



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: בהר שוק"ש Shachris
Friday	7:55	6:50/8:05			9:13
Shabbos		7:50	6:45	7:35	9:00 9:13
Sunday		8:00	7:30		7:45 9:13

IMPORTANCE OF

The *Gemara* (*Berachos* 40a) states that it is forbidden for one to eat until he has fed the animals in his possession, which is derived from the *Posuk*: ונתתי עשב בשדך לבהמתך and only then does the *Torah* say: ואכלת ושבעת. However, there are 2 *Pesukim* in the *Torah* where providing food for one's animals is stated after one's own food needs have been supplied. One *Posuk* is in *Noach* (6:21) - והיה לך ולהם לאכלה - and the other in *Behar* (25:6-7) - לאכל... ולבהמתך... (p. 538), regarding food during *Shemithah*. The *Magen Avraham* (אר"ח 167:18) cites the *Sefer Chasidim* who distinguishes between food and drink, giving humans precedence over animals with regard to drink. A rationale for this distinction is that in truth, humans should also be first for food, as they are the highest form of life. However, the prominence of man is already evidenced by the type of food consumed, since generally, man eats fish, meat and other delicacies, while animals are limited to עשב בשדך. As such, it is no diminution of stature to allow the animal to be fed first. However, with regard to drink, both man and beast drink water. Therefore man is given precedence. From this we may conclude that wherever there is similitude between what man and animal eat, man should go first. We find such a phenomenon in the *Teivah* and during *Shemithah*. The *Gemara* (*Sanhedrin* 59b) states that only after Noach left the *Teivah* was he permitted to eat meat. Until then, man and beast were both limited to the same vegetation. The *Tosefta* (*Sheviis* 5:20) states that during *Shemithah* one may not feed an animal human food. However, if the animal feeds on it itself, it need not be taken away, as the *Posuk* says: ולבהמתך... תהי' כל תבואתה לאכל. As such, in these two cases, the sharing of similar food requires that man be given precedence.

QUESTION OF THE WEEK:

When is a thought forbidden unless accompanied by an act ?

ANSWER TO LAST WEEK:

(When would someone be called for an *Aliyah* and remain for three *Aliyos*?)

The *Shulchan Aruch* (אר"ח 135:6) rules that if in the absence of a *Kohen*, a *Yisroel* is called for his *Aliyah*, and after he says *Borchu* (but not the *brocho*) a *Kohen* walks in, the *Kohen* takes back the *Aliyah* but the *Yisroel* remains at the *Bimah* and receives שלישי.

DIN'S CORNER:

If one ate cake and drank a beverage, but is unsure if the beverage was wine, he may not add the words על הגפן to the על המחי' *brocho* over the cake, because it may be untrue. However if he knows it was wine but is unsure if he drank enough to warrant a *ברכה אחרונה*, he may add על הגפן because it is true, even though the amount of wine alone might not have required its own *brocho*. (*Igros Moshe* אר"ח 2:109)

DID YOU KNOW THAT

The *Gemara* (*Succah* 42a) states that a young boy who knows: 1) how to wave a *Lulav* is obligated (as *Chinuch*) in *Lulav*; 2) how to wrap himself in *Tzitziz* is obligated in *Tzitzis*; 3) how to guard *Tefilin* (from *Tum'ah*), his father must buy him a pair of *Tefilin*. The *Tur* (אר"ח 17) states that the father should purchase *Tzitzis* for his son if he knows how to wrap himself in them. The *Bach* notes that the *Gemara* provides no *Chinuch* imperative for the father to purchase a *Lulav* or a four-cornered garment for his minor son, though there is for *Tefilin*, because *Chinuch* requires the father to train his son to perform *mitzvos* by example. Since a *Lulav* is expensive, the father is not obligated to purchase one even for himself. He and his son can both be יוצא with the *Shul's Lulav*. However, since *Tefilin* are not expensive and the father most assuredly has a pair for himself, he should buy a pair for his son. The *Bach* concludes that the *Tur* also required *Tzitzis* to be bought for the minor because in the *Tur's* day, everyone wore *Tzitzis*. The *Tzitz Eliezer* (12:7) derives from the *Bach* that just as the standard for *Chinuch* is guided by the cost and expense of the *mitzvah*, other *mitzvos* are also guided thereby. For example, the *Shulchan Aruch* (אר"ח 14:4) rules that it is permitted to take someone's *Talis* (without his knowledge) and recite a *brocho* over it, as long as he puts it back the way he found it (folded), and the same is true for *Tefilin* (*Rema*). This is because we say that a person is willing to allow *mitzvos* to be performed with his possessions. However, today many people are concerned with germs and contagious illnesses, and are often uncomfortable with another person's use of their *Talis* & *Tefilin*. *Rabbeinu Yonah* (*Shaarei Teshuvah* 3:60) writes that to pressure someone through fear or embarrassment into doing something he is uncomfortable with violates לא תרדה בו בפרך. Therefore, *Tzitz Eliezer* concludes, if the *mitzvah* item is inexpensive, we may apply the rule that a person doesn't mind if his items are used for a *mitzvah*, because he can easily obtain another if he is repulsed by the other person's use. However, if it is expensive, like *Tefilin* are today, we must assume that he minds, and one should therefore not use them.

A Lesson Can Be Learned From:

A young man was considering buying a grocery store in a settlement being built between Tel Aviv and Haifa. He came to R' Yisroel of Hushatin for advice. When he told the Gabbai why he was there, the Gabbai berated him for wasting the Rebbe's time when any fool knows that a living could not be made from the few residents of a settlement. The young man saw that the Gabbai made sense, but as he was there, decided to ask the Rebbe anyway. The Rebbe remarked that the Gabbai had no right to speak, but in so doing, had used up the Kitrug. "Buy the store and you will have *Hatzlacha*". A few days after he bought it, the Tel Aviv-Haifa Railway decided to build a new stop in front of his store.

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.

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