

תשע"ה



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: שלח זק"ש
Friday	8:11	7:00				9:10
Shabbos		1:45/8:06	7:30		9:00	9:10
Sunday		8:21	8:40		8:00	9:10

IMPORTANCE OF

The *Gemara* (*Sotah* 34b) states that the sending of spies was not commanded by Hashem but merely allowed (שלח לך מדעתך). Although the *Posuk* says that Moshe sent them 'על פי ד', *Rashi* explains that this means they were sent with Hashem's permission (ברשותו) – that Hashem did not stand in Moshe's way. The *Shulchan Aruch* (ח"מ 176:10) states that parties in a partnership may not sell merchandise on credit unless such merchandise is always sold on credit. The *Rema* adds that if such merchandise is only sold sometimes on credit, then all partners must agree to a credit sale. Certainly, if one partner previously expressed opposition to a credit sale, the partnership is not obligated if another partner subsequently went ahead unilaterally with such a sale. ע"ש A situation once arose where one of two partners approached the other, and asked if he would agree to sell partnership merchandise to a certain buyer, on credit. The other partner said "If you wish, give it to him on credit". The merchandise was sold on credit, and the buyer later defaulted. The "selling" partner claimed that it was partnership merchandise, and that the loss should be borne by the partnership. The "agreeing" partner argued that his permission – "If you wish" meant that the decision to grant credit was solely that of the selling partner, and that any merchandise delivered on credit should have been taken from the selling partner's individual assets. The Rav ruled that the merchandise and the loss were that of the partnership. Since the selling partner asked if credit should be extended and the agreeing partner said "do as you wish", it is deemed to have been "על פי" of the agreeing partner, just as the *Posuk* refers to Hashem's permission (מדעתך) as being 'על פי ד', even though Hashem clearly did not instruct Moshe.

QUESTION OF THE WEEK:

Given a choice, should one spend more to be *Mehader a mitzvah*, or spend enough to fulfill it, and give the rest to *Tzedakah* ?

ANSWER TO LAST WEEK:

(If a woman completes (a *Sefer* of) *Tanach*, should she make a *Siyum*?) Although a woman is only obligated in the *mitzvah* of *Talmud Torah* regarding those areas of *Halacha* that pertain to women, nevertheless, there is no prohibition against her studying other areas as well – there is an *Issur* only to teach her. Still, in the opinion of R' Chaim Kanievski, it is not reasonable to assume that her *Siyum* could create an obligation or opportunity for a *Seudas Mitzvah*. (See *Borchi Nafshi* – *Shemos* p. 691)

DIN'S CORNER:

One who is asked to serve as a temporary *Shliach Tzibur* should initially make a small attempt to refuse, but when asked again, should appear to weaken and then accept. However, this does not apply to one who is asked to lead *Psukei D'Zimra*, where he should not refuse at all. One may also accept initially where there is no one more appropriate than he, or where the *Tefilah* is being unnecessarily delayed for lack of a *Shliach Tzibur*. If there is no *Gabbai*, one may serve without being asked. (*Pri Megadim* 53:16)

DID YOU KNOW THAT

The *Gemara* (*Kerisus* 8b) derives from: כאשר תעשו כן יעשה (as you do, so should he do) that like a Jew, a convert must also offer a *Korban*. The context of the *Posuk* is dealing with the requirement that a *Geir* offer *Nesachim* (libations) to accompany his animal *Korbanos*. Why would the *Torah* need a *Drasha* to teach this ? Isn't a *Geir*, once converted, the same as any of *Bnei Yisroel* ? The *Gemara* (*ibid* 9a) derives from words in the *Posuk* following: The *Gemara* (*ibid* 9a) derives from words in the *Posuk* following: ככם כגור that the procedure for one who wishes to convert is the same as it was for our ancestors – ככם כאבותיכם, just as *Bnei Yisroel* "converted" with *Bris Milah*, *Tevilah* and the blood of a *Korban*, so too must all subsequent *Geirim* use the same procedure. The *Mishna* (*ibid* 8b) lists four individuals who are *מחוסרי כפרה* – who must offer a *Korban* to complete their *Taharah* process before they are permitted to eat meat from *Korbanos* (i.e. *Kodashim*). They are a *Zav*, a *Zavah*, a *Yoledes* and a *Metzora*. The *Gemara* asks, does not a *Geir* also have to offer a *Korban* before he may partake of *Kodashim* ? Why isn't a *Geir* mentioned in the *Mishna* ? The *Gemara* answers that the *Mishna* is speaking only of those for whom the *Korban* is offered specifically to permit *Kodashim*. The purpose of the *Geir's* *Korban* is to convert him. As the *Rambam* (מחוסרי כפרה 1:2) states, a *Geir* who has not offered his *Geirus Korban* has not completed his *Geirus*, and for that reason he may not partake of *Kodashim* – because he is not yet a full-fledged Jew. One wonders, if the above *Pesukim* are used to describe the process and *Korban* required for conversion, why was the source of such a *Korban* placed within a *Posuk* dealing with *Nesachim* ? The *Gemara* (*Zevachim* 45a) states that only a Jew may offer *Nesachim*. A *Nesech* will not be accepted from a non-Jew. *Yakra D'Oraisa* suggests that it might stand to reason where a *Geir* is in the process of offering his *Geirus Korban*, since he has not yet completed it, his status is not yet that of a full-fledged Jew and as such, he is still ineligible to offer a *Nesech*. Therefore, the *Torah* placed the source for a *Geir's* *Korban* in the *Posuk* dealing with *Nesachim* to inform us that *Nesachim* are nevertheless to be included, and that at one concluding moment, the *Geirus*, *Korban* and *Nesech* all take effect.

A Lesson Can Be Learned From:

When R' Yaakov David was the Rav in Slutsk, he suffered from the townspeople whom he felt did not show him the proper respect and often sought out ways to torment him. When someone asked him why he didn't leave Slutsk and take a position elsewhere, he replied that it is known that there are seven levels of Gehinnom. Why are seven necessary ? It must be because when the wicked spend some time in one level, eventually they get used to it, and it loses some of its punishing effect. So they have to be moved to another level where new suffering awaits them. "For me as well. Slutsk is a Gehinnom, but it is one that I have gotten used to. If I move to another town, who knows what new torments might await me there ? So I prefer to stay here".

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

This issue is dedicated:

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

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ולז"נ שמואל ב"ר גדלי' יוסף ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים