

תש"ע



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: עקב	ש"ס Shachris
Friday	7:57	6:45/8:00				9:26
Shabbos		1:45/7:52	7:00	7:40	9:00	9:27
Sunday		8:05	8:30		8:00	9:27

## IMPORTANCE OF ....

The *Gemara* (*Shabbos* 150a) states that although one may not hire a worker on *Shabbos*, one may phrase a statement in such a way as to imply to the worker that one wishes to hire him, such as to say "Shall we see if we can get together tonight?". The *Gemara* explains that this distinction is based on **הפנך ודבר דבר ממנו**, which forbids one to speak explicitly in furtherance of his business. However, **הרהור** (thought) is not prohibited, which permits that which is not explicit. The *Nachalas Binyomin* (*Mitzvah* 31) states that in order for the *Mon* to have the desired taste, some say that one was required to say what one wanted, while others held it was enough to think it. According to those who held one must say it, it would not be permitted to do so on *Shabbos*, as it would cause a "change" in the food, through his speech, which would be prohibited. However, according to those who deemed it sufficient to think of what one wanted, whatever changes took place would be the result of his thoughts, which was not prohibited. However, several *Poskim* quote the *MaHarash Primo* who held that the taste of *Mon* was changed by thought, and that one was permitted to think of a taste only on Friday – not *Shabbos*, since one's thoughts actually effected a baking or cooking result! How does this jive with **דבר דבר ממנו** – where thought is permitted? R' Tzvi Pesach Frank *ZTL* suggested that they planned *Shabbos* meals on Friday because thinking of a desired taste would not work on *Shabbos*. Hashem would not apply a miracle against His own rules. Moreover, preparation of the *Mon* had to take place on Friday, in order to perform **הזמנה** – verbal designation of the Heavenly food for *Shabbos* purposes. *Meforshim* question why the *Posuk* first says: **ויענך וירעיבך** (you afflicted and starved [them]) followed by: **ויאכילך את המן**. Some suggest that the affliction was caused by the taste not matching the *Mon*'s steady appearance. However, if *Mon* had actually changed appearance to match an individual's desire, there would be no way to control thoughts sufficiently on *Shabbos* to avoid such a change. Only through **ויענך** was **ויאכילך את המן** possible.

## QUESTION OF THE WEEK:

When would one steal a worthless object, *i.e.* less than a *Perutah*'s worth, and be required to pay much more in return?

## ANSWER TO LAST WEEK:

(Where would the *Halacha* require a hand to be chopped off?)

The *Beis Yosef* (154 **אבה"ע**) quotes Rabbeinu Simcha who says that one who strikes his wife must be dealt with harshly, even to the point of chopping off his hand, if such was commonly done.

## DIN'S CORNER:

One must spend a small amount of time preparing himself before *davening* in order to focus his heart, and should remain a short while after *davening* has completed so as not to appear as if the *davening* was a burden that he is in a hurry to get away from. Also, sitting in Shul is itself a *mitzvah*. (*MB* 93:1)

## DID YOU KNOW THAT ....

The *Gemara* (*Menachos* 34a) derives that a *Mezuzah* must be placed on the right sidepost of an entrance, from: **ביתך** (**מזוזות**) which implies "**ביאתך**" – the side on which one enters, *i.e.*, the right side. Rabba explains that when one begins to move from a stationary position, he moves his right foot first. The *Mordechai* (562 **הלכות קטנות**) notes that if a person is left-handed, which converts his left side into his "right" side (Halachically), and such a person would thus wear his *Tefilin* on his right arm which becomes his (weaker) "left", such a person would still place the *Mezuzah* on the right side, and not "his right" (*i.e.* the left), because *Tefilin* is personal to him, whereas the house is to be used by all its inhabitants, and therefore right and left are generally defined. The *ShaCh* (289:5 **י"ד**) adds that even if the left-handed person lives alone, or if all residents of the house are left-handed, the rule remains the same – *Mezuzah* is an obligation on the house – unlike *Tefilin* which is a personal *mitzvah* for his body alone, and the house follows the general definitions of right and left. The *Pri Megadim* (651:4 **או"ח – אשל אברהם**) states that the same definitions govern when placing the *Hadasim* on the right side of the *Lulav*, and the *Aravos* on its left. Even a left-handed person must place them that way. However, the *Bikurei Yaakov* (109) points out that although the *Lulav* is supposed to be grasped with the right hand, one who is left-handed grasps it with his left, which for him constitutes the "right". If so, this person is holding onto a contradiction – where right and left *vis-à-vis* the placement of *Hadasim* and *Aravos* follows the general definition, yet what he is holding in his hands follow his own personal definition of right and left. The *Minchas Mordechai* suggests that the distinction is apparent from the words of the *ShaCh* (above). The *mitzvah* of grasping the *Lulav* is a personal *mitzvah* that one must do with his body. As such, like *Tefilin*, the definitions of his right and his left are personal, defined by him. However, placement of *Hadasim* and *Aravos* is not something that he personally must do, but it remains Halachically mandated to be done a certain way for all who may wish to use the *Lulav*. As such, the definitions of right and left must be general and standard, applicable to all.

## A Lesson Can Be Learned From:

In a certain Shul, the talking during davening and Krias HaTorah had gotten out of hand, and no amount of shushing seemed to work. At one point, it had reached such a level of Bizayon that the Rav instructed the Baal Kriah to stop laining, and then wrapped up the Sefer Torah and returned it to the Aron HaKodesh. Obviously, the congregation stopped talking to watch this unusual turn-of-events, and were further surprised when the Rav motioned to begin Musaf. Upon consulting with other Rabbonim after Shabbos, the Rav was assured that he had done the right thing, since the Kahal was not being Yotzay with Krias HaTorah anyway, and what he did was similar to Moshe Rabbeinu's smashing of the Luchos. However, on the following Shabbos, he should make sure to first Lain the previous week's Parshas before the regular Kriah.

**P.S.** Sholosh Seudos sponsored by the Werberger family.

This issue is dedicated by the Finkel family:

לז"נ רבקה יהודית ב"ר יצחק חיים שינפטר ב-כ"ג מנחם אב

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