

תשנ"ט



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גמר חתימה טובה
Friday
Shabbos
Sunday

Candles	Mincha	DafYomi	Shiur	Shachris	Drasha	Ladies
6:31	6:41					
	6:20	5:15	5:55	9:00	4:00	
	6:51			7:00		

IMPORTANCE OF

The Gemara (Tamid 28a) states: If one is מוכיח (rebukes) his friend חלקו של הקב"ה - חלקו של הקב"ה לשם שמים he will merit to be included in Hashem's portion. However, if all belongs to Hashem, what could "portion" mean? The Chasam Sofer (הקדמה ל"ד) explains the Posuk: בפני בטנך ... בפני בטנך referring to a comment made by the Rambam to his son, to the effect that happiest are those whose days conclude quickly. The Chasam Sofer notes that although a Tzadik reaches שלמות (fulfillment of his personal worldly purpose) very quickly, he lives longer in order to benefit others. Therefore והותירך ה' is a brocho to a Tzadik that he will get more (יתר) life for the benefit of פרי בטנך - his children etc.. The Panim Masbiros characterizes one who is מוכיח others sincerely as such a person, whom others need to guide them, even beyond his appointed days. This is Hashem's portion - the extra years that Hashem bestows upon him. The Gemara (Sotah 14a) states that Moshe desired to enter Eretz Yisroel in order to perform the special mitzvos that can only be done there. Hashem said that he would deem to have done them, citing a Posuk describing Moshe's מסירת נפש on behalf of Bnei Yisroel. Was Moshe looking for שכר? Why did Moshe say בן קץ שנה אנכי היום which Rashi explains to mean, I have fulfilled my years today, and will now die because Hashem will not allow me into Eretz Yisroel? Could not Moshe continue to live among the tribes of Reuven and Gad? It may be that although Moshe certainly had reached the highest level of שלמות upon receiving the Torah, he still felt incomplete because he was missing the mitzvos of Eretz Yisroel. Once Hashem said he would be deemed to have fulfilled them however, there was no reason to prolong his life, unless his generation needed him. Since he had already reached שלמות in that area with his מסירת נפש (successfully, as we see the Jews did not sin under Yehoshua), Moshe's days had indeed ended.

QUESTION OF THE WEEK:

Are women obligated to eat Erev Yom Kippur; if so, wouldn't it be a time-related (זמן גרמא) mitzvah?

ANSWER TO LAST WEEK:

(If one makes שידוך inquiries, must he/she state that they are for a שידוך?)
The Chofetz Chaim (הל' לשון הרע 4:11) rules that one must say it is for a Shiduch to prevent the responder from saying (permitted) Lashon HoRa while believing it is not permitted. However, the Teshuvos V'Hanhagos (3:479) says it's not necessary לדבר מצוה.

DIN'S CORNER:

It is customary to bless one's children with a special brocho before going to Shul for Kol Nidrei. The success of Eisav was due to his appreciation of Yitzchok's brocho. A parent should first say words of brocho towards Hashem before beginning ישימך אלוקים Many people also go to visit relatives or Rabonim, requesting a brocho from them as well. (Mateh Ephraim 619:2)

DID YOU KNOW THAT

The Shulchan Aruch (י"ד 334:35) rules that if one dreamed that he was put into נידוי (excommunicated) and that it was lifted, he must gather ten people and obtain a התרה, as we consider the נידוי to be a sign משמים and the dream-התרה to be דברים בטלים (inapplicable). The Tashbatz asks what distinguishes this from another Halacha in ח"מ 255:9 where one dreamt that his father told him where a certain amount of money was, but that it belonged to someone or that it was מעשר. The Shulchan Aruch rules that if he finds that sum in the place specified, he may ignore the part about who it belongs to and keep it. Why are we not מחמיר (strict) here as well? The רב פעלים (י"ד 2:32) suggests that in deciding which part of the dream is to be considered the דברים בטלים, we must utilize (at least) 2 criteria: 1) It must be detachable from the rest of the dream; and 2) It must be less credible than other parts. Since the money was in fact the sum in his dream and in the place of his dream, those factors are clearly true, leaving the ownership aspect as detachable, and by default, false. With regard to נידוי as well, if the נידוי were not true, there would be no sense to the היתר. Therefore, by default, the התרה must be the דברים בטלים. A similar concept distinguishes between where one dreamt on Yom Kippur night that he wrote something, where the Rikanti ruled that he did not require a כפרה, and where one saw oneself in a dream being מחלל Yom Kippur, where a כפרה was required. In the former case, although the dream took place on Yom Kippur, the act performed in it could have been a weekday act. However, where the dream specifically depicts a יום כפור חלול, the message of the dream is intended as a reminder that there may have been some such act, perhaps done carelessly or unintentionally in the past, that required a כפרה, but did not receive one. He must therefore obtain one now.

A Lesson Can Be Learned From:

R' Meir of Premishlan was receiving visitors as the Yomim Noraim approached, and one such visitor arrived dressed in the Chasidic finery usually worn exclusively by Rebbees and great Tzadikim. Although all the people present made way to allow this very important person to pass, R' Meir greeted him cautiously, unsure of his identity or importance. When after a few moment's conversation, R' Meir realized that this man was a charlatan, he opened a Siddur and began to ask how one of the יג' מדות הרחמים (the 13 attributes of mercy) of Hashem could be אמת - truth. Wasn't truth in fact an attribute of דין - judgement? We want Hashem to be רחום וחנון - merciful, not inflexibly judgmental, based on the truth! R' Meir continued, "The answer is that Hashem deals differently with different people. With Tzadikim, Hashem uses a very strict measure. Sometimes, Hashem sees someone who appears to be a Tzadik and would therefore be inclined to use a strict measure to judge him. However, this is where Hashem uses אמת to decide on a standard and judges him according to his true worth, not his appearance. So you see how אמת is an attribute of רחמים after all."

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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