

תשס"ד



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

Friday

Shabbos

Sunday

Candles

6:06

6:16

Mincha

2:00/6:15

DafYomi

5:30

5:30

Shachris

9:00

9:00

סוכות

סזק"ש

9:52

9:53

9:53

IMPORTANCE OF

The *Rambam* (עכו"ם 1:1) describes how in the ancient days of Enosh, the people and their leaders (Enosh included) made a grave error in assuming that it was proper (and even required) to worship the stars and other heavenly bodies, as they were forces of nature put in place by *Hashem*. The *Agra D'Kallah* (*Shoftim* 101b) notes that although the concept has merit, it was still not proper because one may only show honor to a servant when the king himself is not present. If the king is present, it is forbidden to display reverence for his servants. This is indicated in the *Posuk*: **לירח או לכל צבא השמים אשר לא צויתי** where the concluding phrase **"אשר לא צויתי"** tells us that *Hashem* (would have) never commanded that these bodies be worshipped. If so, should we not also refrain from kissing a *Sefer Torah* or our *Tefillin*, since these are signs of reverence and endearment for these *mitzvos*? Would not *Hashem* be "upset" by these displays, right in front of Him? It must be that part of the *mitzvah* is to show respect and affection for *mitzvos*, which is certainly part of *Hashem's Ratzon*. Nevertheless, we miss no opportunity to stress *Hashem's* oneness and uniqueness, over His *mitzvos* as well. For example, after performing *HoShanos* each day of *Succos*, shaking and then putting our *Arba Minim* away, we conclude with the phrase: **למען דעת כל עמי הארץ כי ה' הוא**... which reaffirms our appreciation for *Hashem's* oneness, excluding thereby any *mitzvos* or other exceptions.

QUESTION OF THE WEEK:

When the *Maloch* teaches the *Torah* to a child in its mother's womb (see *Nidah* 30b), does this apply to boys only, or girls as well?

ANSWER TO LAST WEEK:

(Where should the father feed a child, but not the mother?)

The *Magen Avraham* (או"ח 616:2) states (regarding training a child to fast in ever increasing amounts on fast days) that according to *Tosafos*, the entire *mitzvah* of *Chinuch* falls only on the father. As such, any supply of food to fulfill a *mitzvah* (*Chinuch*) must be done by the father.

DIN'S CORNER:

The *Arba Minim* - Lulav, Esrog, three Hadasim and two Aravos together constitute one *mitzvah* and must be held together in order to perform the *mitzvah* correctly. If one of the four parts is missing (and he cannot acquire it), he may not say a *brocho* over the others, but should nevertheless put the other parts together and perform the *mitzvah* without reciting the *brocho*, so that the performance of the *mitzvah* not be forgotten for the future. However, in doing so, he should not have any *Kavanah* that he is somehow performing the *mitzvah* this way, as this would create a possible problem of *Bal Tigra* (reducing *mitzvos*). (MB and *Biur Halacha* 651:12)

DID YOU KNOW THAT

The *Shulchan Aruch* (או"ח 168:6) rules that before eating baked goods called **פת הבאה בכיסנין** (e.g. cake, pie) one normally recites *Borei Minei Mezonos*. If he eats an amount that people consider sufficient to make into a meal, he must recite *HaMotzi*, even though he himself might not feel satiated by that amount. The *Shulchan Aruch* (או"ח 539:2) rules that one may eat informally outside the Succah on *Succos*, but if one eats a cooked item made from the 5 types of grain as a formal meal, he must eat it in the Succah. The *Biur Halacha* cites the *Maamar Mordechai* who says that in this case, the amount which would be considered formal, requiring a Succah, depends on the one who is eating, not on what other people's measure might be. This is because the *Drasha* – **תשבו כעין תדורו**, characterizes behavior subjectively to determine if a Succah is required. *Mikrai Kodesh* (3:10) suggests that in the case of bread (**פת הבאה בכיסנין**) an objective standard is used because bread is intrinsically *Choshuv* (important) and as such, is easily transformed into *HaMotzi* by a standard amount that reaches the level of a formal meal. A cooked item on the other hand, although made from grain, is not yet *Choshuv* because it is generally not the basis of a formal meal. It is only when someone makes it *Choshuv*, by basing a formal meal on it, that a Succah is required. R' Tzvi Pesach Frank was considering the question of a man with a low salt level, who was told by doctors to eat very salty fish. Since he found it difficult to eat such fish without a piece of bread, he wondered if the bread's status as a **תפל** (secondary) to the fish would permit it to be eaten outside the Succah. However, the intrinsic *Chashivus* of bread would seem to override the **תפל** status and obligate a Succah.

A Lesson Can Be Learned From:

When the Satmar Rebbe ZT"l once visited the Telshe Yeshiva in Cleveland, a bochur asked him if it was a *mitzvah* to fast on the *Yahrtzeit* of one's Rebbe. The Rebbe did not want to answer him, advising him instead to ask his Rosh Yeshiva (R' Elya Meir Bloch ZT"l). The bochur came back a second time with the same question and the Rebbe still refused to answer, explaining that it was not proper for him to Pasken in a place where there is a Rav/Rosh Yeshiva, even where the answer to the question is stated explicitly in the commentaries of R' Akiva Eiger. The bochur got the message and immediately began looking through the comments of R' Akiva Eiger on *Yoreh Deah*, until he found it in *Siman* 402. The bochur came back a third time and asked the Rebbe for advice on how he could merit to learn Torah "LiShmah". The Rebbe told him again to go to his Rosh Yeshiva and ask him to daven for him that he should be able to learn Torah LiShmah. The bochur finally went to his Rosh Yeshiva and told him the whole story, marveling at the consistent *Anivus* of the Rebbe. R' Elya Meir said that he learned 3 new things from the Rebbe: 1) A Rosh Yeshiva may not be satisfied to give *Shiurim* to bochurim but must be prepared to answer their *Halacha* questions as well; 2) Meriting to learn Torah LiShmah is connected to *Tefilah*; and 3) It is the Rosh Yeshiva's responsibility to daven for it for his bochurim.

P.S. Sholosh Seudos sponsored this week by the Sternberg family. All are invited to a *Simchas Beis HaShoeva* on *Motzai Shabbos* at 9:30 – 8 Green Hill Lane.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 Green Hill 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