



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: כי תבוא

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:47	6:57				9:44
Shabbos		6:40	5:30	6:15	9:00	9:44
Sunday		6:55	6:30		8:00	9:45

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 17b) states that whoever engages in *Torah* study alone (without doing deeds of *Chesed*) is compared to one who has no G-d to protect him. This was apparently behind the fate of R' Chanina b. Tradyon, who admitted to R' Elazar b. Prata that he had not fulfilled **גמילות חסדים** and as such, would be executed by the Romans. Yet, the *Gemara* (*Bava Basra* 7b) states that a *Talmid Chochom* need not contribute to a communal project such as a protective wall, as his *Torah* learning will protect him. The *Eיקורי דינים* (26:27, back of *Shulchan Aruch* י"ד) restricts this exemption to such communal obligations, unwilling to absolve a *Talmid Chochom* of the *mitzvah* of *Tzedaka*. An interesting phenomenon is noted by the *שרידי אש* (3:67), who points out how today, a *Kehilah* will readily exempt the Rav from having to contribute to the community *Tzedaka* assessment, but will not pay the Rav's income taxes for him. Even those who hold that a *Talmid Chochom* remains **חייב** in the *mitzvah* of *Tzedaka* would still relieve him of the obligation to pay government taxes ! The *Yalkut* (892) derives from the words: **ושמחת בכל הטוב** that **טוב** refers to *Torah*, and that because of this, Moshe told the *Bnei Yisroel*: **עשר תעשר** - give *Maaser*. How would *Maaser* apply to the bounty of *Torah* ? The *חשב סופר* cites the *Gemara* (*Berachos* 5a) that if one suffers **יסורין**, he should examine his deeds. If he cannot find a misdeed, he should blame it on *Bitul Torah*. All ask, if he was guilty of *Bitul Torah*, why did he not realize it right away ? The answer is that he must blame his suffering on his **lack** of *Bitul Torah*, his unwillingness to **stop** studying *Torah* when called upon to do a *Chesed* and help another.

QUESTION OF THE WEEK:

In *Eretz Yisroel*, where **נשיאת כפים** is done everyday, when would it not be done, despite the fact that there is a *minyán* and there are sober, adult *Kohanim* who wish to *duchan* ?

ANSWER TO LAST WEEK:

(When could a man and son have consecutive *Aliyos* on one *Sefer Torah* ?)
The *Kaf HaChaim* (141:34) quotes the *Shiurei Knesses HaGedolah* who rules that although if a father receives **שבעי** his son should not receive **מפטיר**, yet, this is only if the son is Bar Mitzvah. If he is a minor, there is no concern of **עין הרע**.

DIN'S CORNER:

Although the normal method for baking bagels requires that they be initially cooked for a moment in boiling water, this cooking does not render them **ראוי לאכילה** (edible) and as such, there is no problem of *Bishul Akum*, if a non-Jew did the boiling. They would however be deemed **פס פלטר**. Even if they were somehow deemed edible after dipping them in the hot water, they would still not present a problem of *Bishul Akum* as they definitely would not be **ראוי לשלחן מלכים** - fit for a king's table. (*Igros Moshe* י"ד 4:4)

DID YOU KNOW THAT

The *Mishna* (*Nedarim* 27a) discusses a vow that Reuven made, forbidding Shimon from enjoying anything of Reuven's unless Shimon ate dinner at Reuven's house. If Shimon or his son became ill (requiring Shimon's care), preventing Shimon from eating the meal, the vow would not take effect. The *Mishna* calls this a **נדר אונס**, since the vow was not intended to apply to such a circumstance. Similarly, the *Shulchan Aruch* (י"ד 232:16) rules that if a man betrothed his daughter, promising a substantial dowry, and then became impoverished or (*Rema* אה"ע 50:6) died, no **קנס** would be assessed for breaking the *Shidduch* because these would also constitute **נדרי אונסין**, for which the *Torah* does not obligate. The *Gemara* (*Berachos* 56a) interprets the **קללה** in the *Tochachah*: **בניך ובנתיך נתנים לעם אחר** (your children will be given to another people) as a reference to a stepmother, who was traditionally viewed as a foreign oppressor, from the stepchildren's perspective. *Tosafos* (*Kesubos* 4a) cites the story of Yosef HaKohen who, at his wife's funeral, arranged to marry her sister, in order to spare his children the "curse" of a stranger as a stepmother. (The *Rema* י"ד 392:3) allows such a *Shidduch*, even during *Shiva*.) In just such a case, a mother died leaving behind two young daughters, and the widower wished to marry her younger sister, who happened to be engaged to someone else. R' Yitzchak Elchanan Spektor (*עין יצחק* 1:37) ruled to permit the sister's *Shidduch* to be broken, even without her Chasan's permission and without assessing a **קנס**, explaining that any vow-like betrothal commitment the father may have made would now be deemed a **נדר אונס** in light of his obligation to care for and protect his grandchildren from a **קללה**.

A Lesson Can Be Learned From:

A couple in a town in Galicia had an only son who was **רח"ל** a mute. He had been taken to countless doctors – no expense had been spared, but although normal and bright in all other ways, he could not speak. One day, a fire broke out next door and began to spread quickly. The father was in a back room and did not notice but the young boy saw the danger and became agitated. Suddenly he yelled out: "Tatty ! A fire is burning !" The father rushed in and managed to extinguish the fire but the big news was that his son had spoken. Later, when the father took the neighbor to a Din Torah for damages caused by the negligent fire, the neighbor argued that the father would have willingly paid much more than those damages to cure his son, which his fire had accomplished. The Rav agreed, citing the *Gemara* (*Berachos* 9b) which says that if one is **סומך גאולה לתפילה** he won't be damaged all day. R' Zaira claimed that he had done so and yet, he had suffered a loss. What was his loss ? He was forced to bring a gift to the king. R' Zaira was told that this did not constitute a loss. Since he had been **זוכה** to see a king, which itself was worth money, he could not claim it as a loss.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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