



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

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Eruv Tavshilin

Thursday 8:09
Friday 8:10
Shabbos 8:00
Sunday 8:20

Candles 8:09
Mincha 8:20
DafYomi 11:30
Shiur Shachris 12:15A
4:40
7:45
9:00
8:00

שבועות

סזק"ש

9:10
9:10
9:10
9:10
9:10

חג כשר ושמה

IMPORTANCE OF

The *Gemara* (*Kidushin* 30a) asks: to what extent is a man obligated to teach his son *Torah*? The *Gemara* suggests that an example should be taken from Zevulun, son of Dan, whose grandfather taught him *Chumash*, *Mishna*, *Gemara*, *Halacha* and *Agadah*. However, the *Gemara* concludes that a father is only obligated to teach his son *Chumash*. Everything else must be learned "on his own". The *Gemara* (*Menachos* 99b) quotes Resh Lakish that one who forgets even one item from his learning transgresses the *לאור* of *פן תשכח* ... *השומר*. *Igros Moshe* (2:110) derives from here that a man is obligated to learn the entire *Torah*, both the Oral and Written. For if there was no such *mitzvah*, why is he punished for studying something and then forgetting it? Had he never learned it at all, would he not be in the same situation?! It must be therefore, that such a *mitzvah* exists. However, the *Gemara* (*Menachos* 99b) states in Rav Ami's name, that it is sufficient for one to simply say one *Parsha* of *Shema* by day and another at night to fulfill his obligation of *וימס ולילה*. R' Moshe *ZT"L* explains that the *Parsha* of *Shema* is sufficient only for someone who has already learned the entire *Torah* and who has a phenomenal memory, thus diminishing the fear that he may forget. Admittedly, such a person is rare, if he exists at all. However R' Ami's statement would also apply to one who has not learned the whole *Torah* and who is an *אנוס* because of his obligations of *פרנסה*. As he will probably not fulfill that *mitzvah*, and will also presumably forget what he has learned, he must at least fulfill *התורה לימוד* with *Shema* by day and by night.

QUESTION OF THE WEEK:

Why do we celebrate *Shavuos* as the *זמן מתן תורתנו* if Moshe broke the *Luchos* he received on *Shavuos*, and we actually received the *Luchos* later on *Yom Kippur*?

ANSWER TO LAST WEEK:

(Does one recite a *brocho* when seeing a king on film?)

The *Be'er Moshe* (1:9) rules that although we see in the *Gemara* (*Berachos* 58a) that Rav Sheshes said the *brocho* for a king he could not see due to his blindness, still, the king was physically before him. If he is not, one should not say the *brocho*.

DIN'S CORNER:

The process of *גירות* (conversion) consists of 2-3 basic steps which should be administered by a *Beis Din*: 1) *קבלת עול מצוות* – obligating oneself in *Taryag mitzvos*; 2) *Bris Milah* (for a man); and 3) *Tevilah*. They need not necessarily be administered by the same *Beis Din*. If the prospective *גר* cannot be understood by the *Beis Din* (due to language problems) a translator may be used to establish his willingness and sincerity. (*Geirus K'Hilchasah* – *Teshuvos* from R' Chaim Kanievsky and R' Moshe Sternbuch)

DID YOU KNOW THAT

The *Rema* (*או"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. Rav Henkin *ZT"L* asks, since the *Shulchan Aruch* (*או"ח* 151:1) rules that one may not eat in a *בית הכנסת*, how does placing the *Eruv* food there help? 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 that an *Eruv* can be placed in those Shuls? The *Har Tzvi* (*או"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 Chasam Sofer had occasion to visit a man who had unfortunately developed certain *Haskalah* leanings. However, when the Chasam Sofer entered his home and saw that the house had been bedecked with greenery in honor of the upcoming *Yom Tov* of *Shavuos*, he felt that perhaps all was not lost and he complimented the man on his decorations. The following year, when the Chasam Sofer visited him again but found the house bare of greenery, he mentioned the lack of decoration in the house. The man snorted and began to revile such customs, saying that he did not need such things to celebrate *Shavuos*. The Chasam Sofer replied: "On the contrary. Last year, at least you were a *מודה במקצת* (partial believer) which the Torah says is obligated in 'Shevuos' (oaths). This year however, you seem to be a *כופר הכל* (total scoffer). If one denies everything, the Torah is not interested in obligating him with 'Shevuos'."

P.S. *Sholosh Seudos* sponsored this week by the Polin family to honor the upcoming *Chasunah* of Leah Polin to Joshua Commer. All are invited to the Sternberg home for *Kiddush*, 1st day of *Shavuos*, 12:30 PM.

This issue is dedicated:

ל"ג פערל ב"ר יצחק הלוי