

תשנ"ט



A Kehilas Prozdor Publication

(c) 1990-1998 Leibie Sternberg  
http://www.vutrak.com/prozdor

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:46	5:56			
Shabbos		5:40	4:30	5:15	9:00
Sunday		4:57			7:30

## IMPORTANCE OF ....

The *Panim Yafos* asks why *Hashem's* directive to Noach that he enter the ark: **אתה ובניך ואשתך ונשי בניך אתך** (with his sons, wife, and his sons' wives) required that *Hashem* end with the word **אתך** - with you? He answers that just as Noach's **זכות** would protect his sons under the rule of: **אבא מזכי ברא** (a father's deeds earn merit for a son), the word **אתך** indicates that Noach's **זכות** would also protect his wife and daughters-in-law. However, the *Panim Masbiros* cites the *Gemara* (*Sanhedrin* 104a) which explains that the list of Jewish kings who would not be entitled to a portion in **עולם הבא** did not include Amon, even though he was a wicked king, because of the merit of his son Yoshiahu, who was righteous. The *Gemara* asks, if so, let Menashe also not be listed, out of honor for his father Chizkiah, who was a *Tzadik*? The *Gemara* answers: **ברא מזכי אבא** - a son's good deeds earn merit for his father, but **אבא לא מזכי ברא** - a father cannot earn and provide merit for a wicked son. How can this be true? Do we not depend on **זכור לאברהם וכו'**? Did not Moshe say: **זכות אבות**? The *Rashba* (*Teshuvos* 5:49) explains that parents live on through the good deeds of their children since the child's existence is due to the parents. The reverse relationship however, is not true. Therefore, **ברא מזכי אבא** applies to **עולם הבא**, where the father has passed on but still profits from the deeds of his surviving son. **אבא מזכי ברא** however, provides value to the son only during the son's lifetime in **עולם הזה**, both during the father's lifetime as well as in the form of **זכות אבות**. As such, Noach's **זכות** was readily available to his family in order to keep them alive during the flood.

## QUESTION OF THE WEEK:

If a man promises to support his child and their spouse, if the child should get divorced from the spouse, or die, must the father continue to support the spouse?

## ANSWER TO LAST WEEK:

(Is *Tachanun* said by those involved in converting a woman?)

The *Teshuvos V'Hanhagos* (3:54) cites the *Rambam* (**קרבן פסח** 5:5) that *Tevilah* for a maid is the equivalent of *Milah* for a slave. As we tend to be lenient with *Tachanun*, the *Beis Din* should act like a *Sandek* and skip it. However, **למעשה**, it's a **צ"ע**.

## DIN'S CORNER:

Residents of *Eretz Yisroel* begin to say **ותן טל ומטר** starting on the evening of the 7<sup>th</sup> of Cheshvan, because *Eretz Yisroel* requires more rain due to its elevation. If he did not say it during that first *Maariv*, he must repeat the *Shemona Esrei*, even for *Maariv* (*MB* 117:6). *Pri Chadash* says that if an Israeli moved to the Diaspora, planning to stay for an indefinite period of more than a year, even if he has family in *Eretz Yisroel*, he adopts the custom of the Diaspora until his return. (*Be'er Haitaiv* 117:4)

## DID YOU KNOW THAT ....

The *Gemara* (*Avodah Zara* 18a) describes how R' Chanina b. Tradyon was wrapped in a *Sefer Torah* and set afire by the Romans. Wet wool was tied to him in order to prolong his death. When students suggested that he open his mouth and asphyxiate himself, R' Chanina replied that no one may hasten his own death (as derived from **לנפשותיכם אדרוש**). However, he did promise the executioner **עולם הבא** if he would remove the wet wool, which did end his agony. The *Bava Kamma* (1:59) deduces from here that that even where one fears that he may be violated or derided, he may not take his own life, distinguishing the case of Shaul, who fell upon his own sword for fear that the *Pelishtim* would dishonor him, as it would result in many deaths when the Jews would attempt to rescue him. However, why is encouraging the executioner to hasten his death any better? The *Rema* (י"ד 339:1) permits one to remove impediments that hinder **יציאת נשמה** (death) such as a pounding noise or salt on the tongue, since these are not really acts. So too, removal of the wet wool might fall into this category. The *Beraisa* at the end of *Maseches Kallah* describes the tragedy of R' Chanina differently. At first, to the executioner's wonder, the fire would not envelop R' Chanina. R' Chanina explained that he was keeping it at bay while he checked with *Shomayim* to see if this was his fate. The executioner praised such a nation whose members decreed and controlled their own life and death. He encouraged R' Chanina to escape while he took the blame. R' Chanina replied that the decree was confirmed in *Shomayim* and that **"הרבה הורגים יש למקום"** - *Hashem* has many ways to execute him, so escape was impossible. The executioner then threw himself into the flame to die with R' Chanina. The *נחלת יעקב* wonders why such a suicide deserved **עולם הבא** and concluded that the version in *Avodah Zara* made more sense.

## A Lesson Can Be Learned From:

It was the custom in a certain city that on Rosh Chodesh, *Tzedaka* was collected from all the businesses. During one year in which food was scarce, the Rav noticed that the contribution of the tailor, which was usually generous, was much less than normal. Realizing that during hard times people tended to buy less clothing, the Rav walked into the tailor's store and ordered a new suit, paying the money up front and asking it to be delivered to him three days later in Shul, before *Maariv*. The tailor got right to work, finishing the garment long before it was due, and presented it to the Rav as arranged. When the tailor laid out the suit, the Rav denied ever ordering it. The tailor reminded him how he had ordered it 3 days before, recalling much of the conversation. The Rav maintained that it had not been him, suggesting finally that it had undoubtedly been Eliyahu HaNavi that had visited him in the Rav's appearance. The tailor was thrilled at having received **"גילוי אליהו"** and afterward, everyone flocked to have their clothing sewn by his hand.

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

This issue is dedicated by the Rabinowitz and Ritholtz families:

לד"ר נטע ב"ר בערעל הכתר

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולד"ר פערל ב"ר יצחק הלוי

לד"ר רבקה ב"ר מנחם מאיר