



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:59	6:45/8:09				9:12
Shabbos		1:45/7:59	7:00	12:00A	9:00	9:11
Sunday		8:00	7:30		4:50A	9:11

פרשת: במדבר - שבועות

ש"ס

IMPORTANCE OF

The *Rema* (א"ח 494:3) states that *Tachanun* is not said from *Rosh Chodesh Sivan* until after *Isru Chag*, and the *Mishna Berurah* (8) explains that on the 2nd day of *Sivan*, Moshe instructed *Bnei Yisroel* on sanctity, after which began the 3 days of *Hagbalah*. The *Or HaChaim HaKadosh* (*Shemos* 19:12) states that of the 3 days, only the third day of *Hagbalah* was required, and the first two days were preparatory. Other *Acharonim* disagree, viewing all 3 days as fully required days of *Hagbalah*, which may have compelled the *Rema* to hold that *Tachanun* should not be said on all 3 days, while the *Shibolei Leket*, who says that *Tachanun* should not be said (only) on *Erev Shevuos* seems to hold like the *Or HaChaim HaKadosh*. The *Yerushalmi* (*Rosh HaShanah* 4:8) states that the *Posuk* (in *Parshas Pinchas*) does not mention the word **הטאת** when describing the goat *Korban Musaf* brought on *Shevuos*, as it does regarding all other *Yomim Tovim*, as Hashem said to *Bnei Yisroel*: "since you have accepted the *Torah*, I will credit you as if you had never sinned". The *Korban Eidah* adds that every *Shevuos* is deemed like the original day of *Matan Torah*, as we receive the *Torah* anew on that day. The *Sefas Emes* states that every Jew is deemed to have received on *Shevuos* all that he will understand and innovate during the coming year. The *Yekar Tiferes* notes that the *Rema* (א"ח 468:10) rules that one may not let blood (an ancient medical treatment) on any *Erev Yom Tov*. The *Mishna Berurah* explains that this derives from the original *Erev Shevuos*, when a demon threatened to destroy *Bnei Yisroel* if they would not accept the *Torah*, and it was extended by *Gezeira* to other *Yomim Tovim* as well. Since every *Shevuos* is thus viewed as a new *Kabolas HaTorah*, the *Rema* held that the 3 days of *Hagbalah* apply each year, and *Tachanun* is not said. However, the *Shibolei HaLeket* limits the 3 days of *Hagbalah* to the original *Shevuos*, and as such *Tachanun* is not said on *Erev Shevuos*, just as it is not said *Erev* all other *Yomim Tovim*.

QUESTION OF THE WEEK:

Where would we be lenient regarding transgression of a **לאו** and permit it, but not if it also involved transgressing an **עשה** ?

ANSWER TO LAST WEEK:

(May one bypass the *Shabbos Talis* and take the weekday one ?)

The *Ohr Yitzchak* (א"ח 15) rules that pulling out the weekday *Talis* from under the *Shabbos* one is not **מעביר על המצוות** because the *Shabbos* one is not generally available as an option during the week, and was thus not bypassed. The opposite is even more true.

DIN'S CORNER:

It is forbidden to say an unnecessary *brocho*, such as pushing off food in the middle of a meal, in order to eat it after the meal and say additional *berachos*. However, one may do so on *Shabbos*, to complete the daily 100 *berachos*. One may also split the *Shabbos* meal in two to fulfill *Sholosh Seudos*, as is commonly done when *Shabbos* falls on *Erev Yom Tov*. (*Magen Avrohom* א"ח 215:6)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 24a) asks: How do we reconcile the *Posuk* which states that a *Levi* begins working in the *Ohel Moed* at the age of 30 (**מבן שלשים שנה ומעלה**) with a *Posuk* in *Behaaloscha* which says that a *Levi* begins at age 25 ? The *Gemara* answers, that the *Levi* spends 5 years in apprenticeship, learning the duties and routine of the *Leviim*. From here we see, the *Gemara* concludes, that a *Talmid* (student) who sees no progress in his learning over the course of 5 years, will never see progress. R' Yaakov Emden, in his *Siddur Beis Yaakov* qualifies the obligation of all Jews to establish specific times for learning *Torah*. He states (p. 96) with perhaps overly blunt practicality that since many Jews have never studied, or haven't the temperament or ability to study, these people were probably created to engage in business etc.. so as to provide support for those who have dedicated their lives to **תלמוד תורה**. These people will not be asked in Heaven: **קבעת עתים לתורה** - did you establish times for *Torah* study. In fact, the *Yaavetz* claims, an *Am HaAretz* who studies, wastes his time and causes anguish to *Hashem* for not having spent his time more productively, assisting *Talmidei Chachomim*. Does this mean that according to the above *Gemara* and the *Yaavetz*, those who struggle with *Torah* study should give up after 5 years, and should never open a *Sefer* again ???! How have they been absolved of the *mitzvah* of **תלמוד תורה** simply because they apparently lack aptitude ? The answer may lie in *Pirkei Avos* (5:25), where the *Mishna* lists the progression of study - age 5 for *Mikra*, 10 for *Mishna*, 15 for *Gemara*, 20 for livelihood, each milestone being achieved after 5 years of study. If one unfortunately cannot "graduate" into the next level after 5 years, he is not *Potur* from learning - he simply stays where he is. Thus, he must continue to learn *Mikra* or *Mishna*, for which he has aptitude, and will not cause anguish to *Hashem* for studying futilely, those subjects beyond his reach.

A Lesson Can Be Learned From:

A wealthy man in London was reconciling his checkbook when he came across a check for \$5001, made out to a certain Yeshivah. He could not remember making out the check, especially for such an unusual amount. When he contacted the Yeshivah, he was referred to the Meshulach who had brought in the check to the Mosad. The Meshulach reminded him that several weeks before, he had visited him, and as he was preparing to leave, the Meshulach mentioned that his next stop was the wealthy man's next door neighbor, who had a well-deserved reputation as a miser. The wealthy man handed over a signed blank check to the Meshulach, and told him that he could make out the check for \$1 more than the miserly neighbor would give him, so he should try very hard. The Meshulach remembered that his own father had been friends with the miser's father, so he called his father to ask for some info on the miser's father. He was told how the miser's father had given up his small piece of bread in the concentration camp, giving it to Talmidei Chachomim. Armed with this information, the Meshulach was able to schmooze his way to an as-yet-unheard-of \$5000 check, which meant that the blank check was correctly filled-out at \$5001.

P.S. חג כשר ושמח

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
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