



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	7:59	7:00			9:25
Shabbos		1:45/7:54	7:20	9:00	9:26
Sunday		8:09	7:35	8:00	9:26

IMPORTANCE OF

The *Sifri* states that the first *Posuk* in *Devarim* lists all the places where *Bnei Yisroel* did things to anger *Hashem*. The *Aveiros* themselves are implied but not stated, מפני כבודן של ישראל. The *Meforshim* ask, why do we find later that Moshe was explicit in scolding the *Bnei Yisroel*, calling them names (ממרים etc..) and referring specifically to their iniquities, without apparent concern for their כבוד? The *Posuk* states further: הוֹאִיל מֹשֶׁה בָּאֵר אֶת הַתּוֹרָה - Moshe began translating the *Torah* into 70 languages, presumably for the benefit of the *Goyim*. Why educate the *Goyim* in all the *Aveiros* of *Bnei Yisroel*? The *Mishna* (*Avodah Zara* 21a) states that one may never rent a bathhouse to a *Goy* because the *Goy* will permit its use on *Shabbos*, and it will still be referred to as the Jew's bathhouse, operating on *Shabbos*. However, the *Gemara* (*Moed Katan* 12a) states that a bathhouse may be rented to a *Goy* over *Shabbos* or *Yom Tov* provided it is outside the *T'chum*. Since Jews will presumably not go outside the *T'chum* on *Shabbos*, they won't see it in operation. (Over *Chol HaMoed*, it may not be rented even outside the *T'chum*). Why are we not concerned here with the fear that a *Goy* may refer to it as the Jew's? The *Divrei Yoel* answers that where a *Goy* sees a Jew being *Mechalel Shabbos*, the *Chilul HaShem* is not so great because the *Goy* is aware that in every religion, there are those individuals who choose not to observe. However, when *Chilul Shabbos* takes place רח"ל in front of other Jews and no one complains, then the *Chilul HaShem* is much greater. For this reason, we are not as concerned with a bathhouse outside the *T'chum*, since there are no Jews to see its use. Therefore, to avoid a *Chilul HaShem*, it was imperative for Moshe to chastise *Bnei Yisroel*, but it was sufficient for him to do so with a *Remez*. Later, Moshe spelled out the *Aveiros* explicitly, but it was at *Hashem's* instruction, as the *Posuk* says: כִּכְל אֲשֶׁר צִוָּה ד' אוֹתוֹ אֱלֹהִים.

QUESTION OF THE WEEK:

Which two *berachos* will a man be able to say only if he is a *Shliach Tzibur*?

ANSWER TO LAST WEEK:

(Should one lend money to someone he'll have to chase for payment?)
The *Shulchan Aruch* (97:4 חר"מ) states that if a lender senses that a borrower squanders his money, and that he will have to chase after the borrower to have the loan repaid, he should not lend the money, so as to avoid the constant לאו of לוֹנוֹשָׁה. *Daas Zekainim* states that this is why the *Posuk* says אַם כִּסֵּף תַּלְוֶה.

DIN'S CORNER:

The *Seudah HaMafsekes* should be eaten after *Mincha* on *Erev Tisha B'Av*, and should consist of water, bread (the *Aruch HaShulchan* would use a bagel which is an *Aveil's* bread) and a cold, hard egg, both dipped in ash. One should sit on the ground or a low stool, but need not remove one's shoes. One should state: "This is the *Seudah* of *Tisha B'Av*. (MB 552:15-18)

DID YOU KNOW THAT

The *Shulchan Aruch* (א"ח 566:6) states that on a *תענית צבור* (public fast day), one who is not fasting should not be called up for an *Aliyah*. If a non-faster was inadvertently called up, the *Bach* says he should be allowed to say the *brocho* while the *Taz* argues, claiming that the *brocho* would be a ברכה לבטלה. The *Chasam Sofer*, in the year 5571 was ill, and was compelled to eat on *Tisha B'Av*. After having eaten, he wondered (א"ח 157) what his response would be if his *Talmidim* wanted to give him an *Aliyah* at *Mincha*. He concluded that there was no problem, and that he could be עולה, even לכתחילה. He reasoned as follows: The problem with giving an *Aliyah* to a non-faster is his lack of connection with the *Tzibur*. It is similar to 3 people eating at one table together, and a *Kohen* eating alone at another. There is no need to honor the *Kohen* with *bentsching* for them because he has no partnership with them. Here too, a non-faster has no connection with the fasting *Tzibur* and can therefore not be מוציא them by *laining* and/or being עולה. However, on *Tisha B'Av*, the non-faster who was forced to eat is still obligated to complete the fast - he is permitted to indulge (eating etc..) only as far as necessary. Since he is still as מחויב in the fast for the rest of the day as everyone else, he does have partnership with the *Tzibur*. Furthermore, since *Tisha B'Av* is a *Moed* - a *Yom Tov* during which there is a חיוב to *lain*, everyone is equally מחויב in the *laining* and can be עולה. The *Chasam Sofer* also held that according to this rationale, even if everyone in the *Tzibur* had been forced to eat on *Tisha B'Av*, there should still be a basis to *lain ויחל* during *Mincha*, unlike other fasts where a (רוב) *Minyan* of fasters is needed. However, he declined to rule as such, למעשה.

A Lesson Can Be Learned From:

In the late 1940's, Rabbi Aron Sternberg Z"L studied in Yeshiva Eitz Chaim in Montreux, Switzerland, under the Rosh HaYeshiva, HaRav Eliyahu Botschko. When he was 18, R' Aron left Eitz Chaim and attended the Ponovezh Yeshiva in Bnei Brak, with the assistance of the Satmar Rebbe ZTL, who convinced R' Aron's father to let him go to Eretz Yisroel. Two years later, R' Aron moved to New York and married. In 1956, the community Shul of Fort William, Ontario needed a Rabbi, and the president came to New York to find one. R' Aron belonged to a Chazanim union and the president was advised to seek out a candidate there. He visited the group and was impressed with R' Aron, offering him the position. As there was no reliable Shochet in Fort William, R' Aron trained to Shecht chickens before moving there, receiving *Kabalah* from R' Shlomo Gefen, and Shechting his own chickens during his tenure in Canada. R' Aron remained in Klei Kodesh for the rest of his life. After the Petirah of R' Aron and his wife, their children opened their parents' safe deposit box and discovered that R' Aron had received *Semicha* - יורה יורה יורה from Rav Botschko at the age of 18, and had never mentioned it to them during his entire lifetime. Even more, the *Kabalah* that he had received stated that it was only valid while he lived in Canada, only for his own personal chickens, that he was not permitted to Shecht for anyone else, and that he was required to review all the *Halachos* every 30 days, etc.. suggesting that R' Aron had also kept from R' Shlomo Gefen that he was a *Musmach* in Yoreh Deah.

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