



A Kehilas Prozdor Publication

(c) 1990-2018 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

פרשת: כי תצא

	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	7:24	7:00			9:37
Shabbos		1:45/7:20	6:45	9:00	9:37
Sunday		7:30	7:00	8:00	9:37

תניבה וחתימה טובה

IMPORTANCE OF

The Gemara (Berachos 25b) derives from: ולא יראה בך ערות דבר that one may not say *Krias Shema* in the presence of a woman who is not properly covered (ערוה), even if a barrier stands between them, if the barrier is see-through. The Gemara (24a) lists as areas constituting ערוה such parts as שוק (the thigh until below the knee), a טפח מגולה (a few uncovered inches in other areas that are normally covered such as the arm from the elbow and up), שער (a married woman's hair) and קול (her singing). A man may not say *Krias Shema* if any of these are present (Mishna Berurah 75:2). A woman herself may say *Krias Shema* even if these areas are visible. However, the Rema (אור"ח 75:1) quotes the Rosh who distinguishes between a woman herself and another woman, ruling that a woman may also not say *Krias Shema* if a טפח מגולה of another woman is visible. He bases this on the fact that a husband may not say *Shema* in the presence of his wife's טפח מגולה, implying that the reason is not because of הרהור (improper thoughts) but rather because of: ולא יראה בך ערות דבר. As such, the same impropriety would apply to a woman in front of other women as well. The Rashba disagrees, arguing that the Posuk: ולא יראה בך ערות דבר was meant to apply only to men who are potentially susceptible to הרהור at the sight of a טפח מגולה. Rav Yonasan Steiff ZT"l was asked if women may say *Krias Shema* in Shul if there are other women sitting there whose hair is not covered properly. He answered that the ערוה of uncovered hair is based on הרהור and as such, only applies to men. However, with regard to immodest clothing and the ערוה of טפח מגולה, since the Rema holds that even women may not say *Krias Shema* in its presence because of ולא יראה בך ערות דבר and not because of הרהור, it is proper to be מחמיר (be strict) accordingly in this case.

QUESTION OF THE WEEK:

Which dishes may be used to eat from, but only if they are not clean ?

ANSWER TO LAST WEEK:

(When may a son only perform 4 tasks for his father ?)
The Shulchan Aruch (י"ד 223:1) rules that where a father vows not to allow himself to derive any enjoyment from his son because he wants his son to learn Torah without being disturbed, the son may still perform 4 basic and simple tasks for the father.

DIN'S CORNER:

One should recite the brocho of שהחיינו upon completion of one's Shidduch, and certainly at the איורסין; the Kallah should also recite it, as should the two fathers. One should also recite it upon completing the writing of a Sefer containing Chidushei Torah, and when it is published. It should be said by someone appointed to be a Rav and by someone on his 70th birthday. In all, the Shem U'Malchus should be omitted, but it is preferable to also provide a new fruit or garment, in order to say it properly. (Kaf HaChaim אור"ח 223:25-28)

DID YOU KNOW THAT

The Gemara (Berachos 19b) states that from the form of the phrase: והתעלמת מהם we derive that although one may not normally ignore (i.e. hide from) a lost object, there are situations where one is permitted to do so, such as an elderly man for whom the effort necessary to pick it up and return it would be beneath his dignity, or a Kohen where the object is in a cemetery. The Gemara (Bava Metzia 30a) asks why it was necessary to derive a Kohen's exemption from the mitzvah of השב תשיבם for objects in a cemetery from והתעלמת מהם. Is there not a clear מצות עשה and a מצות לא תעשה that prohibit a Kohen from becoming טמא ? How could a monetary mitzvah like returning a found object take priority ? The Gemara concedes, focusing use of והתעלמת מהם on the elderly man example. The Yad Malachi (10:1:55) derives from here that whenever an attempt is made to use the rule of עשה דוחה לא תעשה (a positive mitzvah overrides a negative one), the עשה and the לא תעשה have to both be monetary in nature, or both be Issur-related. The Shaagas Aryeh (96) asks if one can be איצא on Pesach with Matzah made from Tevel (untithed grain). Should not the mitzvah of Matzoh override the Issur against eating Tevel, especially as they both seem to be non-monetary in nature ? However, there is a Machlokes over whether the obligation to separate Terumah from Tevel grain is personal or general. Tosafos holds that it is personal – every grain owner has an obligation to separate Terumah and give it to a Kohen, which means that the Tevel contains a Kohen's money, thus defining Tevel as monetary in nature, so עשה דוחה לא תעשה could not apply. Rashi holds that the Issur against eating untithed Tevel is a general Issur. If one wants to leave his grain untithed and not give any to a Kohen, he may do so, as long as he doesn't eat from it. As such, it would remain non-monetary in nature, and should therefore be overridden by the מצות עשה of eating Matzoh.

A Lesson Can Be Learned From:

In a small community near Tel Aviv, the board members of the local Shul decided they wanted to "trade in" their traditional Rav for a more "enlightened" one. They planned to send the Gabbaim over to him after Maariv one night, who would inform him of their decision. The Chazon Ish became aware of this, even if the Rav himself was not. Every night, between Mincha and Maariv, the Rav said a Shiur. To his surprise, one night, all the Gabbaim and board members showed up. Nonplused, the Rav began the Shiur where he left off the day before. Shortly thereafter, the Chazon Ish walked in and sat down at the table. Quickly, everyone became aware of this unexpected guest from Bnei Brak. After the Shiur, the Chazon Ish remarked loudly how impressed he was with the breadth of knowledge and ability of the Rav. After Maariv, the Chazon Ish went over to the Rav and thanked him effusively for the Shiur, praising him all the while. The board members and Gabbaim looked at each other confusedly, and slowly turned, making their way to the door as they left for home. The Rav remained at his post.

P.S. Shalosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

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

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 ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רוקה ב"ר מנחם מאיר