



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פירוש קדושים	זק"ש
Friday	7:44	7:00				9:18
Shabbos		1:45/7:44	7:00	9:00		9:18
Sunday		7:56	7:15	8:00		9:17

IMPORTANCE OF

The Gemara (Taanis 12b) states that fasting after a disturbing dream is very effective relief, even if he must fast on Shabbos. However, if he fasts on Shabbos (which normally may not be done), he must fast an additional day as well, to atone for the loss of עונג שבת that was forfeited by the fasting. If someone fasted such a תענית חלוס on Shabbos that was also Yom Tov, would he have to fast two additional days to atone for both ? The Gemara (Sanhedrin 65a) notes that both אורב and ידעוני sorcerers are listed among those who are deserving of סקילה. However, only אורב is listed among those who would receive כרת if their act was not witnessed. This is because both Issurim are stated in the same Posuk, and since there is only one לאו for both, if one violated both aveiros unwittingly, he has transgressed only once, and therefore, he need bring only one Korban to atone. The דוד נשאל (24 א"ח) concludes therefore that since the Rabbinic mitzvos of עונג שבת and עונג יום טוב forfeited by the fast might violate at most, the one לאו of לא תסור, only one atonement fast must be observed, which qualifies for both. If the day after his Shabbos fast was the 17th of Tamuz, the Poskim disagree over whether a fast on that day could also discharge this obligation. Based on the שלטי הגבורים (8:37 י"ד) יביע אומר who allows it, the R' (Shevuos) quotes opinions who ruled that where one undertook to learn all 24 chapters of Mishnayos Shabbos every Shabbos, and later vowed to study 18 chapters everyday, that he could discharge both obligations on Shabbos with those same chapters. Furthermore, if a man were hired to say Kaddish for a year, and then רח"ל he became a mourner himself, he may continue to say Kaddish on behalf of both, without reduction in pay.

QUESTION OF THE WEEK:

When would a Tzibur take out four kosher Sifrei Torah לכתחילה and read different parts of the Torah from each, one after the other, to fulfill the Krias HaTorah obligation that day ?

ANSWER TO LAST WEEK:

(Which brocho is deemed to be said לעשייתן even if said much later ?) The brocho of אירוסין is to be said עובר לעשייתן – before the actual betrothal takes place (e.g. with the giving of a ring), but it may be said afterwards, and it is still considered to be עובר לעשייתן as long as it is said before the Chupah takes place. (Rivash 82)

DIN'S CORNER:

If a man sends a gift with the instructions "יתנו אלו לבני" - these should be given to my children, if the item is appropriate for boys, his sons share it; if appropriate for girls, his daughters share it; if appropriate for both, the sons get it because בני means sons more than it means daughters. The SMA adds that if the sons are married, their wives preempt the daughters on those items appropriate for girls, but if not, the daughters get it even if they are already married. The BACH says that daughters-in-law only get it if he said "יתנו לבני ביתי". Shulchan Aruch (247:1 ח"מ)

DID YOU KNOW THAT

The Gemara (Bava Basra 58a) states that a man overheard his wife criticizing their daughter for her lack of Tznius. As an example of how discreet she should be, the mother confided in her daughter that her father was unaware that he was the father of only one of her ten brothers. Subsequently, the father's will left everything to "one son", and all ten came to R' Bana for a ruling. R' Bana told them all to take a stick and strike their father's grave until he rose and told them which son he meant. All but one struck the grave, and R' Bana ruled that he was to receive the inheritance. Rashi notes that although R' Bana's test determined which were the mamzerim (those who struck), R' Bana explained his ruling by referring to the awardee as a צנוע (modest), presuming that the father would have loved such a son best. The Rashash comments that R' Bana had no wish to label the other nine as mamzerim. If he had, he would have conducted the test described in Sefer Chasidim (232) where a man travelling abroad with a servant died, leaving behind a pregnant wife. The servant thereupon claimed to be his son, hoping to acquire all of his assets. The widow gave birth to a son who, years later, laid claim to his rightful inheritance. The matter was brought before R' Saadia Gaon who ordered blood to be drawn from both "sons". He then placed a bone from the father in each container, noting how the father's bone absorbed blood only from the true son, as is מרומז (hinted to) in the words דמיו בו. This would seem to have been a more authoritative test in R' Bana's case as well, but he chose not to conduct it. The last Mishna in Edios states that a bullyish man, Ben Tzion, declared the family of Tzerifah to be פסול (when they were not) and claimed another family (that was really פסול) to be כשר. From the fact that the Mishna did not name the other family, the רע"ב derives how careful one must be not to disclose and shame even someone who is a פסול.

A Lesson Can Be Learned From:

A man approached R' (Sar) Shalom of Belz, and asked him why Chasidim have such long beards and Peyos. After all, the Torah states only that one may not shave off and/or destroy those areas. It doesn't require that they be grown so long and never trimmed. The Sar Shalom answered that the Gemara in Berachos (11a) relates that when R' Elazar ben Azarya and R' Yishmael were dining, R' Elazar was standing while R' Yishmael was sitting. When night approached and they were required to say Shema, R' Elazar sat down (as a follower of Shammai) while R' Yishmael (who followed Hillel) stood up. R' Elazar was insulted and he told R' Yishmael that the apparent spite that R' Yishmael displayed by being contrary was similar to the response of one whose beard was praised, who said: יהי כנגד המשחיתים - [You like it ?] I'm dedicating it to those who will shave it off [me]. It is the same with us. Our beards and Peyos are also כנגד המשחיתים - dedicated to atone for those who violate the Halacha by destroying theirs. As such, we must let them grow extra long to make up for what is missing by so many.

P.S. Shalosh Seudos sponsored this week by the Feinzeig family L'Ily Nishmas R' Yaakov b. R' Shloime HaKohen Feinzeig Z"L.

This issue is dedicated:

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