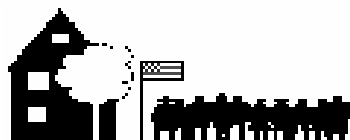


תשס"ה



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(Monsey/Spring Valley Z'manim)

פרשת: שמיי-פרה

Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	6:03	6:13			8:50
Shabbos		6:03	5:00	9:00	8:49
Sunday		6:05	7:00	8:00	9:48

משנכנס אדר מרבים בשמחה

IMPORTANCE OF

The Gemara (Yoma 39a) suggests, as a clarification for the Posuk: **ולא תטמאו בהם ונטמאתם בהם** - which seems to say "Don't become Tomay with them (i.e. unclean animals) lest you become Tomay with them", that if you allow yourself to become Tomay a little, you will end up becoming Tomay a lot. The Yalkut adds cryptically: if you become Tomay **בהם**, you will end up being Tomay **בם**. What is the difference? The Ramban (end of Avodah Zara) theorizes that the rule of **קמא קמא בטל** (each drop becomes Botel - nullified, as it enters the mix) only works when drops of Issur fall into Heter, because Bitul is bound to one's will. Since the Issur has no value in one's eyes and one prefers that it become Botel so as not to ruin the Heter, the rule applies to nullify each drop as it falls in. However, where Heter falls into Issur, we don't say **קמא קמא בטל** because one prefers that the Heter continue to fall in, in such an amount that eventually will be Mevatel the Issur. Therefore, we would not apply the rule of **קמא קמא בטל** to nullify each drop individually as it falls in. The MaHarsham (Daas Torah, Hakdamah) notes that for the sinner who eats Issur brazenly, the rule of **קמא קמא בטל** wouldn't apply where Issur falls into Heter either, since such a person clearly considers Issur to have value, and he has no interest in its Bitul. This is evident in the words of the Yalkut. The Gemara (Yoma 64a) says that when the Torah states: **כי משחתם בהם מום בהם** (their invalidity is in them; a blemish is in them) the word **בהם** refers to a specific item by itself (בעינייהו), whereas **בם** refers to a mixture. Therefore, the Yalkut says: **אם אתם מטמאים בהם** - if you become Tomay **בהם** - with them alone (by eating Issur brazenly), the result will be: **סופכם לטמא בם** - you will become Tomay through them in a mixture, since **קמא קמא בטל** won't apply.

QUESTION OF THE WEEK:

When would a Gabbai Tzedakah fully accept a donation, and then give it back?

ANSWER TO LAST WEEK:

(Which She'eila on Purim is answered first; one on Purim or Pesach?)

In **האלף לך שלמה** (1:384), R' Shlomo Kluger considers both Purim and Pesach questions to be **חובת היום** on Purim, since the 30 day period for Pesach questions has begun. Yet, some Pesach questions are Scriptural while Purim is Rabbinic. On the other hand, Purim questions are more urgent while Pesach ones are only preparatory. He does not resolve the question.

DIN'S CORNER:

One may not LeChatchilah allow a minor child to pour water into flour to make a dough for Pesach matzos, as such an act constitutes Lishah (kneading) which should be done Lishmah by an adult who has the proper Kavanah. (MB 460:4) However some Poskim permit it Bedieved. (Be'er Hetev 460:3)

DID YOU KNOW THAT

The Gemara (Sotah 47b) states that when there was an increase in "זרחי הלב" - those who did not pay attention to their Rebbis' teachings, relying instead on their own thoughts (Rashi), there was a corresponding increase in Machlokes. The Gemara continues, when the number of Talmidim of Shamai and Hillel who had not served their masters sufficiently increased, there was also an increase in Machlokes, and the Torah became like 2 Torahs because of all the differing opinions. However, the Yerushalmi (Sanhedrin 4:2) states that the Torah was not given to Moshe as a set of hard and fast Halachos, because Hashem wanted the Chachomim to come up with 49 reasons for Taharah and 49 reasons for Tum'ah on every question, relying on the majority for Psak Halacha. This implies that Machlokes is a good and desirable thing. Obviously, the circumstances play an important role. A Machlokes generated by ignorance and negligence is not what the Yerushalmi had in mind. The Midrash says that when Moshe came up to get the Torah, he found Hashem quoting the opinion of Rabbi Eliezer on the age requirement for the Parah Adumah. Moshe was surprised that Hashem would be quoting him, particularly where the Halacha followed the Rabanan who disagreed with R' Eliezer. The Chasam Sofer explains, by reference to a Mishna (Idi'is 1:5) that the minority opinion is quoted in every Machlokes, even though we apparently have no need for it, because of the rule that a Beis Din cannot override the ruling of an earlier Beis Din if the earlier Beis Din was greater. Where, however, the earlier Beis Din had a dissenting opinion, a later Beis Din's conflicting opinion can (or must, according to the Raavad) rely on that dissent and override the earlier ruling. This may explain the Midrash which says that the Parah Adumah motivated Korach to rebel. Even if he would be outvoted today, he could lay the groundwork for the future.

A Lesson Can Be Learned From:

Two prominent Rabonim met at a resort. One of them had a large congregation with many members and followers while the other had not merited such success and was consequently embittered. The latter snidely commented to the former that he had heard many stories about his "wondrous accomplishments", and how he was able to successfully heal the sick, bless people with prosperity, give hope to the afflicted - in short, he was apparently able to work miracles. "In fact", the bitter Rav continued, "They say you can read people's minds. Tell me, what am I thinking of at this very moment?" "That's easy", the successful Rav answered. "You are thinking of the Posuk: **לנגדי תמיד** - (I place Hashem before me always)." "Aha!", replied his companion, "I wasn't thinking of that at all!" The first Rav quietly added, "Perhaps that is why you have not yet met with the success you seek."

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family. HaMakom Yenachem the Tyberg family upon the Petirah of their mother / grandmother ע"ה. Move the clock forward an hour on Motzai Shabbos.

This issue is dedicated:
לז"נ פערל ב"ר יצחק 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