Vol 16 # 4 תשס"ה

PLEASANT RIDGE NEWSLETTER

בס"ד

A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: בחוקותי

	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	8:01	6:50/8:11				9:11
Shabbos		7:55	6:45	7:45	9:00	9:11
Sunday		8:10	7:30		7:45	9:11

IMPORTANCE OF ....

The *Gemara* (*Gittin* 70a) states that Eliyahu HaNavi gave the following advice to R' Nassan: Eat food up to one third of your stomach's capacity, drink up to another third, and leave the last third empty, so that if you should become angry, your anger will fill the last third. *Rashi* explains that since anger fills, if one's stomach is already full, he will be in danger of bursting. The *Tiferes Yehonasan* points out that only the wicked need be afraid of this, since their anger is real. A *Tzadik* only pretends to be angry. As such, a *Tzadik* may eat and drink to his stomach's full capacity. The *Posuk*: צדיק אוכל לשובע נפשו ובטן רשעים תחסר (*Mishlei* 13:25) clearly confirms this distinction. Another is found in the *Gemara* (*Nedarim* 22b) which relates that Ulla was accompanied by two Jews from Chozai when he ascended from Bavel to *Eretz Yisroel*. On the way, one of the two Jews killed the other, and then turned to ask Ulla if he had done anything wrong. Ulla, afraid for his own life, told him that he had not. Later, Ulla agonized before R' Yochanan, fearing that his words had encouraged the murderer. R' Yochanan assured him that he had every right to do so, since his life was at risk, but wondered how one Jew could have become so angry with another as to kill him in *Eretz Yisroel*, since the *Posuk* says: ונתן ד' לך שם לב רגז (Hashem will give you there an angry heart) and *Chazal* say this is only in Bavel. Ulla told R' Yochanan that it had happened before they crossed the Yarden River entering *Eretz Yisroel*. Thus, the *Posuk*: ואכלתם לחמכם לשובע וישבתם לבטח בארצכם illustrates how the *brocho* of eating food to complete satiation would be dependent upon living securely in *Eretz Yisroel*, where the fear of a לב רגז is severely diminished.

QUESTION OF THE WEEK:

When would someone step back exactly three paces in the middle of *Shemona Esrei* (before finishing) ?

ANSWER TO LAST WEEK:

(When would a thought be *Assur* unless accompanied by an act ?)

The *Mishna Berurah* (47:7) rules that one may not think *Divrei Torah* before saying *Birchos HaTorah*. However, one may do a *mitzvah* before saying *Birchos HaTorah* even though he will have the *Dinim* of the *mitzvah* on his mind at the time.

DIN'S CORNER:

One who wishes to bow at the beginning or at the end of the middle *berachos* in *Shemona Esrei* is strongly encouraged not to. This is to preserve the effectiveness of *Chazal*'s enactments, which would be weakened if everyone decided for himself where and how to be *Machmir* on the general standard. It is also discouraged because of the assumption that one who wants to bow at these *berachos* is arrogant and does so only to display how much more righteous he is than everyone else. (*MB* 113:2)

DID YOU KNOW THAT ....

The *Gemara* (*Avodah Zara* 6b) states that the standard for transgressing לפני עור לא תתן מכשל requires that the sinner and the facilitator be on (*e.g.*) two sides of a river, *i.e.* that the sinner could not sin without assistance from the facilitator. However, if they are on the "same side" and the sinner can facilitate the sin himself, there is no transgression of לפני עור for the facilitator. The *Ritva* notes that this "*Heter*" only applies to לפני עור. There is however, still an *Issur* to assist someone in doing an *Aveirah*, which applies even when on the "same side". This is based on the *Posuk*: וכשלו איש באחיו, from which we derive that all Jews are ערבים (guarantors) for each other. The *Shach* (יו"ד 151:6) states that the *Issur* against being מסייע ידי עוברי עבירה does not apply to a *Mumar* (apostate) since, as the *Ramban* points out, the *Posuk* uses the word באחיו, and a *Mumar* is traditionally excluded from אחיו. The *Chelkas Yaakov* (יו"ד 49) shrewdly observes that the context of the *Posuk* וכשלו איש באחיו discusses a time when *Bnei Yisroel* are in a state of: "ואם לא תשמעו לי .... להפרכם את בריתי", implying that וכשלו איש באחיו should indeed apply to sinners and a *Mumar*. Yet, based on the *Shach*, the *Chelkas Yaakov* finds a *Heter* for selling wine to *Mechalelei Shabbos*, despite the fact that they will render it *Yayin Nesech*, since we are not obligated to prevent it. Besides, if we didn't sell them kosher wine, they would have to buy non-kosher wine from a non-Jew, which is worse. What about a *Chupah* for *Mechalelei Shabbos* ? When the *Chasan* is given the wine to drink, does he not make it *Yayin Nesech* ? And how can we then give it to the *Kallah* to drink ? The *Chelkas Yaakov* suggests that since the *Gezerah* against non-Jewish wine was to prevent socializing which could lead to intermarriage, it would not be appropriate to enforce such a *Gezerah* against a *Chasan* and *Kallah* who, despite their flaws, are marrying within the faith and clearly rejecting that risk.

A Lesson Can Be Learned From:

A man came to the Chortkover Rebbe and described how he was about to purchase a large forest for a fraction of its value. He had already tested the lumber and was confident that he would reap a fortune from it. All he lacked was a brocho from the Rebbe. When the man finished, the Rebbe told him not to buy the forest. The Yid left the Rebbe in a state of shock. He hadn't really come for advice; merely a brocho. What was he to do now ? He decided to buy the forest anyway, and when the trees were chopped down, they were found to be wormy and full of decay. Clearly, the tests were not done properly, and the Yid had now lost his entire fortune. Embarrassed, he stayed away for a while, but finally came to Chortkov and asked how the Rebbe knew ? The Rebbe said: "I didn't know that the lumber was wormy. I merely saw how sure you were that this deal would be a success. If you had forgotten about Hashem already before the deal, it couldn't be a good idea".

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי
Dedications ($18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use