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(Monsey/Spring Valley Z'manim)

פרשת: כ"ג תשא-פרה

|         | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ס זק"ש |
|---------|---------|--------|---------|-------|----------|----------|
| Friday  | 6:43    | 6:53   |         |       |          | 10:08    |
| Shabbos |         | 6:43   | 5:30    |       | 9:00     | 10:08    |
| Sunday  |         | 6:50   |         |       | 8:00     | 10:07    |

**IMPORTANCE OF ....**

The Gemara (Moed Katan 28a) asks why the Torah places the death of Miriam next to the mitzvah of Parah Adumah, and answers that just as the Parah Adumah provides a Kaparah, so too does the death of Tzadikim. One might ask, the Parah Adumah is not a Korban to provide Kaparah in the conventional sense. The death of Tzadikim would be better compared to a Korban Chatas whose purpose is to provide Kaparah. The Mishna (Parah 3:11) states that after the ashes of the Parah Adumah were ground into a fine powder, they were divided into three parts – one to be placed in the Cheil (part of the Beis HaMikdash, outside the Ezras Nashim) for use by the Kohan who was processing the Parah, one to be placed on Har HaZeisim for use by the other Kohanim, and one to be made available to all of Klal Yisroel who would need it. R' Yitzchok Yaakov Rabinowitz sees in this division, three important elements unique to a Tzadik: 1) his elevated Neshamah, which is destined to be stored under the כסא הכבוד and may thus be paired with sacred areas in the Beis HaMikdash; 2) his Torah, which is a legacy left to be studied by the Talmidei Chachomim and Poskim, whom the Torah generally groups under the title of Kohanim; and 3) his Midos Tovos, to be emulated by all of Klal Yisroel. For this reason, a Tzadik's death is compared to Parah Adumah. For Korbanos, the one bringing the Korban need do nothing. Even not doing Semicha (placing his hands on the animal) does not invalidate the Korban. All that is required is that the Kohanim eat the meat, and the owner achieves Kaparah. However, in the case of a Parah Adumah, the one needing Taharah must obtain the ashes and provide himself with the Taharah. So too, must one "take advantage" of the death of a Tzadik by actively learning his Torah and emulating his Midos.

**QUESTION OF THE WEEK:**

When there is Krias HaTorah on a Sunday, and upon returning the Sefer Torah to the Aron one says לדוד מזמור, can he be יצא the Shir Shel Yom (for Sundays) with that as well ?

**ANSWER TO LAST WEEK:**

(On which day of Adar should one not make a Chasunah ?)  
The entire month of Adar is appropriate to make a Chasunah, with the possible exception of Adar 7.

**DIN'S CORNER:**

For The common practice of waiting six hours after eating meat before eating dairy requires that the six hours be measured from the moment that the last piece of meat is consumed, until the first piece of dairy may be eaten. When waiting to eat meat after having eaten dairy, the time – an hour (Zohar) or 1/2 hour (most Poskim require such a minimum Hafsaka), begins after the Birchas HaMazon or Brocho Acharona, not after the last piece of dairy was consumed. After that time the meat Seudah may be commenced. (Piskei Teshuvos 494:12).

**DID YOU KNOW THAT ....**

The Rambam (שקלים 1:1) describes the mitzvah of giving a half-Shekel every year, adding that one must give the entire amount at one time, and not pay it out, a little today and a little tomorrow. Kiryas Sefer derives this from the words: לא ימעט ממצות השקל which he understands to refer to the act of giving, not merely the amount. Why would this be necessary ? After all, the Tosefta (Shekalim 1:2) makes clear that the purpose of the Shekalim was to finance the daily Korbanos in the Beis HaMikdash. As such, the words נפשותיכם על לכפר refers to the Kaparah to be achieved by the Korbanos, and providing the half-Shekel is merely a monetary obligation. However, The Tzafnas Paneach suggests that there may be something in the act of giving itself that provides Kaparah, and must therefore be done a certain way. The Gemara (Bava Kamma 110a) states that if one steals from a Ger (convert), he must return what he stole by day, and all at once, as the Posuk says: והשיב את אשמו. Since the Torah calls it אשם, which provides a Kaparah, it must follow the rules of Asham, one of which is that there can be no half-Kaparah. In the same way, giving the half-Shekel must be done completely, at once. However, the Yalkut Shimoni (Terumah 363) quotes R' Yehoshua b. Levi who derives from the fact that the word Terumah appears three times, that if one wishes to divide his Shekel donation into 3 payments – each time one third, it was permitted. The Shalmei Simcha suggests that the Rambam may have dealt with this by specifically using the words: היום מעט ולמחר מעט – today a little, and tomorrow a little. As long as one makes the full payment in one day, he may do so in partial payments throughout the day.

**A Lesson Can Be Learned From:**

A widow in Yerushalayim was barely able to provide for the needs of her nine children through a combination of Bitachon and mending people's clothing. Her well-meaning neighbor pointed out to her that despite the fact that all her energy and focus was on providing her children with food and clothing, she had to also start looking into a Shidduch for her oldest son, Yeshaya. "He is such a brilliant boy" the neighbor said, "that the wrong Shidduch will waste his abilities". The widow/mother replied "I'm sure you're right, but the Shadchanim are not banging my door down, and I'm obviously not wealthy enough to generate interest". The neighbor said: "Well then, we'll have to find another way to generate interest". The next day, the neighbor went to speak with R' Yehoshua Leib Diskin, and suggested to him that he add Yeshaya to the 2-man Chavrusa group he had with R' Yaakov Orenstein. The Gaon, knowing Yeshaya, agreed to the plan. Word spread quickly that 18-year-old Yeshaya was now studying with 2 of the world's greatest scholars. However, the most immediate result was not Shidduchim suggestions, but rather envy. A noted scholar approached R' Yaakov Orenstein and asked that his son, known to be an Iluy (genius) and just as good as Yeshaya also be included in the group. R' Yaakov replied that there was no comparison, that Yeshaya had been giving Shiurim since the age of 15 and far outshone his peers. This rejection so surprised and disturbed the scholar that he said to R' Yaakov: "If so, then perhaps Yeshaya would be interested in a Shidduch with my daughter". The 'plan' having worked, the marriage was not long in coming. Yeshaya was able to live a long, happy and Torah-filled life with his wife for over 50 years.

**P.S.** Sholosh Seudos sponsored by the Gottheil family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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