

תש"ע



A Kehilas Prozdor Publication

(c) 1990-2010 Leibie Sternberg
http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: כי תשא-פרה סוק"ש
Friday	5:34	5:44	8:30			9:16
Shabbos		5:34	5:00		9:00	9:15
Sunday		5:45	6:10		8:00	9:14

IMPORTANCE OF

The *Mishna* (*Parah* 1:1) states that according to R' Eliezer, the calf used for *Eglah Arufah* may not be older than one year, and the cow used for *Parah Adumah* must be older than one year. The *Chachomim* say that *Eglah Arufah* may be older than a year, and *Parah Adumah* must be older than two years, and such is the *Halacha*. The *Midrash* (*Chukas*) states that when Moshe ascended to *Shomayim*, he found Hashem quoting this *Machlokes*, and Moshe said: **יהי רצון** (Let it be Hashem's will) that R' Eliezer be among my descendants. The *Meforshim* ask why Moshe asked for this, in light of the *Halacha* according with the *Chachomim*. The *Mishna* (*Shabbos* 130a) quotes R' Eliezer's opinion that if one forgot to bring a *Bris Milah* knife before *Shabbos*, one may carry it on *Shabbos* through the *Reshus HaRabim* to the location of the *Bris Milah*. *Tosafos* asks, wouldn't it be better to transport the baby to the knife, which would not require a Scriptural *Chilul Shabbos* but only a Rabbinic one, under the rule: **חי נושא את עצמו** (a live person is deemed to carry itself) ? One of the answers offered by *Tosafos* is that transporting the knife would be a lot easier and more expeditious than carrying the child to the knife. and R' Eliezer holds that **זריזין מקדימין למצות** is more important than avoiding a Scriptural *Chilul Shabbos*. This is apparent from the *Gemara* (*ibid*) which relates that once it actually happened, and the knife was transported to the child by way of rooftops and adjoining properties to avoid the *Reshus HaRabim*. The *Gemara* characterized this as **not** with R' Eliezer's approval, since doing so delayed the *Bris*. The *Avnei Shoham* suggests that R' Eliezer's view of *Parah Adumah* is also based on **זריזין מקדימין**, where the sooner (*i.e.* younger) the *Parah* is selected, the less chance there is for it to develop a blemish, non-red hairs or some other disqualification. *Chachomim* argue for a more developed, mature cow, under the principle of **מצוה מן מובחר** – to fulfill the *mitzvah* in an enhanced way, but it was **זריזות** that Moshe appreciated when asking that R' Eliezer be among his descendants.

QUESTION OF THE WEEK:

May one use utensils made by a **מחלל שבת** without *Tevilah* ?

ANSWER TO LAST WEEK:

(When could a woman be *Motzie* men in *Krias HaMegilah* ?)
The *Marcheshes* (22) understands the *BaHag's Shitah* (that women cannot be *Motzie* men) as based on the fact that *Megilah* is instead of *Hallel*, which men are *Mechuyav* in, and women are not. However this only applies by day when *Hallel* is normally said. The *Megilah* at night is not instead of *Hallel*, but rather for *Pirsumei Nisa*. As such, the *Marcheshes* holds that women can be *Motzie* men at night.

DIN'S CORNER:

One who eats a meal in a location that does not belong to a Jew should not say: **הרחמן הוא ישלח לנו ברכה מרובה בבית הזה** in *Birchas HaMazon* (for possible **לא תחנם** problems) but rather should say: **הרחמן לנו ברכה מרובה בהליכתנו ובישיבתנו עד עולם**. (*MB* 193:27)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 55a) lists several observations about Betzalel – his leadership, his wisdom, his acceptance by *Bnei Yisroel*, and his ability to be **מצרף אותיות** – join together letters of the *Aleph-Beis* in the same way that Hashem joined them to create Heaven and Earth. His wisdom is illustrated by the suggestion to reverse Moshe's order of construction and build the *Mishkan* before the *Keilim*, as Hashem had said. Why did Moshe instruct him otherwise ? The *Mizrachi* asks why it is necessary to derive that building the *Mishkan* does not push aside *Shabbos*, from the *Posuk*: **אך את שבתתי תשמרו**. After all, building the *Mishkan* is "only" one **עשה**; *Chilul Shabbos* is a **לאו** and an **עשה**. One **עשה** could never push aside both the **לאו** and **עשה** of *Shabbos* ! The *Mishna* (*Shabbos* 141b) states that (according to R' Yehuda) one may "fix" a mixture containing one part *Terumah* and 100 parts *Chulin* on *Shabbos*, by symbolically removing one part, thus permitting the rest to be eaten by a non-Kohen. The *Gemara* asks why this is not a *Tikun* - forbidden on *Shabbos*, and answers that since it is also possible to gaze at one side of the mixture and have in mind to separate the one part later, and eat immediately from the other side, the *Tikun* could thereby be effected without a physical act, and be permitted. As such, even where the *Tikun* occurs thru a physical act, it would still be permitted (*Rashi*). In the same way, since Betzalel was able to construct the *Mishkan* and *Keilim* thru **צירוף אותיות**, which would not have been a physical act, forbidden on *Shabbos*, perhaps a manual, physical construction would have likewise not been forbidden as a **מלאכה**. It was therefore necessary to forbid all *Mishkan* construction directly by *Posuk*. The *Mishnas Avrohom* suggests that Moshe thus understood this to be the true **מעלה** of Betzalel, and that he was selected by Hashem precisely because he was able to construct everything thru **צירוף אותיות**. As such, the order was certainly not relevant, since all could be constructed together, at one time, which is why Moshe did not pay attention to **מנהג העולם**.

A Lesson Can Be Learned From:

A number of Chasidim from Strelisk arrived in Rizhin, anxious to experience a *Shabbos* with the Rizhiner Rebbe. As Chasidim of R' Uri of Strelisk, they were accustomed to davening with loud voices and many gestures. In Rizhin they found everything more subdued and orderly, which frustrated them. They raised questions about the propriety of davening this way, which led them to wonder about the holiness of Rizhin and its Rebbe. When the Rebbe became aware of their grumbings, he called them in and noted the *Gemara* (*Berachos* 10b) which described how the Shunamite woman recognized that Elisha was a holy man from the fact that no flies flew over his food. Why, asked the Rebbe, was the woman unable to recognize Elisha's greatness from the fact that he undoubtedly spent his days and nights davening and learning ? The answer is that these things are all on the outside. True holiness resides only within the person. Thus, she was only able to know that he was holy by noting the absence of flies around him.

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

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