



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

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פרשת: האזינו-שובה

	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	6:35	6:45			9:46
Shabbos		1:45/6:35	6:00	9:00	9:47
Sunday		6:35	6:00	7:45	9:47

Eruv Tavshilin

Shabbos

6:00

9:00

9:47

לשנה טובה תכתבו ותחתמו

Sunday

6:35

6:00

7:45

9:47

IMPORTANCE OF

The Gemara (*Berachos* 32a) states that one must first organize the *Tefilos* of praise (*Pesukei D'Zimra*) and then *daven* (*Shemona Esrei*). The *Tur* (א"ח 54) stresses that there should be no delay after finishing *ישתבח* but one should immediately say *אור* and *שמע* without interruption. Accordingly, the *Shulchan Aruch* (א"ח 54:3) rules that one who speaks between *ישתבח* and *אור* has sinned to the extent that the sin would excuse him from military service. The *Mishna Berurah* (4) cites the *minhag* to recite *שיר המעלות ממעמקים* during *Aseres Yemai Teshuvah* between *ישתבח* and *אור*, but adds the words *ועין*, presumably because of the insistence that nothing should be said or inserted at that point. However, the *Shulchan Aruch* (*ibid*) cites a second opinion in the *Tur* that allows interruptions for a *Dvar Mitzvah*, which is apparently the basis for the *minhag*. It is also likely that *שיר המעלות ממעמקים* may enjoy a spiritual weight greater than other sections of *Tehilim* which could justify the exception. After a certain man had committed a sin whose punishment would have been *כרת*, the *ויען יוסף* (י"ד 111) was asked to arrange a regimen of *Teshuvah* for him. One of the instructions was for him to say *שיר המעלות ממעמקים* for 40 days, morning and night, except for on *Shabbos*. He was also to fast for half a day twice a week until he had fasted 69 times, and give to *Tzedaka* the value of what he would eat on the second half of that day. He was also instructed to fast the entire day every year on the "Yahrtzeit" of his *aveirah*, and establish a regular time to study the *Halachos* pertaining to his *aveirah*. Aside from setting up *גדרים* (fences) to reduce the probability of his repeating the *aveirah*, he was also to stay up one entire night, study *Masechta Kerisus*, finish all of *Tehilim* and refrain from idle talk. It goes without saying that all of this was to be undertaken with genuine regret, and with the hope that Hashem would accept his activities as sincere *Teshuvah*.

QUESTION OF THE WEEK:

During the *עשיות*, when would someone end off *אתה קדוש* with *הקל הקדוש* (not *המלך*) but not have to restart *Shemona Esrei* ?

ANSWER TO LAST WEEK:

(Where would one answer *Amein* twice after a single *brocho* ?)
The *Mishna Berurah* (61:28) cites the *Pri Megadim* who distinguishes between 2 kinds of *Amein* – 1) as an affirmation of truth, and 2) as a plea for fulfillment. As such, where a *brocho* contains both types of statements, for example, *רפאנו ד' ונרפא*, where *רפאנו* is the plea and *ונרפא* is an affirmation, one may properly answer *Amein* twice.

DIN'S CORNER:

Eruv Tavshilin requires 2 foods, one cooked and one baked. The cooked item is to permit cooking on *Yom Tov* and the baked item is to permit baking. If one is not planning to bake for *Shabbos*, one does not need to prepare a baked food. It is still customary, however, to use a baked food, regardless. (MB 527:6).

DID YOU KNOW THAT

The Gemara (*Kesubos* 111a) states that whoever is buried in *Eretz Yisroel* is deemed to be buried under the *Mizbayach*, as is derived from: *מזבח אדמה תעשה לי* and *וכפר אדמתו עמו*. The *MaHarsha* adds that *אדמה* (earth), in addition to being used for the *Mizbayach*, was also the origin of man - *אפר מן האדמה*, which makes it a fitting vehicle for *כפרה* when man is returned to it. The *Yerushalmi* (*Kilayim* 9:3) quotes Rebbi b. Kirya's opinion which criticized those who were brought to *Eretz Yisroel* for burial as executing the *Posuk*: *ותבאו ותטמאו את ארצי*, bringing their bodies after death to "contaminate" the land, after having apparently spurned *Eretz Yisroel* while alive. R' Elazar disagrees, pointing out that *וכפר אדמתו* teaches that when the first grains of dirt are placed on them, they are forgiven for not having lived there. Although the *Shulchan Aruch* (י"ד 363:1) permits transporting a body for reburial to *Eretz Yisroel*, *Igros Moshe* (י"ד 3:153) ruled that the body of Sir Moses Montefiore not be removed from its British grave for reburial in *Eretz Yisroel* for 3 reasons: 1) the request did not come from his sons; 2) he specifically asked to be buried in his city; 3) it would be a *בייון* (disgrace) to all the great sages who have for centuries remained buried in their native lands without anyone coming forward to request their reinternment. Yet, *Yabia Omer* (י"ד 7:39) disagreed, ruling to permit his reburial because: 1) reburial in *Eretz Yisroel* is such a benefit for the *מת* that it should be allowed at any family member's request, even if the *מת* had (ignorantly) contra-indicated; and 2) it was no *בייון* to other *Gedolim* since their families did not, but still could request it. In fact, the *Chida's* remains were reburied in *Eretz Yisroel* without a descendant's request, with total Rabbinic approval.

A Lesson Can Be Learned From:

A man described to R' Mordechai of Nadverna how his only child - a daughter, had left home, become friendly with a gentile boy and in addition to her plans to marry him, had developed a deep resentment and hatred towards her parents and everything Jewish. The mother was sick with grief and he himself had aged considerably in a short time. In his Kvitel, the man begged that they be spared this terrible *Chilul Hashem* and asked that the daughter die before her wedding. R' Mordechai was annoyed at this suggestion, noting the words of the *Navi*: *החפץ אהפוך במות הרשע* – that Hashem does not wish death for the wicked, but rather that they do *Teshuvah*. The man explained tearfully how his daughter was too far gone for *Teshuvah*. Still, R' Mordechai advised him to daven for a *ישועה* and that he would do so as well. The man was not encouraged so R' Mordechai added: "There was once a Meshumad, a terrible Jew-hater, who one day passed his father's house and was suddenly flooded with memories and yearning for his father, his younger days and his *אמונה*. Unable to shake these feelings, he did *Teshuvah*. Chazal say: *ישועת ד' כהרף עין* – Hashem's salvation is like the blink of an eye. It's not only the speed that Chazal refer to but the fact that when someone closes their eyes and then reopens them, what they now see has the potential to be different from how it appeared a moment ago". A few days later, the daughter happened to see her father's bent figure schlepping down the street and watched him for a moment. Filling with remorse, she broke her engagement, and returned home to her family.

P.S. תכלה שנה וקללותיה תחל שנה וברכותיה

This issue is dedicated:

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