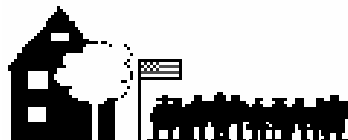


תש"ע



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(Monsey/Spring Valley Z'manim)

פרשת: כי תצא

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שוק"ש Shachris 9:35

Friday 7:30 6:45/7:40 9:35

Shabbos 1:45/7:25 6:30 7:15 9:00 9:35

Sunday 7:35 8:00 8:00 9:36

לשנה טובה תכתבו

IMPORTANCE OF

The Gemara (Berachos 25a) states that one may not recite *Krias Shema* in proximity to excrement or a foul odor, as derived from the *Posuk*: והיה מחניך קדוש. The *Mateh Ephraim* recommends that if one blew the *Shofar* near excrement, or when he had urine on his legs, that he should blow the *Shofar* again. The *Biur Halacha* (588) questions this similarity between *Shofar* and *Krias Shema*. Granted, one may not say Hashem's name, *daven* or *bentsch* in an unclean place, nor study *Torah* there. But where do we find that a *mitzvah* may not be performed in an unclean place? May one not enter a bathroom wearing one's *Tzitzis*? The *Biur Halacha* suggests that the *Mateh Ephraim* may have held that when one performs a *mitzvah* with *Kavanah*, that *Kavanah* constitutes *Torah* study, and requires cleanliness. The *Darchei Teshuva* (י"ד 19:1) notes that the *Rema* required a *Shochet* to distance himself 4 *Amos* from the unclean slaughtering area before reciting the *brocho* over *Shechitah*. However, he did not require that the *Shechitah* itself be distanced, though *Shechitah* is a *mitzvah*, and presumably the *Shochet* will be thinking about *Hilchos Shechitah* while performing it. The *Darchei Teshuva* suggests that there may be a distinction between *mitzvos* that are obligatory, where one should be strict and perform the *mitzvah* in a clean place, versus *mitzvos* which are רשות – voluntary, such as *Shechitah*. However, the problem seems not to be how strict one should be in performing the *mitzvah*, but rather the *Hirhur* in *Divrei Torah* that accompanies it. Should one be careful to not think of the *Halachos* when performing a רשות? In *Kovetz Shiurim* (2:23) a distinction exists between *mitzvos* whose objective is performing the act, such as *Lulav* or *Shofar*, versus those *mitzvos* where the focus is on the result, such as *Tzedaka* or procreation. If one blew *Shofar* for the music, he needs to blow again as the performance was faulty; if one bore a child for any reason, no one would require him to bear more לשם מצוה, as the point of the *mitzvah* – to have children, was fulfilled. For such *mitzvos*, as the *Kavanah* is not key, perhaps it may be performed in an unclean place.

QUESTION OF THE WEEK:

When should one say *Shemona Esrei* first, and *Krias Shema* with its *berachos* afterwards, where there is more than enough time?

ANSWER TO LAST WEEK:

(When is one no longer obligated to honor his *Rebbi*?)
The *Gemara* (*Bava Metzia* 33) states that one should honor one's *Rebbi* over one's father, as the *Rebbi* brings him to *Olam HaBa*. R' Elyashiv שליט"א notes that if one רח"ל went off the *Derech* (שנה ופירש) and loses his *Olam HaBa*, he no longer needs to do so.

DIN'S CORNER:

A *Tzibur* may begin *Selichos* without a *minyan*, skipping over *Kadish*, and when the *minyan* is complete, *Kadish* should be said then. If near the end there is no longer a *minyan*, the *Piyutim* in *Targum* should be skipped, but *Kadish* may be said. (MB 581:4)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 43a) analyzes the validity of a betrothal between a Jewish woman and a man who is half-slave/half free. A *Baraisa* states that if an ox killed such a man, its owner must pay half the fine to the half-slave's master, and the other half to the slave's heirs. Who would be his legal heirs if his betrothal were invalid? The *Gemara* answers that this may refer to where the half-slave wasn't actually killed, but was rendered a *Treifah*. Since he will eventually die from this injury, the fine is due, and his "heirs" refers to the half-slave himself who will receive it. The *Pri Chadash* derives from here that a *Treifah* is not capable of siring a child, since the *Gemara* did not suggest that he could have been freed after his injury, married and produced an heir. The *Gemara* (*Yevamos* 78b) discusses the possibility of a female *mamzer(es)* being permitted after 10 generations. R' Eliezer said that there is no such thing as even a third-generation *mamzer*. The *Gemara* questions this from the *Mishna* which says that the *Issur* against a *mamzer* marrying a non-*mamzer* extends perpetually. R' Zeira explains: דידע חיי – one who is known to be a *mamzer* will live and perpetuate; דלא דידע לא חיי – an unknown *mamzer* will die before a non-*mamzer* unwittingly marries him/her; a partially known *mamzer* may perpetuate a second generation, but not a third. The *Maharsha* asks why the *Gemara* did not question R' Eliezer from the *Posuk*: גם דור עשירי לא יבא לו. The *Shoel U'Maishiv* (1:3:201) cites the *Sefer Chasidim* which says that a *mamzer לא חיי* means that a *mamzer* will beget children like a *Treifah* - incapable of siring. Yet, do we not see that a *mamzer* can perpetuate 10 generations? To this, R' Eliezer replied that a *mamzeres*, like a *Treifah*, will not bear "live" children, i.e. that are capable of bearing children themselves, resulting in only a second generation, but not a third. The *Gemara* questions this, but not from the *Posuk*: גם דור עשירי לא יבא לו which speaks of a male *mamzer*. Instead, it cites the *Mishna* (*Yevamos* 78b) which forbids "ממזרין", both male and female. The *Gemara* then distinguishes known *mamzerim*, whose children may be חיי - capable of siring, whereas R' Eliezer was referring to those only partially known.

A Lesson Can Be Learned From:

A *Rosh Yeshiva* was making the rounds, collecting funds for his yeshiva. When he visited a certain wealthy man, he was disappointed to receive a very small check. The *Rosh Yeshiva* renewed his efforts to describe the yeshiva's expenses and requested a greater donation, one more appropriate to the wealth of the would-be donor. However, it seems that the *Rosh Yeshiva*'s plan backfired because the donor took back the check and exclaimed that he wanted the *Rosh Yeshiva* to remove his name from the yeshiva's list of wealthy benefactors, and to never come back to him for another donation. The *Rosh Yeshiva* replied that he would certainly do as the man asked. "But you should realize" the *Rosh Yeshiva* added, "that if I remove your name from the yeshiva's list of wealthy benefactors, it is probable that in *Shomayim* your name will also be removed from the list of wealthy people. Before I do so, I would ask you to reconsider." Needless to say, the man's attitude reversed, he apologized and the *Rosh Yeshiva* left with a much bigger check.

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

This issue is dedicated by Yaakov Blasbalg:

לרפואה שלימה בעד האשה החשובה מרת הענא פייגא בת חי' קל ייענר

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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