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תשע"ו

PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim)

פרשת: במדבר- שבועות

	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	8:11	7:00			9:10
Shabbos		1:45/8:15	7:15	9:00	9:10
Sunday		8:15	7:30	4:45/9:00	9:10

IMPORTANCE OF ....

The *Gemara* in *Shabbos* (86b) records a *Machlokes* over whether the *Torah* was given on the 6th or 7th of Sivan. Both opinions agree however, that the *Torah* was definitely given on *Shabbos.* The *Chok Yaakov* (**או"ח** 494), calculating from the fact that the original *Shabbos HaGadol* fell on the tenth of Nisan, reaches the result that if **יציאת מצרים** was on Thursday, and **ספירת העומר** began on Friday, after seven weeks, the fiftieth day of the *Omer* would also fall on Friday. If so, *Shavuos*, which is always on the fiftieth day of *Omer*, could not have been the day of **מתן תורה** which took place on the next day - *Shabbos.* Why then is *Shavuos* referred to as **זמן מתן תורתינו**, and why do we stay up learning all night on that first night, if the *Torah* wasn't given until the next day ? The *Magen Avraham* cites an opinion that the establishment of *Shavuos* on the 51st day of *Sefirah* was a **רמז** (allusion) to the fact that someday, we would celebrate two days of *Shavuos* instead of only one. However, the *Chok Yaakov* points out that this hardly explains the practice in *Eretz Yisroel*, where only one day of *Shavuos* is celebrated - on the 50th day of the *Omer* ! The *Chasam Sofer* (**הל' פסח** 430) quotes the *Baal Haflo'oh*'s opinion that before **מתן תורה** the *Bnei Yisroel* operated under the same rules of nature that applied to gentiles - the night followed the day, rather than vice-versa. Therefore, Friday and Friday night were the first day of the original *Omer*, just as the Friday and Friday night combination also constituted the 50th "day" of the *Omer* at the end. However, since **מתן תורה** on *Shabbos* reversed the arrangement, so that day now followed night, Friday night's status as (part of) the 50th then applied itself to its attached day - *Shabbos* as well, resulting in **מתן תורה**'s connection to the 50th day of the *Omer*. To commemorate this critical night during which we changed from day-night to night-day, we stay up and learn the *Torah* that effected this change in us.

QUESTION OF THE WEEK:

If one mistakenly *daven*ed a *Shabbos Shemona Esrei* on *Yom Tov*, but remembered to say *Yaaleh V'Yavo*, was he **יוצא** ?

ANSWER TO LAST WEEK:

(On which *Erev Shabbos* is it recommended **להלכה** to make an early *Shabbos* ?)

The *Mishna Berurah* (527:3) cites *Poskim* who say that when Friday is *Yom Tov* and one has prepared an *Eruv Tavshilin* to permit cooking on *Yom Tov* for *Shabbos*, since whatever is cooked must be cooked at least 33% (or 50%) before *Shabbos* in order to comply with **הואיל** (since theoretically guests could arrive to be fed still on *Yom Tov*), it is best to make an early *Shabbos* so as to stop the cooking etc.. sufficiently before *Shabbos*. **ע"ש**

DIN'S CORNER:

One may instruct a non-Jew on *Shabbos* to remove or deposit items in a refrigerator even if a light will go on when he opens the door, and to turn on and use hot water, even if doing so will cause the boiler to cook water. (*Shemiras Shabbos K'Hilchaso* 1:31)

DID YOU KNOW THAT ....

The *Mishna* (Tomid 1:1) states: **בשלשה מקומות** – in 3 places the *Kohanim* would be stationed to stand guard in the *Beis HaMikdash* - in the *Beis Avtinas*, the *Beis HaNitzutz* and the *Beis HaMokad*. This requirement was to fulfill: **ושמרו את משמרתי**. The *Nezer HaKodesh* notes that the *Gemara* does not ask (as it usually does) **מניינא למה לי** (why is the number stated – can't we count them ourselves ?) and suggests that the number is to teach us that *Shemirah* should take place only in these 3 places; any more would violate **בל תוסיף**. The *Meforshim* question this, pointing out that in other areas, such as 3 *Shabbos* meals or 3 *Succah* walls, the number 3 is used as a minimum. Would there be a problem with additional *Shabbos* meals or *Succah* walls ? In fact, 4 walls for a *Succah* would fulfill the requirement of **תשבו כעין תדורו** in a better way than the minimum of 3 walls. Should not providing added *Shemirah* for the *Beis HaMikdash* be a better fulfillment of the *mitzvah* as well ? *Tosafos* (*Rosh HaShanah* 16b) states that **בל תוסיף** does not apply where one performs a *mitzvah* twice. The *Har Tzvi* suggests that since the *Torah* did not specifically designate the 3 places for *Shemirah*, merely that 3 places were necessary, adding on more places was simply doing the *mitzvah* another time (such as wearing 2 sets of *Tefillin*) which should not violate **בל תוסיף**, especially if there is a different *Kohen* stationed at each place. Why then does the *Mishna* mention a number ? Perhaps it is to rule out the possibility that one might explain the mitzvah as requiring a guard at **either** *Beis Avtinas* **or** *Beis HaNitzutz* **or** *Beis HaMokad*, without requiring all 3 at the same time, similar to the *Mishna* (*Megilah* 2a) which states that the *Megilah* is to be read on the 11th, 12th, 13th, 14th and 15th of Adar, where *Rashi* explains that it is read sometimes on the 11th and sometimes on the 12th etc.. Therefore the *Mishna* in *Tomid* stated the number 3 to establish that all 3 were required at once.

A Lesson Can Be Learned From:

The *Rov* of Stovisk was renowned to be so astute and impartial a judge that *goyim* also preferred to bring him their disputes, for a quick and equitable resolution. Once, the *Rosh HaKahal* (community leader) of Stovisk had a money dispute with the local pharmacist. Although the pharmacist was a scoffer and the only **מחלל שבת** in town, the *Rov* took his side. When the furious *Rosh HaKahal* refused to pay, the pharmacist, at the *Rov* 's suggestion, brought the matter to court. The court found, inexplicably, for the *Rosh HaKahal.* The *Rov* then encouraged the pharmacist to appeal the decision, promising to testify on his behalf. A few months later, the *Rov* received a subpoena, requiring him to appear in St. Petersburg, and testify on the first day of *Shavuos.* The Stovisker *Rov* did not hesitate, arriving at the capital on *Erev Shavuos*, and appearing the next day to testify. Upon his return, those close to him wondered why he had gone to such lengths, to actually sacrifice his *Yom Tov* for a **מחלל שבת** even if he was right. The *Rov* explained that the *Torah* says: **לא תטה משפט** - do not bend the law. The *Torah* then repeats it: **לא תטה משפט אביונך בריבו** - do not bend the law of your poor in his dispute. The *Mechilta* explains that **אביונך** refers to one who is poor in *mitzvos.* If one presumes to treat the **משפט** of a **מחלל שבת** differently, he will violate a **לאו**. "How could I have acted otherwise ?"

P.S. *Shavuos schedule, agenda and topics will be sent separately.*

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולע"נ אמי מורתי מלכה ב"ר יהודה לייבש הלוי

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As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים ולז"נ שמואל ב"ר גדלי' יוסף