

Vol 10 # 13

PLEASANT RIDGE NEWSLETTER

בס"ד

תשנ"ט



A Kehilas Prozdor Publication

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פרשיות: מטות-מסעי

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:13	6:50/7:45				9:17
Shabbos		8:08	7:15	7:50	9:00	9:17
Sunday		8:24	7:50		8:00	9:18

IMPORTANCE OF

The *Gemara* (*Makos* 11b) derives from: לשוב לשבת בארץ that if one who was sentenced to go to *Galus* dies before actually going to *Galus*, his bones are transported to the עיר מקלט and buried there. This is the meaning of "לשבת בארץ" - to dwell in the land. When the *Kohen Gadol* dies, the הרוצה's bones are dug up and returned to his home, as indicated by: ישוב הרוצה אל ארץ אהוזתו. The *Shulchan Aruch* (363:2 י"ד) rules that one may not transport a corpse from a city that has a cemetery to another city for burial as it is a ביוון to those who are buried in the first city, implying that the מת does not wish to be buried with them. Exceptions exist to permit transport to *Eretz Yisroel* or to a family plot. The *Ridbaz* (17) was asked to rule in a case where a family acquired a cemetery plot and then wished to remove a relative from another grave and reinter him in their plot. The original grave-owner objected, arguing that the *Shulchan Aruch* only permitted one to transport a מת to a family plot before initial burial, but once buried, it was too much of a ביוון to those buried around him, and removal should not be allowed. The *Ridbaz* cited a *Rashi* in *Kesubos* (84a) which says that if a family plot exists, it is a significant משפחה פגם (family disgrace) if a family member is buried elsewhere. What of the ביוון to those buried around him, if he should be removed? The *Ridbaz* then cited a *Gemara* (*Sanhedrin* 75a) where a man had become dangerously ill, and doctors suggested that if he could converse with a certain woman, he might recover. Rav Papa said that even if the woman were unmarried, it was forbidden because her family would be disgraced thereby. Thus, when trying to prevent potential family disgrace, even someone's פקוח נפש is not an adequate argument. Certainly, where there was only the possibility of ביוון to those buried nearby, the threat of משפחה פגם takes precedence.

DID YOU KNOW THAT

The *Gemara* (*Menachos* 64a) records a *Machlokes* regarding one who threw his net into the sea on *Shabbos*, intending to catch fish, and upon retrieving the net, discovered that he had caught both fish and a child who had fallen into the sea. Rava says he is חייב because of his intent to commit *Chilul Shabbos* while Rabba holds him to be פטור, focusing on his act, which was retroactively permitted because of the נפשות. סכנת נפשות. However, where a woman violates a vow, unaware that her husband had already nullified it, the *Torah* says: וְד' יסלה לה - she still requires atonement and forgiveness from *Hashem*. If so, why is Rabba so willing to absolve the fisherman, whose intentional act should also require a סליחה? It may be that Rabba agrees, holding him to be פטור only from having to bring a *Korban*, but that he nevertheless does require a סליחה. If so, according to Rava who would then obligate him in a *Korban* as well, why is the woman who violates her vow פטורה from a *Korban*? She should be no different than the fisherman! The *Zichron Moshe* distinguishes between a sinful intent which resulted in a sinful deed, versus an intent that did not. The fisherman is liable for his sinful intent (according to Rava) because in the end, he did catch fish as he intended to. However, the woman who violated her vow is not liable because at the time of her act, the vow was no longer binding. The *Mekor Chaim* (8 אר"ח) cites this *Gemara* in ruling that where a healthy Jew has a non-Jew cook for him on *Shabbos* (באיסור) and later, a non-critically ill Jew can benefit from that food, the food should be given to the sick person, thereby "fixing" the sin of cooking. Since the *Rambam* rules according to Rabba that the fisherman is פטור, it appears that a sinful deed performed with sinful intent (catching fish) can be rectified by an accompanying permissible result (saving a child).

QUESTION OF THE WEEK:

Why, when saying a משברך for a sick person, do we mention the 7 *Ushpizin*, but we replace Yosef with Shlomo?

ANSWER TO LAST WEEK:

(When would someone say *Kaddish* on a *Yahrzeit* and the day before?)

The *Ikrei HaDat* (29:34 אר"ח) states in the name of *Kikar LaAdeh* (5:11 ליקוטים) that if one forgot to say *Kaddish* on a *Yahrzeit*, he must say *Kaddish* on all subsequent years both on the *Yahrzeit* and on the day before.

DIN'S CORNER:

It would be possible in a time where there were no burdensome decrees affecting Jews, for the majority of *Bnei Yisroel* to discharge the fasts of Tamuz, Teves and Tzom Gedalya, and not observe them anymore. However, as they have been accepted and established, this option is no longer available. (MB 550:1)

A Lesson Can Be Learned From:

The founder of the *Edah HaCharedis* in Yerushalayim, R' Elyahu Porush, came to the Satmar Rebbe ZT"L and requested his support in a campaign to encourage all the religious Jews to join his *Charedi* organization. With increased membership, dues, etc... the *Edah* would be able to accomplish much more. The Rebbe told R' Elya that the *Rambam* (2:11 כלי המקדש) states that the *Ketores* was offered every day on the golden מזבח in the *Beis HaMikdash*. If one offered a *Ketores* donated by a יחיד או רבים (individual or a group), he was liable for מלקות (lashes) for transgressing: לא תעלו עליו קטורת זרה, for such a *Ketores* was labeled *Zarah*. The *Kesef Mishna* stresses that even that of רבים, if not conveyed to the ציבור, remains *Zarah*. From here we see that there are 2 kinds of groups - רבים and ציבור. A רבים is a diverse collection which despite its size and capabilities, is not eligible to offer the sweet-smelling *Ketores* to *Hashem*. Only a ציבור, using one standard may do so, and a ציבור is what the *Eda HaCharedis* should be.

P.S. Sholosh Seudos is sponsored this week by the Zelcer family.

This issue is dedicated by Mr. & Mrs. Heshy Auslander.

לע"נ יהודה אברהם ב"ר מאיר צבי - נפטר כ"ז תמוז

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240

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