



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

Candles	Mincha	DafYomi	Shiur
Friday 7:51	6:45/8:01		
Shabbos	1:45/7:46	6:45	
Sunday	8:01	8:25	

פרשת: בחקונתי

סזק"ש Shachris

9:15

9:00

8:00

9:15

9:14

**IMPORTANCE OF ....**

The *Gemara (Bava Kamma 80a)* relates that a pious man in severe pain was told by doctors that he needed to suckle fresh milk from a live animal every morning. He obtained a goat, tied it to his bed, and drank from it as instructed. When his friends came to visit him and saw the goat they turned away, because *Chazal* had decreed that one not raise small animals in *Eretz Yisroel*. Before his death, the pious man said that the only sin he had ever committed was violating that decree. The *Meforshim* question this "sin" in light of the seriousness of his illness. The *Avnei Nezer (193 חו"מ)* states in his father's name that we see from here how one may be *Machmir* on oneself to follow the *Ramban's* opinion. The *Ramban* comments on **ולא תגעל נפשי אתכם** that Hashem does not apply **טבע** (natural rules) to the Jews, and just as Hashem provides us with sustenance He also eliminates illness, and one need not visit a doctor. As such, if the pious man had followed the *Ramban's* opinion he would not have listened to the doctor, and not violated the decree. The *Chovas Halevavos (Bitachon 4)* explicitly disagrees with the *Ramban*, encouraging one to do all one can with medicine etc.. to maintain one's health. R' Yisroel Salanter (*Even Yisrael 3*) suggests that the *Machlokes* might be explained as follows: The *Gemara (Berachos 35b)* states that many [people] tried to follow the example set by R' Shimon b. Yochai, to live one's life without reliance on anyone but Hashem, but were unable to. However, some *Tzadikim* were able to deny themselves any form of **השתדלות** (effort) to support themselves, and lived in total reliance on Hashem, as R' Shimon b. Yochai had done. This included following the *Ramban's* opinion regarding doctors. Those who followed the *Chovas Halevavos* were concerned that despite their best intentions, they might sin and thus be undeserving of Hashem's unequivocal support. As such, one is to conduct one's life with *Bitachon*, but act with **השתדלות** in all areas, just in case.

**QUESTION OF THE WEEK:**

If one can complete a *minyan* (be the 10<sup>th</sup>) in *Shul* or at a *Chupah*, but not both, which should he choose ?

**ANSWER TO LAST WEEK:**

(If forced, what form of *Chilul Shabbos* should one avoid ?)

The *Tashbetz (3:43)* cites the *Baal Hatur* that *Chilul Shabbos* is compared to *Avodah Zara* only with regard to those *Melachos* involving land, and in particular **תולש** (uprooting) and **מעמר** (gathering) as these are found in the *Torah (Tzelafchad)*.

**DIN'S CORNER:**

As a general rule, one does not fast on a day that *Tachanun* is not said. As such, one may not fast on *Lag BaOmer*, even if it is the *Yahrtzeit* of one's parent. Regarding a *Chasan* and *Kallah* getting married on *Lag BaOmer*, there are differing opinions, and one may be lenient where necessary. (*Piskei Teshuvos 493:9*)

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

The *Maharit (2:6)* notes the difficulty that some *Rabonim* had with the *Nusach* of the *Rosh Hashana Musaf*, specifically with the words: **ועקדת יצחק לזרעו היום ברחמים תזכור**, (remember the *Akeida* for Yitzchok's descendants with mercy today) since Eisav is also **זרע יצחק**. Even though *Chazal* derive from *Hashem's* promise to Avrohom: **כי ביצחק יקרא לך זרע** (that his descendants will come from Yitzchok) to which *Chazal* add - **ולא כל יצחק**, that not all of Yitzchok's children will be considered descendants of Avrohom, (which eliminates Eisav), still, that does not exclude Eisav from being considered a child of Yitzchok. Therefore, the above *Tefilah* would seem to apply to Eisav as well and should perhaps be changed. The *MaHarit* concludes that since Eisav married Canaanite women, his children from them follow the mother in matters of **יחוס** (genealogy), and as gentiles, are thus cut off from **לבית אבותם** to define **יחוס** as following the father, attributing the father's **שבט** to the son. Clearly, once a child's mother is Jewish, so is the child. Why does further specification of a son's **יחוס** follow the father ? The *Rosh* was asked to rule on a situation where a woman sought to separate from her gambler-husband, but the husband did not wish to divorce her. Each side wanted custody of their 5-year-old son. The *Rosh* cited the *Gemara in Kesubos (102b)* where Rav Chisda says that a mother always retains custody of a daughter, and where the father has died, the mother would also "beat out" the father's male relatives for custody of a son. However, where the father is alive, his obligation under the *mitzvah* of **חינוך** to teach his son, gives him the edge. As such, the *Rosh (תשובות 82:2)* ruled in favor of the father. By this very same token, specification of a son's **יחוס** follows the father, as is implied in the *Torah* with the words: **למשפחותם ולבית אבותם**.

**A Lesson Can Be Learned From:**

A father was very proud of his son, who was studying Yoreh Deah for Semichah. After the young man had completed 111 Simanim, which was the custom in those days, his father brought him to R' Aizel of Slonim to be pre-tested before undergoing the rigorous Semichah test. As R' Aizel probed the young man's grasp of the material, he became convinced that the young man's knowledge fell short of what would be appropriate for one who was about to receive Semichah. However, R' Aizel knew how much the father was looking forward to his approbation, and as there were other people in the room, R Aizel called over the father and said: "Your son's knowledge of the *Shulchan Aruch* is nothing short of an angel's". The father floated away in "7<sup>th</sup> heaven" at R' Aizal's words. After the father and son had left, the scholars who had been present asked R' Aizal what he had meant when praising the son so. R' Aizal replied that *Chazal* say (*Kidushin 54a*) that the *Torah* was not given to **מלאכי השרת** – the ministering angels, and unfortunately, it was not being absorbed in the young man's head either.

**P.S.** Sholosh Seudos sponsored by the Schmerhold family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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