



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

חג שבועות

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:03	7:00	6:30P	4:50/9:00	9:11
Shabbos		7:00	6:30P	9:00	9:10
Sunday		8:15	7:30	8:00	9:10

ושמחת בחגך והיית אדן שמח

IMPORTANCE OF ...

The Gemara (Shabbos 30a) distinguishes between the decrees of a world ruler, whose edict might be complied with during his life, but probably won't be after his death, and of Moshe, who established many *Takanos* which remain intact forever. *Rashi* gives as a sample, the decree in *Megilah* (32a) that Jews should expound on and discuss the laws of each *Yom Tov* on that *Yom Tov*. The *Bach* (אור"ח 429) asks, why do we not honor this very explicit decree of Moshe *Rabbeinu* today ? The *Chok Yaakov* (אור"ח 429:3) writes that we fulfill this *Takanah* today with *Piyutim* (during *davening*) and with קריאת התורה. However, many *Kehilos* are not נוהג to say *Piyutim*. Furthermore, קריאת התורה is its own *Takanah*, described separately in the *Mishna* (*Megilah* 31a). The *Panim Masbiros* points out how *Rashi* explains Moshe's *Takanah* as being to discuss and know the laws of each festival, and to receive שכר for their discussion. We see in *Chazal* how discussions pertaining to קרבנות, סודר ומורה, and בית המנוגע etc.. are justified with the phrase "דרוש וקבל שכר", - study them and earn שכר, as they are apparently not practically relevant. An obvious question is asked - is there not enough practical *Torah* to study, through which we can earn שכר ? The *Toras Chaim* explains the *Posuk*: אורך ימים בימינו ובשמאלה עושר וכבוד, that practical *Halachos* are the ימיה של תורה (*Torah's* right hand), which earn the אורך ימים (long life) of עולם הבא while learning subjects and opinions that are not practically significant is called שמאלה של תורה (*Torah's* left hand), which will earn one the שכר of עולם הזה in עושר וכבוד. Moshe knew that by the time *Yom Tov* arrived, all practical *Halachic* questions would have been resolved. The purpose of his *Takanah* was to establish a custom based on שמאלה של תורה, whereby *Bnei Yisroel* would earn שכר for simply discussing the purpose or meaning of the day and saying *Divrei Torah* about it, which we definitely do.

QUESTION OF THE WEEK:

May one disclose negative statements that someone said about Ploni in front of 3 people, to Ploni?

ANSWER TO LAST WEEK:

(May one disclose that Ploni transgressed, to warn people away from him ?) If Ploni only transgressed the *aveirah* once, there is no need to warn people away, especially since he may have already done *Teshuvah*, so one may not disclose it. The possible damage to others must always be weighed against the possibly unwarranted embarrassment that disclosure would cause.

DIN'S CORNER:

Normally, one who is up all night, if he goes to sleep within 1/2 hour before *Alos HaShachar* he must designate a "Shomer" to make sure he gets up later to daven. (*Binyan Olam* 1:1) However, a group that is up *Shavuos* night and then goes to sleep after *Alos* need not do so, if the group of *Mispallelim* is big enough to ensure that the *Tefilah* will begin on time. (*Shevet HaLevi* 10:49)

DID YOU KNOW THAT

The *Rema* (אור"ח 366:3) states that the custom today is to place food designated for an *Eruv* in the בית הכנסת (Shul), which is regarded as shared by all for *Eruv* purposes. Rav Henkin *ZT"l* asks, since the *Shulchan Aruch* (אור"ח 151:1) rules that one may not eat in a בית הכנסת, how does placing *Eruv* food there work ? He suggests that a *Shabbos* meal might be an exception to the eating rule, and further distinguishes a בית הכנסת outside *Eretz Yisroel*, which is deemed to have been built "על תנאי" - with an implicit condition. *Tosafos* (*Megilah* 28b) states that this condition is based on the fact that Shuls outside *Eretz Yisroel* will eventually lose their sanctity when *Mashiach* arrives. Since we know that such Shuls will eventually become desolate, they are built in the first place with a qualified קדושה, on condition and with the understanding that when that happens, their קדושה will end. The same understanding should provide an exception to allow eating in the Shul. However, if the קדושה of Shuls in *Eretz Yisroel* is eternal and without condition, how is it that an *Eruv* can be placed in those Shuls ? The *Har Tzvi* (אור"ח 2:14) explains that the concept of "קדושתן אע"פ שהן שוממין" (they remain sacred even when desolate) only applies to those desolate areas which can and will be rebuilt and reconsecrated. According to the *Radvaz*, *Har Sinai* retained no קדושה after *Matan Torah*, just as the cities of *Shiloh*, *Nov* and *Givon* lost their קדושה after the *Mishkan* left them. These were sacred only temporarily, unlike the מקום המקדש whose קדושה is forever. Thus, some Shuls, even in *Eretz Yisroel* might also have had their קדושה established in a temporary way, which could then permit eating and deposit of a communal *Eruv*.

A Lesson Can Be Learned From:

The Jewish residents of a village called *Kopania*, not far from *Sighet*, were mostly engaged in the production and sale of liquor to the gentiles in the area. As a holiday season approached, the local priest began to escalate his tirades against the Jews, and he issued a ban against the purchase of liquor from Jewish production. When the Jews saw that the ban was being honored, they sent a delegation to the *Yeitev Lev* in *Sighet*, asking what they should do. The *Yeitev Lev* replied as follows: "We find that the family of *Eisav* is referred to as נפשות ביתו whereas the family of *Yaakov* is referred to as שבעים נפש. Therefore, when we recite the brocho: בורא נפשות רבות וחסרונן ... להחיות בהם נפש כל חי, it is a reference to the fact that Hashem created many נפשות (gentiles) with their needs (וחרסונן) in order to support the lives of נפש (Jews), who will supply the gentiles with what they need. If the gentiles no longer provide this opportunity to the Jews, there is no longer a need for them". A short while later, when a deadly intestinal infection began to spread among the local gentiles, an inquiry was conducted which concluded that the way to ward off the illness was by drinking liquor, which killed the infecting germs. The people were asked why they had stopped drinking liquor and they pointed to the priest's ban. The priest was held to be responsible for those who had died and was punished accordingly, and the liquor business enjoyed a very profitable comeback.

P.S. *Sholosh Seudos* sponsored by the Sternberg family.

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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