



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: נח	סוק"ש Shachris
Friday	4:36	4:46	7:30			9:03
Shabbos		4:36	4:00	4:25	9:00	9:03
Sunday		4:45			7:30	9:04

IMPORTANCE OF

The Gemara (Berachos 6b) states in R' Yochanan's name that when Hashem comes to a Shul (at the time fixed for Tefilah) and does not find a minyan there, He gets angry, and Rav Huna says that one who establishes a set place for prayer will be helped by Elokei Avrohom. The Sefas Emes notes that after stressing the importance of davening in a Shul with a minyan, the Gemara goes on to highlight the value of establishing a set place in one's home for Tefilah, for those times when he/she must daven alone (as Avrohom did), adding that just as the Tziruf (joining) of 10 men creates a Zechus, so too does the Tziruf of the many times when Tefilah was said at that set place. By the same token, the Or HaChaim comments on the words: ותשחת הארץ לפני האלוקים: that the earth itself was destroyed by soaking up the volume of sins committed upon it. The Gemara (Yuma 86b) defines a Baal Teshuva as one who resists an opportunity to sin where he sinned before "באורו מקום" – in that same place. The Gemara (Berachos 34b) states that in the "מקום" that Baalei Teshuva stand, a Tzadik Gomur cannot stand. The Yaaros Dvash (Drasha 1:1) explains that since the Baal Teshuvah had filled that spot with sin before he did Teshuvah, it is dangerous for a Tzadik to stand there. Only the Baal Teshuvah himself, by virtue of his Teshuvah merits special Siyata D'Shmaya which helps him resist it. The Mishna (Avos 3:3) states that where 2 people sit and there is no Torah discussion between them, it is deemed a מושב לצים – a meeting of scoffers, as the Posuk says: ובמושב לצים לא ישב. The Meforshim ask how this Posuk points to a lack of Torah discussion. R' Simcha Bunim of Parshischa explains that if no Torah was discussed by the 2 people sitting there, the place itself must have once been a מושב לצים and it was that inherent disability in the מקום itself that blocked the Torah now as well.

DID YOU KNOW THAT

The Mishna (Chulin 104a) states that if one makes a vow which forbids him from enjoying "בשר", he may still enjoy בשר דגים. Rashi explains that vows are understood according to how people commonly speak. Since people do not use the word בשר when speaking of fish, a vow regarding בשר would not include fish. If so, why does the Mishna still use the phrase "בשר דגים" if בשר does not include fish? It must be that, although people do not refer to fish when using the word בשר, the Torah does. We see the Gemara (Sanhedrin 59b) stating that Adam HaRishon was not permitted to eat בשר. The Gemara then asks: Does not the Posuk: ורדו בדגת הים – and rule over the fish of the sea, indicate that Adam was given the right to eat fish? The Meforshim wonder, what is the difficulty here? Fish are not בשר! However, we see that when בשר was finally permitted to Noach, the Posuk describes כל חית הארץ followed by ובכל דגי הים בידכם נתנו, permitting fish as well as animals. Thus, from the Torah's perspective, prohibiting בשר does include fish. The Gemara (Nedarim 34b) lists additional criteria to determine what is included in a vow, featuring the natural assumptions of a Shliach who was told to provide בשר. If no regular meat is to be found, would the Shliach automatically substitute chicken, or fish? If so, they should be included in a vow against בשר. However, the Gemara concludes that sometimes, it is obvious that one did not mean fish, such as after bloodletting (הקזת דם), when eating fish is known to be very unhealthy. Since he wouldn't have eaten it even without the vow, he probably wasn't thinking to include fish when vowing to prohibit בשר. The Mabit (1:258) dealt with a Neder not to buy more than "חצי חתיכת בשר" (half a piece of meat) for Shabbos. Was chicken included? Since only meat is sold by the piece but not chicken, chicken was not included.

QUESTION OF THE WEEK:

Is there a mitzvah of הגר ואהבתם את הגר toward the child born to a Ger, who is a bona fide Jew?

ANSWER TO LAST WEEK:

(Which commonly said Tefilah was originally made for minors?) According to the Kitzur Shulchan Aruch (26:14), it is preferable for an Aveil to daven as Shliach Tzibur rather than to just say Kadish Yasom, which was made originally for children.

DIN'S CORNER:

One may deposit a letter in a mailbox before Shabbos even though a non-Jewish postman might deliver it on Shabbos. However, one may not specifically arrange for a letter or package to be delivered "express" on Shabbos, as this would constitute being done for the Jew. Still, if the Jew's intent is simply to get it there fast but not necessarily on Shabbos and a Shabbos delivery is not certain, it may be sent. (Teshuvos V'Hanhagos 1:278b)

A Lesson Can Be Learned From:

A Talmid of the MaHaral was in such a serious financial state that he could no longer resist the urgings of his Yetzer HoRa, and he decided that he had no choice but to find an opportunity to steal what he required. As it would happen, the MaHaral gave a Drasha one morning on how no one could affect that which was prepared for another, and that even where something is stolen from someone, Hashem will cause it eventually to be returned. By the same token, he who steals what was prepared for another will end up losing it. If he had Emunah, he would wait and enjoy it B'Heter instead of grabbing it now B'Issur. As a result, when the Talmid broke into a house that night and prepared a bag of valuables to steal, the MaHaral's words prevented him from leaving with it. He couldn't even bring himself to steal some food, but instead, left empty-handed. The next day, a wealthy widow came to the MaHaral and told him how someone had broken into her house the night before and, although he had taken nothing, she was no longer comfortable living alone. Could the MaHaral perhaps suggest someone appropriate for her to marry? The MaHaral arranged a meeting with his poor Talmid which resulted in marriage, thus fulfilling the MaHaral's Drasha,

P.S. Sholosh Seudos sponsored this week by the Weinstock family ל'זיכרון משה ב"ר משה ז"ל.

This issue is dedicated by the Sternberg family:

ול'זיכרון פערל ב"ר יצחק הלוי ול'זיכרון רבקה ב"ר מנחם מאיר

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