



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: ואתחנן

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:42	6:50/7:45				9:32
Shabbos		7:35	6:30	7:10	9:00	9:32
Sunday		7:50	7:30		8:00	9:32

משנכנס אב ממעטין בשמחה

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 64a) states that if one of two gentile brothers converts, both inherit the estate of the gentile father. However, since the estate presumably contains things which a Jew may not own, the Jewish son may arrange for the gentile son to take all those things (such as *עבודה זרה* or *יין נסך*) while he takes only those that are permitted to him. The *Gemara* asks: does not the Jewish son have an interest in the forbidden items remaining intact, long enough for the division? Is this not itself forbidden, under the doctrine of *הרוצה בקיומו*? The *Gemara* answers that this is speaking of a case where the *עבודה זרה* was made of gold and/or silver. Since it would still be of value even if broken, no one cares if it remains intact. What about the *יין נסך*? The *Gemara* explains that the *יין נסך* was contained in a jug that absorbs wine. Even if it broke, the wine could be extracted from the shards. The *Gemara* concedes however, that since both the *עבודה זרה* and/or the *יין נסך* could also be lost or stolen, the Jewish son has no choice but to be *רוצה בקיומו*. Therefore, the *Gemara* concludes that allowing a Jewish son to inherit from his gentile father is a special leniency, in spite of *הרוצה בקיומו*, to prevent his regretting converting. *Rashi* (*Yehoshua* 24:30) says that there was a picture of the sun on Yehoshua's gravestone, as he had caused the sun to stand still. Does this not violate *כל תמונה אשר בשמים*? *לא תעשה* ... *לא תעשה* ... *כל תמונה אשר בשמים*? Some *Meforshim* hold that it was not the *Bnei Yisroel* who made the sun's image on the stone. However, would not leaving it there be *הרוצה בקיומו*? The *Tzitz Eliezer* (9:44) suggests that, as *Rashi* himself says, the purpose of the image was to encourage *Teshuvah* among those who passed by and noted that even such a great man who could do such a thing, also died. For such a purpose, there could be no suspicion of possible worship.

QUESTION OF THE WEEK:

When would one call up a *Yisroel* for an *Aliyah* לוי במקום ?

ANSWER TO LAST WEEK:

(Who may learn any *Torah* of their choice on *Tisha B'Av*?)

The *Biur Halacha* (554:1) understands the *TaZ* as saying that small children may study whatever they wish, by themselves, as their *Torah* study is not deemed to be *Simcha*.

DIN'S CORNER:

One must recite the *brocho* *אשר יצר אתכם בדין* upon seeing a Jewish grave. Even if one sees Jewish graves from afar, he does not say the *brocho* until he actually sees the ground that covers a grave. Although Rav Sheshes used to recite a *brocho* upon "seeing" a gentile king despite the fact that he was blind, that is an exception. For all other *berachos* said upon seeing something, one must actually see it. (אור"ח - אגרות משה) 5:37)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 130b) relates how Rava told his disciples not to be hasty when noticing an error in one of his judgements. If Rava was still alive, they should come to him for an explanation and if he does not have one, he will retract; if he were no longer alive, then they should give it some additional thought before concluding that he was in error, but they should definitely not apply his rulings blindly to their own cases. Rava concluded with the bottom line - a judge should always rule on his own perception, both physical and mental. Using this rule, the *Yabia Omer* (ד"ר 4:1) held that a town *Shochet*, known to be a *ירא שמים*, should not be removed from his position, even though his wife's behavior violated *Das Moshe* and *Das Yehudis* (in areas of *Tznius* and hair-covering), which should theoretically require him to divorce her. The *Dayan* saw no evidence that the *Shochet*-husband condoned or ignored her actions and the fact that he had not divorced her could be due to many things. Another application of Rava's statement is that a *Dayan* need not be afraid to chart new territory in *P'sak Halacha*, particularly in areas not dealt with thus far by *Poskim*. The *Gemara* (*Sotah* 22a) refers to certain *Tanaim* as *מבלי עולם* - destroyers of the world, since they *Pasken* from a *Mishna* without examining its reasons in the *Gemara*. *Igros Moshe* (ד"ר 1:101) likens as well, those who refuse to examine the reasons behind recorded *P'sak* to such *מבלי עולם*. The rulings of R' Zecharyah b. Avkulas, which brought about the *Churban*, were blamed on his *עניויות* - humility. How so? The *MaHaritz Chayes* explains that his humility prevented him from taking a stand against previously established *P'sak*, even where *Pikuach Nefesh* was clearly a factor, resulting in the *Churban*.

A Lesson Can Be Learned From:

R' Naftoli of Ropshitz once traveled from Galicia to Hungary, stopping off to visit the Kaliver Rebbe on the way. The Kaliver treated the Ropshitzer with much respect and invited him to a meal, which had been prepared earlier. The Ropshitzer was known to be extremely careful about what he ate, considering even "far-fetched" suspicions before partaking of something. As the meal began, the Ropshitzer began eating the chicken he was served without question or hesitation. Yet, when the plum compote was served, he declined to eat it. The Kaliver remarked that there would seem to be many more *חששות* to be concerned with regarding the chicken, much more in fact than with regard to the compote. What motivated R' Naftoli's behavior? The Ropshitzer replied: "With regard to the chicken I had no *חששות* for I saw that the Kaliver Rebbe himself had eaten from the same chicken. However, with regard to the plum compote, everyone received different plums. Although I have no doubt that the plums served to the Kaliver Rebbe were without question, I was not comfortable that mine were as reliably worm-free".

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

This issue is dedicated by the Pfeffer and Elbaum families:

לד"ג אנשיל ב"ר אברהם יעקב - נפטר ח' מר אב

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