



A Kehilas Prozdor Publication

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פרשת: בראשית

	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	5:56	6:06			
Shabbos		5:50	4:45	5:30	9:00
Sunday		6:07			7:30

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 58b) asks why the prohibition against a gentile observing *Shabbos* is not included in the Noachide laws, which would make 8 laws instead of 7. The *Gemara* answers that the 7 stated laws are all **שב ואל תעשה** - laws restricting activity (i.e. do not steal, do not kill etc..) whereas the prohibition against keeping *Shabbos* would require the gentile to do an act which transgresses the *Shabbos*. The *Lechem Mishna* (9:14 מלכים) asks: isn't the Noachide obligation to establish a judicial system (דינים) a positive act? The *Mishna* (*Kesubos* 59b) notes that the *Mishna* allows a husband to insist that his wife (at least) knit because if she were to do nothing at all, her idle hands would lead her to immorality. By the same token, if a gentile were to observe *Shabbos*, his hands would be idle (since he may not study *Torah*) leading him to immorality. As such, there was no need to add a restriction against observing *Shabbos* since it would be included under the rubric of immorality, which is already prohibited by Noachide law. The *Gemara* (*Yevamos* 63a) expounds on the *Posuk*: "אעשה לו עזר כנגדו" stating: זכה עוזרתו - if a husband is זוכה, his wife will assist him; לא זכה כנגדו - if he is not זוכה (she will be) against him. Should not the *Gemara* have rather concluded: לא זכה לא עוזרתו - that she would not assist him? R' Yosi asked Eliyahu HaNovi how a wife assists her husband, and he replied - by grinding his wheat. She thus frees him up to learn *Torah*, thereby earning זכויות, which classify him as a "זכה". If however, he wastes the time thus provided to him by his wife, his idle hands will lead him to sin and immoral acts. Thus, not only will he forfeit the title of "זכה", but the wasted time will actually work against him - לא זכה כנגדו.

QUESTION OF THE WEEK:

Should those involved in converting a woman skip *Tachanun* as they would when converting a man, which includes מילה?

ANSWER TO LAST WEEK:

(Is one יוצא eating in the Sukka the first night if he is עסוק in another *mitzvah*?) The *Shema* (אר"ח 475:39) wonders if someone engaged in a *mitzvah* such as guarding a מת or a מציה may recite the *brocho* over matzoh on *Pesach* since the word "יצונו" may not apply to one who is פטור from the *mitzvah*. The *Ksav Sofer* (אר"ח 99) holds that as long as he is עסוק, he cannot be יוצא the Sukkah.

DIN'S CORNER:

If one is unsure if he remembered to say משיב הרוח ומוריד הגשם he must assume that he did not for the first 30 days, and start over the *Shemona Esrei*, unless he had been saying מוריד הטל until then. His doubt must be immediate; if it arose after he finished *Shemona Esrei* he need not start over. A steady *Shliach Tzibur* can assume he said it after only 18 days. (כף החיים 114:51)

DID YOU KNOW THAT

The *Mabit* (1:38) ruled that one may not marry into a Karaite family, since they do not accept and observe *Torah SheB'al Peh* (the Oral Law). As such, they did not observe *Moadim* (festivals) (although they apparently did observe *Shabbos*) and the *Midrash* states that just as one who publicly transgresses *Shabbos* is deemed the equivalent of an idolater, so too is one who desecrates the *Moadim*. However, the *Gemara* (*Chulin* 5a) states that we may accept *Korbanos* from sinners, except from those who pour wine libations for idols (יין נסך) and those who publicly desecrate the *Shabbos*. *Rashi* explains that the two are equivalent because the idolater denies *Hashem's* divinity while the *Shabbos* violator denies that *Hashem* created the world in six days and rested on the seventh. R' Akiva Eiger (דרוש וחדוש M-3) asks, why does the *Shulchan Aruch* (אה"ע 123:5) combine the laws dealing with one who writes a *Get* on *Shabbos* or *Yom Kippur* in one ruling, if we see here that the idolatry equivalence would seem to apply only to *Shabbos* violations, and not desecration of *Moadim* which have nothing to do with *Hashem's* resting on the seventh day? The *Pri Megadim* discusses this question in his preface to הלכות שבת, noting how the *Mishna* (*Megilah* 7b) states that the only difference between *Shabbos* and *Yom Kippur* lay in how their transgressions are punished. What about the equivalence to idolatry? The *Pri Megadim* answers that the *Mishna* is only discussing matters of איסור מלאכה. However, in (י"ד 31) desecration of *Yom Kippur* is itself compared to producing יין נסך, thus equating transgressions of *Yom Kippur* with those of *Shabbos* as severe and equivalent to idolatry. As such, the position of the *Mabit* can also be supported.

A Lesson Can Be Learned From:

A few days after *Simchas Torah*, the *Chasam Sofer* glanced out the window of his office in the Pressburg Yeshiva and saw two *bochurim* headed towards the main entrance. The *bochurim* had just arrived from a small yeshiva in Poland and carried with them letters of introduction and recommendation from their former *Rosh Yeshiva*. The *Chasam Sofer* convened a committee interview and tested the two boys. One of them was hard-working but of mediocre intelligence while the other was reputedly brilliant. Each performed in his "FarHer" as expected - the first *bochur* proved adequate while the genius dazzled everyone with his brilliance. The *Chasam Sofer* decided to accept only the mediocre *bochur*. To the surprised looks of his committee, the *Chasam Sofer* explained that he had been watching the two boys as they approached the yeshiva. As it was only a few days after *Succos*, there was some *S'chach* lying on the ground and blocking part of the sidewalk. The mediocre *bochur* had gone around the blockage while the brilliant one had just trampled over it. "דרך ארץ קדמה לתורה". A *bochur* who does not have respect and appreciation for the paraphernalia of a *mitzvah* has no place in our yeshiva".

P.S. Sholosh Seudos sponsored this week by the Meckler family.

This issue is dedicated by the Schulhof family of Staten Island:

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