



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשיות: נצבים - וילך

Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday 6:35	6:45				9:46
Shabbos 6:30	6:30	5:30	6:10	9:00	9:47
Sunday 6:45	6:45	7:15	8:00	9:47	

Selichos 12:45AM

IMPORTANCE OF ...

Tosafos (Chagigah 3a) states that the custom to bring קטנים - small children, to Shul is derived from the fact that the *mitzvah* of the *קהל* included טף - [the] child, and as the *Gemara* explains, bringing the children produces שכר for the parents who bring them. (The *Magen Avraham* (א"ח 689:11) cautions not to bring children so young that they will disturb the hearing of the *Megilah*.) The *Gemara (Sofrim 18:6)* states in similar fashion that children are brought to Shul in order to provide שכר for those who bring them, adding that from here we derive the custom for young Jewish girls to come to Shul, generating שכר for their parents as well as for themselves. The *Nachalas Yaakov* notes that minors are not eligible for reward or punishment. Therefore, the *Gemara's* statement regarding their שכר means that if trained to have respect for Shul while young, they will reap the שכר for that when grown. *Igros Moshe* (י"ד 2:8) questions the *Nachalas Yaakov's* premise that minors are ineligible for שכר ועונש. After all, the *Gemara (Shabbos 119b)* states clearly that the world exists solely on the merit of schoolchildren's untainted *Torah* study. However, the *Gemara (ibid 153b)* also states that at dusk on Friday, a traveler may give his wallet to a קטן to carry for him into town, because a קטן's lack of דעת exempts him from an איסור entirely. What sort of שכר could he hope to deserve without דעת? *Igros Moshe* concludes that although technically, a קטן is deemed not to have דעת until reaching 13, yet, if he does a *mitzvah* with כונה, the deed belies his supposed lack of דעת and he will receive שכר for the *mitzvah* like one who is obligated - כמצורה ועושה.

QUESTION OF THE WEEK:

Is it permitted to make a copy of a tape containing *Drashos/Shiurim* or music without express permission from the *Darshan* or singer?

ANSWER TO LAST WEEK:

(When would there be no נשיאת כפים despite the *Kohanim's* desire?)
R' Tzvi Pesach Frank (הר צבי 1:61) cites the *Gilyanei HaShas* who held that נשיאת כפים is not done during *Maariv* because there is no *Chazoras HaShatz*. So too, if a *Tzibur* does not complete *Chazoras HaShatz*, such as with a "*Hoicheh Shemona Esrei*", there would be no נשיאת כפים, regardless of interest.

DIN'S CORNER:

The *Rema* (א"ח 263:10) states that when a woman lights *Shabbos* candles, she should do so on the dining table, rather than lighting the candles elsewhere and then bringing them to put on the table. We are accustomed today not to be so adamant about lighting on the table, as there is so much light besides the *Shabbos* candles, which serve only as an instrument of כבוד שבת. Besides, lighting on the table only raises issues of *Muktza* and the danger of extinguishing fires. (*Teshuvos V'Hanhagos 1:272*)

DID YOU KNOW THAT ...

The *Gemara (Bava Metzia 86a)* states that if skin is discolored and then a white hair grows out of it, the spot is declared טמא; if the other way around, it is טהור. The *Gemara* relates that a dispute occurred in *Shomayim* concerning the *Halacha* where we don't know which came first. The consensus was that Rabbah b. Nachmani's opinion would be sought. The מלאך המות was dispatched and through a ruse, was able to interrupt Rabbah's learning enough to capture him. With his last breath, Rabbah said "טהור טהור", apparently ruling on the ספק question. The *Kesef Mishna* (צרעת 2:9) explains that the *Rambam* disagrees with Rabbah and rules that a ספק is טמא, because Rabbah's ruling issued at the moment of death, which invalidates it under the rule of: לא בשמים היא. The *Chasam Sofer* (א"ח 208) considers this interpretation too expansive, as it would presumably apply to anything a *Talmid Chochom* ever said at the moment of death. Instead, he points out that Rabbah was alone at the moment of his death. As such, the only way we know that he said "טהור טהור" is because someone was told via a dream or by Eliyahu HaNavi. Such learning could rightly be rejected under לא בשמים היא. However, the *Gemara (Eruvin 43a)* says that 7 *Dinim* were stated before Rav Chisda in Sura on *Shabbos* morning, and the same 7 were stated before Rava in Pumbedisa on *Shabbos* afternoon. The *Gemara* assumes that Eliyahu must have said them, flying that distance above ten *Tefachim* so as not to violate the *Techum*. Would not Eliyahu's report of the *Dinim* to Rava / Rav Chisda be invalid as לא בשמים היא? The *Chasam Sofer* concludes that the 7 *Dinim* could be verified, and as such were acceptable. Rabbah however had died, so his words could not be verified. To say otherwise might encourage some to claim that Eliyahu had come to them in a dream and stated a *Din* in a dying man's name.

A Lesson Can Be Learned From:

When R' Sender Deutsch arrived at the home of the Satmar Rebbe (R' Yoel Teitelbaum), he found two men there, leaders of the Williamsburg community. As the Rebbe passed between rooms and saw R' Sender, the Rebbe asked him if he was related to a certain widow, then living in Yerushalayim, who had sent the Rebbe a letter asking for some financial help. R' Sender said that he wasn't but soon discovered that the two men waiting there were in fact related to the widow in question. After wondering why the Rebbe was so concerned with this particular widow when he received hundreds of letters like this one, many more serious than this one, almost every day, R' Sender soon found his answer. The *Gemara (Nedarim 65b)* discusses a man's ability to release himself from a vow by saying: If I had known he was poor, I wouldn't have vowed to deprive him of my assets. The *Gemara* asks why he is responsible to support him - the Gabbai Tzedaka should! The Rosh adds, before the Gabbai, come the pauper's relatives. Thus, the Rebbe called in the widow's relatives first, before adding her to his list as "Gabbai".

P.S. *Sholosh Seudos* sponsored this week by the Sheli family.

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

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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