

תשע"ז



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

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פרשת: שופטים

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:22	7:00			9:37
Shabbos		1:45/7:17	7:00	9:00	9:37
Sunday		7:32	7:00	8:00	9:38

כתיבה וחתימה טובה

IMPORTANCE OF

The Gemara (Sanhedrin 21b) states that a king must write 2 Torah scrolls - one to fulfill the obligation on all Jews to write a Sefer Torah, and the other to fulfill: וכתב לו את משנה התורה. The Chinuch notes the advantages of having many new Seforim available - to provide for those who cannot afford their own, and to provide the pleasure of studying from a new Sefer, and extends the mitzvah beyond a Sefer Torah to other Seforim written on Torah subjects. The Gemara (Kesubos 52b) relates that Rav Papa went to the house of Abba to discuss how big a dowry Abba was prepared to give Rav Papa's son for marrying Abba's daughter. R' Yehudah b. Mereimar did not wish to accompany Rav Papa into the house, fearing that his presence would put pressure on Abba to give more than he needed to. Based on this Gemara, Rav Pinchas Teitz ZT"L objected to the custom of authors to mail out the Seforim they wrote "coldly" to a mailing list, without prior permission from the recipient(s). Such an arrangement creates unfair pressure, which, according to R' Yehudah b. Mereimar should be avoided. The Sefer אור חדש (2:8) disagrees, pointing out that in the end, Rav Papa persuaded R' Yehudah to accompany him, and as a result, Abba gave away everything he had, thus proving that one may exert such pressure. As such, where the issue is supporting a Talmid Chochom who studies hard and diligently, we assume that the recipient will certainly pay willingly, as he should. However, if an author merely prepares a new edition of a previously published Sefer, he takes on a merchant's role. Not only is there no obligation to support him; he should be discouraged for damaging the market for true authors.

QUESTION OF THE WEEK:

If a Baal Kriah is paid to lain, and he makes a mistake which means the Tzibur was not יוצא, must he return the wages ?

ANSWER TO LAST WEEK:

(What restriction is there on davening Shacharis early in the summer ?)

The Magen Avraham (אור"ח 591:9) points out that when someone davens without a minyan, his deeds are examined with more scrutiny, and he will likely be found wanting. However, if he davens at a time when the Tzibur is davening, he may avoid that danger. Therefore, in the summer, when the day starts very early, if one must daven Shacharis without a minyan, he should be careful not to daven at first light because it is likely that no Tzibur will be davening yet at that time.

DIN'S CORNER:

It is customary during the month of Elul to: 1) add the Mizmor 27 of אורי ד' after Shacharis and Mincha; 2) blow 4 blasts on the Shofar each day after Shacharis; 3) enclose a כתיבה וחתימה טובה wish in all correspondence; 4) be especially careful with fulfilling mitzvos; 5) perform קידוש לבנה, if possible immediately after 7 days; 6) check one's Tefilin and Mezuzos; 7) say 10 chapters from Tehilim each day and 8) do Teshuvah on one's misdeeds and tendencies. (Mateh Ephraim 581)

DID YOU KNOW THAT

The Gemara (Yoma 80a) states in R' Elazar's name that if someone unintentionally eats Chelev (forbidden fat) today, he must write down how much he ate, because a later Beis Din may change the amount for which one must bring a Korban to atone. The Sefas Emes asks, should we also be concerned that a later Beis Din may change the amount of Matzoh that one must eat on Pesach ? If so, it may turn out we will have never been יוצא the mitzvah ! The Sefas Emes answers, that we derive from the words: "אין לך אלא שופט שבימך" that "השופט אשר יהי בימים ההם" - one need only be concerned with the rulings of the Poskim in his day. Therefore, one needs to eat only as much Matzoh as they require, at that time. The Rav Poalim (אור"ח 4:2) was asked what one should do when he discovers that his Tefillin are Posul. Could it be that he did not fulfill the mitzvah for a while, and had also said many Berachos LeVatalah ?! The Rav Poalim cited the Chida who explains the Gemara (Makos 11a) where Rav saw R' Chiya's Tefillin sewn with flax and said it was an invalid material for Tefillin. Since we should not assume that R' Chiya did not fulfill Tefillin, it must be that since he had a pure Kavanah to fulfill the mitzvah, he receives the Schar for it, even though he unwittingly wore Tefillin that were Posul. However, the Rav Poalim asks from the Mishna (Succah 2:7), where Beis Shammai tells R' Yochanan HaChorani, who was sitting in a Succah but his table was outside the Succah, "If this is how you've always done it, you've never fulfilled the mitzvah of Succah !" Clearly, R' Yochanan's pure Kavanah would not have been enough ! In Har Tzvi (אור"ח 1:35), R' Tzvi Pesach Frank uses the Svara of the Sefas Emes to distinguish between a case where the invalidity of the Tefillin or the Succah is based on a Halachic ruling, versus a מצויאות (physical reality). The authority of a Halachic opinion depends on the Poskim of the day. R' Chiya and R' Yochanan, as Poskim, fulfilled the mitzvah as they understood it, regardless of how the Psak might change later. However, missing letters in Tefillin is always a fatal Pesul and does not depend on a Psak.

A Lesson Can Be Learned From:

Government regulations permitted the Volozhin Yeshiva to house only 200 students, which was less than half of the over 400 students that studied there. The inspectors were regularly given incentives to look the other way. When R' Chaim Brisker became the Rosh HaYeshiva, the Hanhala was notified that the Minister of Education himself, a man known never to accept a bribe, was coming to inspect. As the newly appointed Rosh HaYeshiva, R' Chaim requested an audience with the Minister. He arrived on a hot summer day wearing a heavy coat and boots. The Minister asked why he was dressed this way and R' Chaim explained that his grandmother told him it would rain that evening. The Minister laughed and said that was impossible. R' Chaim offered to wager 100 rubles that it would rain. The Minister jumped at the opportunity, and the next day (after no rain), R' Chaim sent over the 100 rubles. He then told the Netziv, "Now you can send someone with a bribe and the Minister will accept it." When R' Chaim was proven correct, he explained that the Torah states: ויטלף דברי צדיקים regarding a bribe. How can one remain a Tzadik after taking a bribe ? It means that even if one received money legally, but connected to a judgment, it is deemed bribery and it will corrupt even Tzadikim.

P.S. Sholosh Seudos is sponsored by the Miller family.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרת מלכה ב"ר יהודה לייבוש הלוי

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

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