sponsored by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use