



A Kehilas Prozdor Publication

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	Candles	Mincha
Friday	6:54	7:04
Shabbos	6:50	6:50
Sunday	7:05	7:05

פרשת: כי תבא		
DafYomi	Shiur	Shacharis
5:45	6:30	9:00
6:45		8:00

IMPORTANCE OF

The *Mishna* (*Maaser Sheni* 5:11) derives from ולא שכחתי that one must recite a *brocho* over the separation of *Terumos* and *Maasros*. Lest one conclude from this that the *Torah* requires *berachos* (which we know are only Rabbinic), the *Tosafos Yom Tov* explains that the Rabbinic *berachos* were later based on this *Posuk*. However, the *Mizrachi* suggests that only the *Nusach* of *berachos* were established by the *Rabonon* - the obligation to thank and praise *Hashem* are derived from here and are in fact מן התורה. The *Gemara* (*Berachos* 35a) states that although the *Torah* only requires a *brocho* after eating (i.e. ברכת המזון) when one is full and grateful, we may utilize a *Kal V'Chomer* to teach us that a *brocho* is certainly required before eating, when one is hungry and about to partake of *Hashem's* bounty. *Tosafos* objects, not willing to characterize this as a *Kal V'Chomer* because to do so would render such a *brocho* מן התורה. However, as the *Gemara* does not reject the *Kal V'Chomer*, how can *Tosafos* dispute it? The *Rambam* (5:2 תפילה) rules that a hungry or thirsty person is deemed to be sick and may only *daven* if he is able to do so with כוונה. Otherwise, he must eat or drink first. The *Shulchan Aruch* (89:4 אר"ח) rules accordingly, allowing one to eat before *davening*. However, the *Divrei Yoel* points out that the *Shulchan Aruch* merely allows him to eat first, but does not require him to do so. The reason, as indicated by the *Magen Avraham*, is that today we tend to *daven* without proper כוונה anyway. Therefore, the *Kal V'Chomer* has a flaw, since reciting a *brocho* would be expected on a full stomach (when one should be able to have כוונה), but not before eating when one is hungry. As such, *Tosafos* argues that the *Kal V'Chomer* is unacceptable. However, the *Gemara's* position is that some sort of thanks and praise, albeit without the *Nusach* of שם ומלכות is still required.

QUESTION OF THE WEEK:

If one must recite ברכת הגומל after flying overseas because of the potential סכנה, why is one permitted to travel in the first place?

ANSWER TO LAST WEEK:

(Must a *Kohen* also treat another *Kohen* with precedence under וקדשתו?)

In שו"ת הגר"י שתייף (157), when asked what to do with a *Kohen* who received an *Aliyah* during the first *Minyan* and insists on another during the second *Minyan*, R' Yonasan Shteif noted that as the *Ksav Sofer* (15) held a *Kohen* was not bound by וקדשתו, a simple solution would be to appoint a *Kohen* as *Gabbai*, who would then be able to refuse the annoying *Kohen* an *Aliyah*.

DIN'S CORNER:

The *Shliach Tzibur* must wear a *Talis* when reciting the 13 *Midos* during *Selichos* (i.e. ה' ה'), even in the middle of the night. However, so as not to enter unnecessarily into controversy, he should not wear his own *Talis* nor that of the *Shul*, which everyone shares in, but should rather borrow one from someone else. (MB 581:6)

DID YOU KNOW THAT

The *Gemara* (*Chagigah* 3b) states that a שוטה (fool) who is exempt from *mitzvos* and not responsible for his actions is characterized by the following 3 attributes: 1) He walks alone at night; 2) He sleeps in a cemetery; 3) He tears his clothing. R' Huna says he must do all 3 to qualify while R' Yochanan says any one is sufficient, provided it is done in a foolish manner. The *Gemara* presents another *Beraisai* which defines a שוטה as one who loses whatever he is given. The *Bais Yosef* (121 אה"ע) states that the *Rambam* rules according to R' Yochanan, and holds that the list stated in the *Gemara* is not exhaustive but merely illustrative. However, the *Mordechai* quotes the opinion of two other *Rishonim* that only one of these 4 activities render someone a שוטה. In שו"ת יהודה יעלה (2:93) a proof is offered to support the *Rambam* from the story of Dovid HaMelech who feigned insanity in the palace of Achish, king of Gas. The *Posuk* says that Dovid wrote on the walls and let saliva run down into his beard, at which point Achish said: look at this משתגע. *Targum Onkelos* translates והיית משוגע in the *Tochachah* as ותהי משתטי - and you will be a שוטה, attributing the definition of a שוטה to one who is called משוגע. Yet, Dovid performed none of the 4 qualifying acts stated in the *Gemara*, proving that they are not necessary. However, earlier in the *Tochachah*, the *Posuk* warns that: יככה ה' בשגעון - *Hashem* will smite you with insanity. Here, *Targum Onkelos* translates שגועון as טפשותא - silliness, and not שטות. The difference is that the punishment of בשגעון is intended to fill one with confusion and difficulties, but not to the degree that one will be exempt from *mitzvos* or not be responsible for his acts. After witnessing all that transpired and going slowly "Meshuga", the *Posuk* states והיית משוגע - the point has been reached where he will now qualify and be פטור.

A Lesson Can Be Learned From:

It became customary for the bochurim from the *Noda B'Yehuda's* Yeshiva to leave over a small amount of food, which their hosts would then take as "*Shirayim*", a custom expected to provide success in all one's endeavors. Once, a host came complaining to the *Noda B'Yehuda* that "his" bochur was not leaving anything over. The *Noda B'Yehuda* told him to ask "his" bochur the following question: The *Gemara* (*Chulin* 7b) says that the donkey of R' Pinchas b. Yair would not eat grain that was untithed. However, if the donkey was smart enough to know which grain was untithed, he should have also known the Halachic loophole allowing one to eat untithed grain, if intending to take the tithe from what will be left afterward. The host asked this question to the bochur, who could not rest for 3 days while trying to answer it. Finally, the *Noda B'Yehuda* told the bochur to answer the host's question as follows: The donkey certainly knew the Halacha but was afraid that if it left over some grain, its owner (R' Pinchas b. Yair) would believe he had given it too much, and would give it less next time. When the bochur repeated this answer to his host, the host understood the *Noda B'Yehuda's* message, and started feeding his bochur more, enough to generate "שיריים".

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

This issue is dedicated mily:
ל'ז'נ פערל ב"ר יצחק הלוי

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