

תשנ"ט



A Kehilas Prozdor Publication

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פרשת: האזינו

	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	6:19	6:29			
Shabbos		6:20	5:15	5:55	9:00
Sunday		6:51			8:00

## IMPORTANCE OF ....

The *Or HaChaim HaKadosh* relates the Kabbalistic restriction on studying *מקרא* (*TaNACH*) at night to the words *לקחי*, quoting a *Beraisa* (see *ילקוט* on *Ki Sisa*) which states that while Moshe was in *שמים* receiving the *Torah*, he knew when it was day because *Hashem* would teach him *מקרא*; when he was taught *Mishna*, Moshe knew it was night. The *Birkei Yosef* (238 א"ר) rejects this proof because we don't find anywhere that one is similarly prohibited from studying *Mishna* by day. However, the *Mishna* (*Shabbos* 12a) states: *אין קורין לאור הנו* - one may not read (*i.e.* *מקרא*) to the light of a candle on *Shabbos*, for fear he may adjust its light, implying that reading *Chumash* etc.. on Friday night would be otherwise permissible. The *לבוש מרדכי* (2:186 א"ר) therefore concludes that the sanctity of *Shabbos* and *Yom Tov* provide an exception to the rule, allowing one to study *Chumash* and *Navi* on the nights of *Shabbos* and *Yom Tov*, adding that this protection extends to Thursday night as well. In any case, according to *יסוד ושורש העבודה* (6:2), the restriction on *מקרא* only applies to one who simply reads the text, without benefit of any *Meforshim*. However, if the learning can be characterized as the study of *תורה שבעל פה* because of the additional commentaries, it is the equivalent of studying *Gemara*, which invariably includes *Pesukim* as well and is still permitted at night. The *Pri Megadim* (238 א"ר) adds that saying *Tehillim*, even without *Meforshim* is permitted because they are not read for purposes of study but rather as songs of praise for *Hashem*, which is always permitted. Similarly, the *לבוש מרדכי* (2:107 א"ר) permitted a scribe to write a *Sefer Torah* at night even though he was required to say each word aloud as he wrote it, because it was not deemed the "study" of *מקרא*.

## QUESTION OF THE WEEK:

If one ate in the Sukkah on the first night of *Succos* while in middle of doing another *mitzvah*, has he been *יוצא* ?

## ANSWER TO LAST WEEK:

(Is eating *Erev Yom Kippur* a *זמן גרמא* from which women are exempt ?)

R' Akiva Eiger (16) was unsure if women should be obligated because it is tied to the fast, or *פטור* if it is an independent *חיוב*. *Ksav Sofer* (112 א"ר) ruled that a woman who is so ill that she will not fast on *Yom Kippur* need not eat *Erev Yom Kippur*, since it is either tied to the fast (and she won't fast), or it's *גרמא*.

## DIN'S CORNER:

Since the *ד' מינים* (*Esrog, Lulav* etc..) must belong to the one who is using them for the *mitzvah*, one should not purchase them on credit, promising to pay after *Succos* is over. If necessary, one should explicitly arrange to make a *קנין* immediately, and treat the payment as a *חיוב*. Otherwise, if the check bounces, he might not have been *יוצא*. (*Tshuvos V'Hanagos* 3:191-2)

## DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 41a) states a general rule that when one is presented with a *mitzvah*, it is a greater fulfillment of the *mitzvah* when he performs it himself, rather than to do so through a *Shliach* (agent). The *Yismach Moshe* (end of *עקב*) notes that this rule only applies where the *Shliach* was retained without pay. However, where the *Shliach* receives *שכר*, then the payment of wages by the sender is deemed the equivalent of a personal, physical act. The same concept explains the ruling of the *Rema* (242:34 י"ד) where the lost object of one's father must be given precedence over a lost item of one's *Rebbi* **only** where the father is paying the *Rebbi* to teach his son, because payment renders it as if the father himself is teaching the son. Otherwise, the *Rebbi's* item goes first. The *Magen Avraham* (432:5 א"ר) cites a similar outcome, where a man is told to do *Bedikas Chometz* himself, because of *מצוה בו יותר מבשלו*. Yet, in those areas where some pay to have it done for them, one may still hire another to do it. The *Rambam* (7:1 ספר תורה) rules that although it is a *mitzvah* for every man to physically write a *Sefer Torah*, if one does not know how to write, another should do it for him. What if he can write, but not well ? The *Chayei Adam* (68:7) raises this question - is it better to write a *Sefer Torah* himself, illegibly, or to hire a scribe to do it nicely, and leaves the question unresolved. Certainly, since one may hire someone to do a *mitzvah* and have it deemed as if the sender did it, it should be no problem to hire someone to erect one's *Sukkah*. However, the *ARI Z"L* states that the sweat one produces in laboring for a *mitzvah* erases sin the same as tears, which could not be achieved thru another's sweat.

## A Lesson Can Be Learned From:

A man came to the Chofetz Chaim and poured out his tale of woe. Whatever vocation, business or trade he tried, he was unable to make a success of. He had decided therefore, to pick himself up and travel to the United States, where he had heard, the "streets were paved with gold" albeit "even the stones were *Traife*", and he wished to know whether the Chofetz Chaim thought it a good idea. The Chofetz Chaim replied that the answer to his dilemma lay in the way we do the *נענועים* (waving of the *Lulav*) on *Succos*. The custom is to wave the *Lulav* in all directions when we say *אנא ד' הושיעה נא* because when we need a *ישועה* we look to any direction and try whatever strategy is available. However, this is only the case when we are in need of an actual *ישועה* - *i.e.* deliverance from a desperate situation, such as no food to put on the table. Where on the other hand, what we seek is success in our lives, then we see from the fact that for *אנא ד' הצליחה נא* we do not wave the *Lulav*, that we may not just run anywhere and do anything to achieve success. "If your situation is desperate and you believe that moving to the United States will provide you with a *ישועה*, then by all means go ahead. However, if you are getting by, but would like to find streets paved with gold to achieve success, then my advice is not to risk your *רוחניות* in the spiritual wasteland of the United States."

**P.S.** Sholosh Seudos sponsored this week by the Sheli family. All are invited to a *Simchas Bais HaShoeva* א"ח Monday night at the Sternbergs.

This issue is dedicated:  
ל'ז'נ פעלל ב"ר יצחק הלוי

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