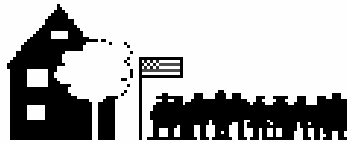


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת נח זק"ש
Friday	5:45	5:55				9:59
Shabbos	:	5:45	5:00	5:35	9:00	9:59
Sunday		5:55	6:20		8:00	10:00

**IMPORTANCE OF ....**

The Gemara (Sanhedrin 59b) states that until the *Mabul*, mankind was prohibited from eating meat. After Noach and sons emerged from the *Teiva*, Hashem permitted them meat **כירק עשב** – like vegetables in the grass. The Ramban explains that this *Heter* came about because the survival of all the animals was Noach's doing, and this was his reward. However, the *Issur* against meat had included fish as well. How could survival of the fish be credited to Noach, when the Gemara (*Zevachim* 113b) expounds on the *Posuk*: **מכל אשר בחרבה מתו** (dry land) was there a decree that all living creatures die, **ולא דגים שבים** - but not on fish in the sea, since the fish did not behave immorally as the animals did. As such, how do we know that fish were now permitted to Noach? The Ramban suggests that fish were included in the words: **כל רמש אשר הוא חי לכם יהי לאכלה**. In his *Hakdamah* to **טיב גטין**, R' Ephraim Zalman Margolios notes that *Tosafos* (*Bava Kamma* 55a) distinguishes between fish, who do not cohabit outside of their own kind, and other creatures of the sea, who do. He explains the *Posuk*: **מכל אשר בחרבה** to reflect this, suggesting that the Gemara's derivation meant to say that from all creatures on land, all died. However, this was not the case with regard to the creatures of the sea, where all did not die – only those that behaved immorally. Therefore, the decree of death **did** apply to sea creatures, but fish were spared because they did not sin. Thus, sea creatures could generally be included in the *Heter* with all other animals that survived the *Mabul*. The *MaHaRashdam* (1 י"ד) cites an opinion which says that fish are permitted to be eaten only when they are caught. If a fish dies on its own in the sea, it may not be eaten. This is because even though the *Torah* does not require **שחיטה** for fish, it does mandate **אסיפה** (capture). Possibly, the rationale based on a reward to Noach might have been necessary only to allow the required **שחיטה**. As fish don't need it, no rationale need apply to them.

**QUESTION OF THE WEEK:**

When might one transgress **עור לפני עור** by **not** saying something?

**ANSWER TO LAST WEEK:**

(What must one do when studying **שבת** but **not** **תורה** **שבעל פה**?)  
The *Teshuvos V'Hanhagos* (5:23) cites the opinion of the Rogatchover that if one hears a *brocho* while learning, he must interrupt to answer **אמן** if he was studying **שבת**, but not if he was studying **שבעל פה**.

**DIN'S CORNER:**

Although we do not wear *Tefillin* on *Shabbos* because *Tefillin* is called an **ארת** and *Shabbos* is itself an **ארת**, this exemption would not apply in matters involving other **ארתות** such as *Kiddush Levana* (the sun and moon etc.. are referred to as **לארתות**) or reciting a *brocho* when seeing a rainbow (which is referred to as an **ארת ברית**), both of which must still be said on *Shabbos* where necessary. (*Shevus Yaakov* 3:31)

**DID YOU KNOW THAT ....**

The Mishna (*Berachos* 54a) states that on lightning, thunder etc... one recites the *brocho* [ending] **שכחו וגבורתו מלא עולם**. When viewing hills, mountains, seas, rivers and wilderness, one says **עושה מעשה בראשית**. The Gemara (59a) asks why thunder, lightning etc.. require a different *brocho*. Aren't they also products of **מעשה בראשית**? Abaye says that both *berachos* should be said for all of them; Rava says that both may be said over lightning, thunder etc.. but **שכחו מלא עולם** doesn't apply to mountains and rivers. The *Pri Megadim* (א"ח 228:3) rules that as such, one only recites **עושה מעשה בראשית** over a river that we know existed at the time of **מעשה בראשית**, but not over rivers that came into being later, even if divinely formed. Since it is impossible to know this today, especially after all the water left behind by the *Mabul*, both *Kitzur* and the *Chayei Adam* leave out "rivers" when codifying the *brocho*. Yet, the *MaHaram M'Rotenberg* who also held that existence from the time of Creation was a necessary factor, recited the *brocho* **מעשה בראשית** when he saw rivers and unusual mountains in Germany. The *Aruch HaShulchan* (א"ח 228:2) concurred, listing the Danube, Volga and Rhine as rivers over which a *brocho* should be recited. The *Netziv* (העמק דבר) notes that at the time of the *Mabul* the **הרי ארט** were the highest mountains in the world. After, and as a result of the *Mabul*, land masses were shifted to form the larger and higher mountains that we see today, which means that we are reciting **עושה מעשה בראשית** over mountains that apparently did not exist during **מעשה בראשית**. However, it stands to reason that a very large mountain did not suddenly come into existence entirely after the *Mabul*, but had existed earlier, and had now 'grown' as a result of the *Mabul*'s turmoil. The same might be said regarding certain rivers which were also known to have existed previously.

**A Lesson Can Be Learned From:**

A Meshulach visited the city of Volozhin, looking to collect money for a yeshiva in Mir. As Volozhin had a large yeshiva itself, the attitude of many residents was that their own yeshiva was their responsibility and they were not obligated to worry about a yeshiva in Mir. R' Chaim Soloveitchik was a Magid Shiur in Volozhin at that time, but he decided to champion the Meshulach's cause. Accompanying him to Shul, R' Chaim said a Drasha, including a Mashal about a wealthy man who owned a large company, with branches in many cities. The employee placed in charge of each branch was very efficient in managing his branch, but did not have any interest in the affairs of another branch, or in looking to expand to other cities, out of apathy or perhaps because of competition. However, when the wealthy owner sent his son to manage a branch, the son's attitude was diametrically different. He constantly sought to help out other branches, make them all more efficient, and looked for opportunities to expand. "We, who are in the 'business' of supporting and spreading Torah may do so as employees, with limited concern, where the activities of others appear to us as competition, or we may do so as sons, with care and concern for all 'branches' of Torah, where we must all work together since the goal is to serve our Father!"

**P.S.** Sholosh Seudos sponsored this week by the Weinstock family.

This issue is dedicated:

לע"נ רבקה ב"ר מנחם מאיר

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