



A Kehilas Prozdor Publication

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פרשיות: נצבים וילך

| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ס |
|---------|---------|--------|---------|-------|----------|------|
| Friday | 7:08 | 7:18 | | | | 9:40 |
| Shabbos | | 7:03 | 6:00 | 6:40 | 9:00 | 9:40 |
| Sunday | | 7:19 | 6:45 | | 8:00 | 9:41 |

IMPORTANCE OF

The *Shulchan Aruch* (או"ח 581:2) states that there is a *minhag* to fast *Erev Rosh HaShanah*. The *Magen Avraham* asks: Isn't this *minhag* based on a *Midrash* which says: גדולים מתענים on *Erev Rosh HaShanah*? Why does the *Mechaber* imply that everyone is to fast, if only *Gedolim* should? The *Gemara* (*Bava Kamma* 82a) states that *Ezra* instituted *Krias HaTorah* during *Mincha* on *Shabbos* "מפני יושבי קרנות" – because of those who sat in the corners. The *Chasam Sofer* (*Drashos*) asks, if the *Torah* had to be read again by *Mincha* because the *יושבי קרנות* didn't listen during *Shacharis*, what makes us believe that they will listen during *Mincha*? He answers that we don't expect them to listen during *Mincha*. However, when those who listened during *Shacharis*, who were already יוצא at that time, listen again during *Mincha*, the "extra" זכות they earn is credited to the *יושבי קרנות*. Generally, the *Chasam Sofer* adds, any extra זכות produced by *Tzadikim* is used for a *Kaparah* for those who lack their own merit. Rav Yosef Frankel (*Vyelepole*) suggests that this concept may explain the *Posuk*: הנסתרות לד' אלוקנו והנגלות לנו ולבנו, since a silent *Tefilah* with כונה (הנסתרות) would be sufficient for *Hashem*. We *daven* loudly (הנגלות) to make an "extra" impact on our children and others who need to be stimulated. By the same token, *Chazal* have made it clear that in every fast, the goal is to encourage *Teshuvah*. One may ask, either way what purpose is served by fasting? Those who understand and do *Teshuvah* need not fast; those who will not do *Teshuvah* in any case, accomplish nothing by fasting. However, one could now say that when those who do *Teshuvah* also fast, the "extra" זכות of fasting can benefit those who ignore the *Teshuva* requirement. This then is the meaning of the *Midrash* which says that גדולים מתענים. Only *Gedolim* – those who do *Teshuvah*, fulfill the true purpose of the fast. Everyone else will have to rely on the "extra" זכות that they provide.

QUESTION OF THE WEEK:

Which is the only (official) *beracha* over a *mitzvah* that is not said עובר לעשייתן, but rather after the accompanying act is performed?

ANSWER TO LAST WEEK:

(What comes first: supporting Yeshivos at home or in *Eretz Yisroel*?)
Teshuvos V'Hanhagos (3:288) rules that supporting Yeshivos in *Eretz Yisroel*, where the government is intent on fighting religion, fulfills not only *Tzedaka* but מחיית עמלק as well.

DIN'S CORNER:

A widower or one who has remarried under a היתר ממאה רבנים should not be appointed to be *Shliach Tzibur* during *Yomim Noraim*, which begins on the first day of *Selichos*. However, if prior to that event, he had established a מצבה as *Shliach Tzibur*

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 62b) states that one who loves his neighbors, brings near his relatives, marries his sister's daughter and/or lends a poor man a *Sela* in his time of need, will merit that *יענה* 'אז תקרא רד' - whenever he calls out, *Hashem* will answer. *Tosafos* asks, does not the *Gemara* (*Chagigah* 5a) state that the *Posuk*: ומצאהו רעות רבות וצרות (...will encounter many distressing evils) is exemplified by one who provides a poor man money in his time of need? How can this be evil and yet be worthy of a *brocho*? *Tosafos* answers that the *Gemara* in *Chagigah* is speaking of a case where the king had levied a heavy tax on the poor man, but since it would have required that he sell his home or field, the king would have tended to be lenient with him, if not for the "Good Samaritan" who came by and offered him a *Sela*, to be secured by his property. However, *Rashi* explains that the evil is in one's waiting until the poor man is in dire need. The *Mekor Chaim* (35) comments on the fact that the Last Will and Testament of R' Yehudah HaChasid forbade one from marrying his niece. Does not this *Gemara* state that one should? He answers that since the *Gemara* joins four instances where *Hashem* will respond, just as we see that lending a *Sela* is deemed evil, so too are the other three activities to be avoided. Thus, one should **not** marry one's niece (as R' Yehudah HaChasid said), one should **not** love his neighbors - to the exclusion of everyone else, and one should **not** be מקרב **only** his relatives, but others as well. What then is the meaning of the *Posuk* cited: יענה *אז תקרא רד*? It means that for praiseworthy activities, *Hashem* promises: טרם יקראו ואני אענה - even before they call, I will answer. For such as these, *Hashem* will wait

A Lesson Can Be Learned From:

ועתה כתבו לכם - R' Yehudah Sternhell of Boyan was saying a *Drasha* on *לכם* – the obligation on everyone to write a *Sefer Torah*, when he related the story of how a *Sefer Torah* was once found in a field. The finders did not know what to do with it, because the *Shulchan Aruch* (יו"ד 281:1) rules that a *Sefer Torah* written by a gentile or a heretic must be put away forever or burned. As they were doubtful of this *Sefer Torah's* pedigree, they came to R' Akiva Eiger with the שאלה. R' Akiva Eiger replied that the *minhag* among *Bnei Yisroel* was that the last few lines of *וואת הברכה* were written by friends, neighbors and associates of the *Sefer Torah's* owner, each one finding and writing the first letter of his name. Thus, if the last few lines look very different, you can be sure it was written by Jews. However, if those last few lines look the same as the rest, the *Sefer* must be put away. This *minhag* is מרומז in the words: *כתבו לכם* – write for you, where every person may participate in the writing of one *Sefer Torah*.

P.S. Sholosh Seudos sponsored this week by the Auslander family. *Selichos* will begin *Motzai Shabbos* at 12:45 AM

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי