



A Kehilas Prozdor Publication

(c) 1990-2020 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: שלח	סזק"ש
Friday	8:14	6:45/8:24		7:00/8:00		9:11
Shabbos		1:45/7:00	6:20	9:00		9:11
Sunday		8:25	7:45	8:00		9:11

IMPORTANCE OF

The Gemara (Shabbos 146a) states that the serpent injected into Chava a זיהומא – spiritual impurity, which was then passed on to all future generations. This זיהומא was removed from Bnei Yisroel at Har Sinai, but remained with idolaters, as they were not there. The Gemara asks: what about converts ? and answers that although converts were not present at Har Sinai, their “Mazel” was and when they eventually convert, the זיהומא leaves them as well, as the Posuk says: ואשר ישנו פה ... ואשר איננו פה. Since this Posuk follows Hashem’s confirmation of the Bris and oath between Him and Bnei Yisroel, it follows that the Bris and oath apply equally to converts as well. The Rambam (Teshuvos 158) was asked by a Ger Tzedek how he should daven those phrases which reference our forefathers, Yetzias Mitzrayim and other miracles, or other possessive statements not within his personal history. The Rambam replied that he should daven exactly as any other Jew does, using the word אבותינו wherever present, privately or as Shliach Tzibur. If he prefers he may replace שהוציאנו ממצרים with שהוצאת את ישראל ממצרים, but he need not. He may also say ותן לנו את התורה and אשר בחר בנו because the Posuk makes clear that: תורה אחת ומשפט אחד יהיה לכם ולגר הגר אתכם - there is one Torah and it belongs to a born Jew and a convert alike. The Rambam (איסורי ביאה 13:4) rules that a convert, aside from sincerely accepting all mitzvos of the Torah, must also undergo Milah, Tevilah and bringing a Korban (which today’s converts will “owe” until the Beis HaMikdash is rebuilt). The Nachalas Binyomin adds that when Jews who must hide the fact that they are Jews, such as Marranos, marry non-Jewish women who like their husbands, practice Judaism in secret, those women may qualify as converts even without Tevilah, where such is difficult, by virtue of their sincere Halachic behavior.

QUESTION OF THE WEEK:

If a Yeshiva student applied to another Yeshiva and was not accepted, may those who know disclose it to his present Yeshiva ?

ANSWER TO LAST WEEK:

(May one praise a Chasan effusively ?)
One may praise a Chasan publicly without fear that praising him will lead others to speak ill of him because it is expected that a Chasan will be praised in front of his Mechutanim, just as a Kallah is praised before the Chasan. As it is commonly done, it is unlikely that such praises will lead to jealousy.

DIN'S CORNER:

If one is late for Maariv and cannot catch up before Shemona Esrei, he should daven Shemona Esrei with the Tzibur and say Shema with the berachos later. If the Tzibur is davening Mincha and Maariv together early, and a latecomer has not yet davened Mincha, he should say Mincha while the Tzibur is saying Maariv Shema, say the Maariv Shemona Esrei with the Tzibur, and say Shema with its berachos later. (MB 236:11)

DID YOU KNOW THAT

The Gemara (Sotah 35a) states that when Yehoshua attempted to speak in defense of Moshe and in opposition to the Meraglim, they cut him off, calling him a man with a severed head, a reference to his being childless, with no one to inherit his portion of Eretz Yisroel. As a result, Calev adopted a more subtle approach to oppose the Meraglim, as the words ויהס כלב indicate. However, the Gemara (Megilah 14b) states that Yehoshua did not have sons, but he had daughters. If so, why was he referred to as someone with a severed head ? Wouldn't his daughters be able to inherit his portion ? The Gemara (Bava Basra 119a) states that the Parsha dealing with inheritance for daughters when there are no sons could have been transmitted and written by Moshe, as was the rest of the Torah. However, the daughters of Tzelaftchad, by their exhibited love of Eretz Yisroel, merited that those laws were added to the Torah because of them. Thus, the introduction of a daughter's inheritance did not present itself until the daughters of Tzelaftchad requested it, in the 40th year of Bnei Yisroel's journey to Eretz Yisroel. As such, when the Meraglim returned from their mission in the 2nd year, the laws concerning a daughter's inheritance had not yet been established, leading the Bnei Yisroel to reject Yehoshua's comments, as he had apparently no future stake in Eretz Yisroel. The Minchas Yehudah points out that the Posuk describes how all those over the age of 20 would not see Eretz Yisroel, except Calev, who was different, loyal to Hashem, and Hashem would bring him to Eretz Yisroel וירעו יורשנה – and his descendants would inherit it. Why was this not stated for Yehoshua as well ? Because Yehoshua had no sons to inherit. But would not his daughters be allowed to inherit ? Perhaps, since a daughter's inheritance was slated for establishment by the daughters of Tzelaftchad, the Posuk could not suggest at this point that Yehoshua's daughters might eventually inherit, as that would “give it away” and deprive Tzelaftchad's daughters of that Zechus.

A Lesson Can Be Learned From:

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened Mincha before the Chupah. The Chozeh's Shemona Esrei took an extraordinarily long time, which of course, piqued the curiosity of the Chasidim. Later, during the Seudah, the Chozeh explained to them that the Gemara (Shabbos 130a) states that there is no Kesubah (i.e. wedding) that does not involve some disagreement. The Gemara (Sotah 2a) also states that forty days before a child is conceived, the Bas Kol calls out: חבוקי חבוקי, c – whose daughter will marry whom. At the same time, the Bas Kol also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the Mechutanim attempt to start the Chupah too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. “Since I sensed that the moment of my son's Chupah had not yet arrived, I prolonged my Shemona Esrei to take up the time, to avoid the ‘need’ for Machlokes”.

P.S. There will be a Shiur for ladies at 5:00 PM.

This issue is dedicated:

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

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

ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי פערל ב"ר יצחק הלוי שמואל ב"ר גדליה יוסף רבקה ב"ר מנחם מאיר אברהם ב"ר יעקב חיים