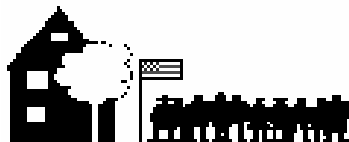


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	5:56	6:06				9:55
Shabbos		5:56	5:00	5:40	9:00	9:56
Sunday		6:05	6:30		8:00	9:56

פרשת: בראשית

IMPORTANCE OF

The *Gemara* (*Berachos* 31a) states that one should always take leave of one's friend while discussing a "דבר הלכה", as they will remember each other thereby. The *Gemara* illustrates this with R' Kahana who escorted R' Shimi b. Ashi to Bavel. When they arrived, R' Kahana asked if it was true what people said, that the Babylonian palm trees existed from the time of Adam. R' Shimi responded that he was reminded of R' Yosi's statement that any land which Adam decreed should be settled, was eventually settled, and any land that he did not decree for settlement was never settled. The *Meforshim* point out that R' Shimi's statement was not a דבר הלכה but rather a דבר אגדה, and is thus a strange choice to illustrate the above *Gemara*. The *Maharatz Chayas* suggests that a דבר אגדה can also be considered a דבר הלכה as in the Aggadic statement: הלכה היא בידוע שעשו שונה ליעקב. Others find a Halachic consequence in the conversation between R' Kahana and R' Shimi. The *Chasam Sofer* (י"ד 235) cites a *Tosafos* (*Avoda Zara* 46a) which establishes that if a tree existed since the 6 days of Creation, then it would not be prohibited by someone worshipping it as an *avodah zara*. The *Kerem Shlomo* notes that the *Gemara* (*Zevachim* 113a) derives that the Mablul did not affect *Eretz Yisroel*, so if the Babylonian trees were still standing from the time of Adam, the spot where they stood must technically be *Eretz Yisroel*, a status which certainly has Halachic consequences. The *Chida* finds a simpler case, where one makes a vow depending upon whether the trees existed from Adam's days or not. It would seem that according to the *Maharatz Chayas* any דבר אגדה could work, while according to other *Meforshim*, any דבר אגדה would have to be of Halachic significance to qualify. As such, what would כל השונה הלכות בכל יום מובטח הוא שהוא בן עוה"ב require? Most *Meforshim* would apparently disqualify *Aggadata Gemara* and insist on studying *Poskim* (see *SHACh* י"ד 246:5).

QUESTION OF THE WEEK:

What must one do when learning *Torah SheB'Ksav* text, but not when learning *Torah SheB'al Peh* text?

ANSWER TO LAST WEEK:

(When would one be *Potur* from a *mitzvah* because others are doing it?)

The *Piskei Teshuvos* (640:4) cites a *Psak* from R' Shlomo Zalman Auerbach regarding a *Succah* so crowded that one cannot bear to remain there under such conditions. He is *Potur* as a מצטער.

DIN'S CORNER:

One should establish a permanent place for his *Tefilah*, and within that place he should also establish a permanent *Tzibur* with whom to *daven* every day. Although *davening* with many people is certainly better than *davening* alone, still, the real power of *Tefilah B'Tzibur* does not come into play unless the *Tefilah* is with one's regular *Tzibur*. The same applies to *Birchas Kohanim*, where the *Kohen's brocho* extends to those who could not be present, but only for "regulars". (*Teshuvos V'Hanhagos* 5:43)

DID YOU KNOW THAT

The *Gemara* (*Megilah* 24b) states that a *Kohen* from Chaifa or Beis She'an may not *duchan* because they do not pronounce the letters *Alef* and *Ayin* correctly, which makes the *brocho* sound like a curse (see *Rashi*). Since *Birchas Kohanim* may only be said in *Lashon HaKodesh* (*Sotah* 33b), there would be no other way for such a person to say it. The *MaHarit* (אה"ע"ו 2:16) points out that the *Gemara* did not say that in Chaifa and Beis She'an there was no *duchaning*. Certainly there was, despite the problem, because all the residents of Chaifa and Beis She'an understood what the *Kohanim* were mispronouncing, since that is how they spoke. The *Gemara* only forbade the Chaifa and Beis She'an *Kohen* from *duchaning* in other cities, where their pronunciation might cause unfortunate confusion. However, does the fact that the residents of Chaifa and Beis She'an understood them turn their words into *Lashon HaKodesh*? R' Noson Adler spent 3 years learning the nuances of proper Sefaradic *Lashon HaKodesh* pronunciation. Does this mean that all Ashkenazic *Tefilos* are invalid? The *Kav Zahav* (1) writes that since one may *daven* in any language, we would be better off *davening* in a language that we pronounce correctly. The only reason we continue to use (our version of) *Lashon HaKodesh*, is so that we don't forget *Tefilah*. The *Chasam Sofer* (SA אר"ח 85) explains that after the *Churban*, *Lashon HaKodesh* was not used, as it was improper to speak it in places of idolatry and impurity. Aramaic, and eventually Yiddish were developed for Jews to speak, so as not to use *Lashon HaKodesh* improperly. The *Rosh* (*Berachos* 5) writes that when the *Gemara* says that one should not make requests in Aramaic, it refers exclusively to Aramaic, which the angels especially despise, as it is so close to *Lashon HaKodesh*, and the differences particularly irk them (see *Madanei Yom Tov*). The *Meforshim* ask why the *Posuk* says: ויאמר קין אל הבל אחיו, and then not tell us what he said. *Divrei Yatziv* (י"ד 53) suggests that the *Posuk* was critical of Kayin for calling Hevel "אחי" in *Lashon HaKodesh*, and for using *Lashon HaKodesh* improperly to quarrel.

A Lesson Can Be Learned From:

When a new Satmar Beis HaMidrash was built in Boro Park, the Satmar Rebbe ZTL (R' Yoel Teitelbaum) spoke at the Chanukas HaBayis. He asked: "There are so many Batei Midrash in Boro Park. Why is another necessary? Chazal say (*Succah* 52b) אם פגע בך מנוול זה משכהו לבהמ"ד – if the Yetzer HoRa meets you, pull him into the Beis HaMidrash. There are many Batei Midrash, where the Yetzer HoRa 'shleps' in the person. This will be a Beis HaMidrash where one can shlep in the Yetzer HoRa!" On another occasion, a Rav, looking to open a Beis HaMidrash asked him which Shabbos in the year was most propitious for Hatzlacha in such a venture. The Satmar Rav told him to begin on Shabbos Bereshis. He explained "On Simchas Torah, there is so much quarreling that the very next Shabbos, everyone is looking for a new place to *daven*".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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