



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: נח סזק"ש
Friday	5:50	6:00			9:57
Shabbos		1:45/5:50	5:15	9:00	9:58
Sunday		6:00	6:30	8:00	9:58

IMPORTANCE OF

The Gemara (Zevachim 116a) states that at the time of *Matan Torah* all the idolatrous kings asked Bilaam if Hashem was bringing another flood on the world, if not water then perhaps one of fire. Bilaam assured them that Hashem had sworn after the original *Mabul* that: **ולא יהי עוד מבול לשחת כל בשר** – there would not be another flood of destruction, in any form. The *Meforshim* point out many instances in *Chazal* where Hashem's anger (כביכול) resulted in a threat to bring the world back to **תהו ובהו**. In the *Piyut* of **אלה אזכרה** recited on *Yom Kippur*, the *Malochim* cry out: **זו תורה וזו שכרה ?** as the 10 **מלכות** are put to death. Hashem responds: If I hear another sound, I will turn the world into water; I will return it to **תהו ובהו**. What about Hashem's promise ? The Gemara (*Taanis* 25a) relates that R' Elazar b. Pedas asked Hashem how long he was destined to endure a life of poverty. Hashem replied: "Would you prefer that I turn the world over and start again [in the hope] that you may be born at a time that would assure you of sustenance ?" Was there no other way to solve R' Elazar's problem ? The *Tosefos Yom Tov (Berachos 7:3)* states that the words of *Zimun*: **נברך אלוקינו שאכלנו משלו** use **אלוקינו** because as Hashem's creations, we should be sustained **מזל**. *Koveitz Maamarim* explains further that each person's sustenance is firmly established by **מזל** at the time of his birth. However, if he wants more, the additional can only come at the expense of his *Schar* "put away" for **עולם הבא**. R' Elazar certainly did not wish to use that so the only solution was to consider starting the world over and hope that his birth would occur at a better time. This may also be the meaning behind Hashem's "threats" to return the world to **תהו ובהו**, not as a destructive punishment, but rather to restart the world in the hope that **מזל**, which establishes one's destiny at birth will improve the next time, and guide the lives of those who angered Hashem onto a better path.

QUESTION OF THE WEEK:

When would someone miss 2 consecutive *Tefilos* and then *daven* 3 *Shemona Esrei*'s at the next one ?

ANSWER TO LAST WEEK:

(When would someone be labeled *Apikores* for fasting on *Yom Kippur* ?) R' Shlomo Zalman Auerbach *ZTL* once visited a man who was ill and told him that he certainly shouldn't fast on *Yom Kippur*. The man replied that he felt he was strong enough to fast. R' Shlomo Zalman cited the Gemara (*Sanhedrin* 99b) which defines an *Apikores* as one who assesses his nature logically against a *Psak* of *Chachomim*. (See *הערה ה'* p. 81 **הליכות שלמה דיני חולה ביוהכ"פ**)

DIN'S CORNER:

One should establish a set time and a set place in which to study *Torah* daily. Even if he can only understand a little, he should study what he can. If he does not know how to study at all, he should still go to a *Beis HaMidrash* and sit there, as both going to and remaining in a *Beis HaMidrash* are *mitzvos*. (*MB* 155:6-7)

DID YOU KNOW THAT

The *Mishna (Semachos 1:1)* states that a *Goses* (a person near death) is still considered fully alive for all purposes and anyone who hastens his death is deemed a murderer. The Gemara (*Yoma* 85a) states that we dig up rubble on *Shabbos* to rescue someone underneath, even if he will only live a short time (**חיי שעה**) and the *Meiri* explains that in that short time that he has left, he can do *Teshuvah*. The **הכתב והקבלה** states that there are 2 categories of killing – one for the detriment of the victim (e.g. any simple murder) and one for his benefit (e.g. a mercy killing, to end the victim's suffering). Therefore, the *Posuk* includes both forms when saying: **ומיד האדם מיד איש אחיו אדרש את נפש האדם** – where **ומיד האדם** refers to a murderer while **מיד איש אחיו** refers to one who kills his friend to end his suffering, thinking that he is doing some sort of *mitzvah*. Both are equally culpable. The *Rema (יר"ד* 339:1) rules that one may not do anything to hasten anyone's death, but if some circumstance exists which prevents a natural passing (such as salt on his tongue), one may remove that circumstance and let him pass away. What about **חיי שעה** ? If digging through rubble on *Shabbos* to extract someone is permitted even if he will only live a short time, how can we permit removal of something that is keeping him alive ? The *Yachel Yisroel* (81) suggests the following distinction: When efforts to save someone will strengthen his body and ability to survive, even for a short time, such efforts are permitted and even mandated. A body removed from rubble is better able to regain its strength, even temporarily, so one may be *Mechalel Shabbos* for such a purpose. However, where efforts merely delay the inevitable and do nothing for the dying person's natural state, such would not be labeled **השבת גופו** because they produce no change in his natural ability to stay alive. A possible application of this distinction might be situations where someone is on life-support, and the machinery keeping him alive do nothing to strengthen his body. However, if in addition he is being fed and treated, those efforts certainly may not be discontinued as they satisfy the requirements of **השבת גופו**.

A Lesson Can Be Learned From:

An elderly wagon driver had put in many years of hard and dedicated work eking out a living and unfortunately, it had taken a toll on his spirituality. Not only were his children far from observance or from having even basic knowledge of *mitzvos*, but he too had forgotten what he had learned in his youth and had settled into a lifestyle that had little involvement with the *Torah* way. Eventually, he became ill in what appeared to be a terminal illness. As his family waited for the final hour, they watched their father's pain, but the end would not come. After a week of this, his daughter contacted a Rabbi to come see what was keeping him alive. The Rabbi asked the wagon driver what special deed (if any) he had done. The wagon driver said that once he had provided transportation for the *Noam Elimelech* of *Lizensk*. "And what did the *Rebbe* give you ?" the Rabbi asked. "He blessed me that I should not die before doing *Teshuvah*", the old man replied. The Rabbi sat with him and slowly guided him through '*Ashamnu, Bagadnu ..*' until he finally passed away.

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

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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