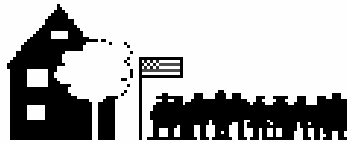


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: וארא זק"ש Shachris
Friday	4:34	4:44	8:00		9:43
Shabbos		4:34	4:00		9:43
Sunday		4:44	5:10		8:00 9:42

IMPORTANCE OF

The Gemara (Rosh HaShanah 27a) states that the Shofar blown on a fast day need not be plated with gold, because the Torah is concerned over Jewish money. The Moshav Zekainim L'Baalei HaTosfos asks, it would seem from the warning that Hashem instructed Moshe to give Pharaoh - שלח העז את מקנך (send out and gather in your cattle) before the plague of ברד, that there was equal concern over the loss of Egyptian money. The Moshav Zekainim answers that ultimately, the Egyptian cattle would be given to Bnei Yisroel for Korbanos (גם אתה תתן בידינו זבחים) so it was deemed Jewish money. As the Or HaChaim HaKadosh notes, when Moshe later asked for these cattle, he said: ועשיתנו לד' - that the cattle would be provided by the Egyptians, but that Bnei Yisroel would then "make" them appropriate for a Korban, for the benefit of Bnei Yisroel. However the Ramban states that Bnei Yisroel would never use Egyptian cattle for Korbanos because זבח רשעים תועבה. Moshe's remarks were made to impress Pharaoh with how desperate he would become to set Bnei Yisroel free, that he would be willing to give them everything. If so, the Moshav Zekainim's answer would not work, leaving his question open again. The Gemara (Menachos 76b) discusses the source of the statement that the Torah is concerned with Jewish money, deriving it from Parshas Chukas, where the Posuk instructs Moshe to provide water for העדה ואת בנייהם - the people and their flocks. However, the Gemara questions this, pointing out that the concern for the animals could have been based on צער בעלי חיים (to avoid causing the animals pain) rather than simple financial loss. In fact some Meforshim understand צער בעלי חיים to be the real concern and view the Posuk's use as a financial lesson to be no more than a Remez. The Minchas Mordechai suggests that this is behind the Ramban's opinion. Advising the Egyptians to gather in their animals before the ברד was out of concern for the danger and pain to the animals, not their financial value. The brunt of the ברד would be sufficiently felt in the destruction of their crops and plants. Though the Egyptians were deserving of more punishment, that did not create a need to cause suffering to the animals.

QUESTION OF THE WEEK:

Is eating on a bus (city/chartered/school) considered אוכל בשוק ?

ANSWER TO LAST WEEK:

(When must a son use his own money for Kibud Av v'Eim ?)

The Teshuvos V'Hanhagos (2:444) rules that if a son places a parent in an "old-age" home for better care, he must continue to pay when the parent's money runs out because the home is doing his duty, for his convenience.

DIN'S CORNER:

When saying Shema during davening, one may say it out loud or quietly. However the first Posuk - שמע ישראל should be said out loud. The Shliach Tzibur must say it loud enough for a Tzibur to hear him, so that they may "coronate" Shomayim together. Even one who is not davening must join in. (MB 62:5 - Biur Halacha)

DID YOU KNOW THAT

The Rema (אור"ח 94:9) states that one should not daven in an inn owned by idolaters. The Mishna Berurah (29) explains (quoting Terumas HaDeshen 5) that this is because undoubtedly the inn is unclean with idols and avodah zara, and we derive from Moshe Rabbeinu's decision to daven "כצאתי את העיר" (when I depart the city) that one should not daven where the place is full of avodah zara. The Rema (ibid 62:4) also states that if one is in a non-clean place, he should say Shema in his heart, and the Biur Halacha notes that this goes for Tefilah (Shemona Esrei) as well. If so, why did Moshe have to leave the city - he could have davened in his heart ! However, the Rema adds that if the place is very unclean, he should not even do that, because in such places one may not be מהרהר (think) Torah at all. The Gemara (Berachos 24b) quotes Rav Huna who says that if one is walking on dirty streets, he should cover his mouth and say Shema. The Gemara asks, didn't Rav Huna state that a Talmid Chochom may not stand in a dirty place at all because he can't help but think of Torah ? The Gemara answers that he may not stand there, but if he is walking through, he may even say Shema. If so, could not Moshe have been מהרהר while walking ? The Meshech Chochmah (ויחי) notes that in the phrase "בחרבי ובקשת", Tefilah is compared to a sharp sword, which kills all it touches, without requiring intent or effort; a בקשה is compared to a bow, which is itself harmless, but depends on the intent, effort and aim of the warrior. Thus, Tefilah (B'Tzibur) is accepted on its own, even without Kavanah, whereas a Bakashah will be pointless without Kavanah. However, if a Bakashah is included within a Tefilah, it takes on Tefilah characteristics. The GRA explains that this is why we may continue to include daily בקשות in the Shabbos Tefilos. Therefore, for the first six plagues, when Moshe asked Hashem to end the plague, he viewed the ending of a plague (e.g. למתני אעתיך לך) as impressive as the plague itself, and phrased the request as a בקשה, with Kavanah, while walking around, albeit surrounded by avodah zara. However regarding the ברד, Moshe expressed a fatalistic assumption that Pharaoh's lack of fear (כי טרם תיראו) indicated he was no longer so impressed, so Moshe's request to end the ברד was without earnest Kavanah - as a Tefilah, which required standing still. He therefore had to leave the city.

A Lesson Can Be Learned From:

A man once came to R' Yechiel Meir of Gustinin, known as the "Guter Yid", mentioning a loved one who was sick and needed Rachamim. The Guter Yid told him to say Tehilim. The man replied that he had come to the Rebbe so that the Rebbe should ask Shomayim for Rachamim. R' Yechiel Meir said: "Chazal tell us that if one has a sick person in his house, שיקבש עליו רחמים, ילך אצל חכם ויבקש עליו רחמים, which would imply that the Chochom should beseech Shomayim for mercy, but rather ויבקש עליו, which refers to the one who came to the Chochom. The Chochom's role is to guide the petitioner, but the 'work' must be done by you". (Still, it was R' Yechiel Meir's custom that whatever he "assigned" to others, he did himself as well)

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

This issue is dedicated:

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