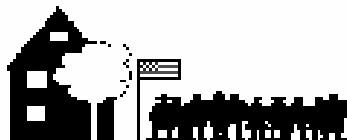


תשע"ז



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(Monsey/Spring Valley Z'manim)

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Candles Mincha DafYomi Shiur Shachris זק"ש נציבים וילך

Friday	7:08	7:05			9:40
Shabbos		1:45/7:03	6:00	6:50	9:40
Selichos	12:45	Sunday	7:15	7:45	8:00 9:41

**IMPORTANCE OF ....**

The Gemara (Berachos 10a) relates that when R' Meir prayed for the death of certain wicked people, his wife Beruriah suggested that instead, he pray that they do *Teshuvah*, to fulfill the words of the *Posuk*: יתמו חטאים מן הארץ where חטאים refers to [the destruction of] sins, not sinners. The MaHarsha raises an obvious question, since Chazal have stated that all is in Hashem's hands except one's *Yir'as Shomayim*, which is up to the individual. As such, praying to Hashem that He "influence" someone to do *Teshuvah* would be inconsistent with that individual freedom. Yet, it is clear from many places that Moshe, Dovid and others all davened for that very purpose, and many answers are offered to explain how such a *Tefilah* works. The Gemara (ibid 57b) states that if one sees a place in *Eretz Yisroel* from which an idol of *Avodah Zara* was removed, he recites a *brocho* expressing hope that those who had worshipped it will return to serve Hashem. *Rashi* notes that this refers to Jewish idolaters, thus establishing that one may and should pray for the improvement, not only of the wicked, but of apostates as well. If so, what is one to make of the *brocho* ולמלשינים where curses are heaped upon the wicked, to the extent that if a *Shliach Tzibur* makes a mistake in that *brocho*, he is suspected of being an apostate, unwilling to curse himself? The *Shulchan Aruch* (אה"ע 157:5) rules that if an apostate dies childless, his widow is subject to *Yibum* or *Chalitzah*, so as to fulfill ולא ימחה שמו מישראל – to prevent erasure of the deceased's name. As such, the *Poskim* have ruled that one may never refer to any Jew with the words ימח שמו, as even the most wayward Jew is eligible to be safeguarded with *Yibum*. Yet, the *Posuk* says that one who has served *Avodah Zara* – ומחה ד' את שמו מתחת השמים – Hashem will erase his name! The *Ramban* explains that the words שורש פורה ראש ולענה indicate that all future generations were present when those words were said and reflected recognition that if the root (i.e. the patriarch) is bitter (evil), his descendants will grow in wickedness, making erasure an appropriate consequence.

**DID YOU KNOW THAT ....**

The Gemara (Bava Basra 15a) asks: Can a *Sefer Torah* be missing a letter, and still qualify as ספר התורה הזה? The *Chasam Sofer* (אורח 54) notes that Chazal did not establish a *brocho* for the *mitzvah* of writing a *Sefer Torah*, because we are not sufficiently knowledgeable regarding חסרות ויתרות – words that can be written as "full" (i.e. with an apparently extra letter), such as יעקוב. We don't know when they are supposed to be, and when not. Some suggest that the *Anshei Knesses HaGedolah*, who established *berachos*, would have had such knowledge, but the *Chasam Sofer* opines that they too had doubts. The Gemara (*Menachos* 42a) states that R' Ada b. Ahavah recited a *brocho* upon attaching *Tzitzis* to his *Talis*, separate from the *brocho* said upon donning the *Talis*. The *Rambam* (ברכות 11:4) states that the *Yerushalmi* is of that opinion, that one recites a *brocho* upon making *Tzitzis*, a *Lulav*, a *Mezuzah* etc... separate from the *brocho* said when performing a *mitzvah* with them. However, the *Talmud Bavli* holds that one recites a *brocho* over the making of the item only if no other obligation exists for it afterwards. Since the *Posuk*: כתבו לכם את השירה הזאת ולמדה את ב"י creates a second obligation – to teach *Torah* to *Bnei Yisroel*, which follows after the writing was completed, no *brocho* should be said on the writing. Accordingly, even if one inherited a *Sefer Torah* from his father, he must still write one of his own, to fulfill the two-step *mitzvah* of writing and teaching. For those who find the first step financially difficult, the *Rosh's* position allows one to fulfill "writing" of a *Sefer Torah* by purchasing *Seforim*. Those who are not capable of teaching *Torah* and find the second step difficult to fulfill, may utilize the option of supporting *Torah* study, as implied by the *Mishna* (*Zevachim* 2a) where the opinion of "Shimon brother of Azaryah" is quoted, as Azaryah supported Shimon's learning. This is clearly hinted at in the above *Posuk* which adds the words: ולמדה את ב"י שימה בניהם, to indicate that one may fulfill ב"י ולמדה את ב"י by placing *Torah* in the *Torah* student's mouth - a metaphor for support. Some have suggested that the source for the *minhag* to arrange a *Seudah* to celebrate the completion of a *Sefer Torah* and its installment in the *Aron Kodesh* is to fulfill immediately the words: שימה בניהם by feeding *Talmidei Chachomim* who attended the *Hachnosas Sefer Torah*.

**QUESTION OF THE WEEK:**

What woven items may be made from *Shaatnes* today?

**ANSWER TO LAST WEEK:**

(When does one not repeat a *Shabbos Tefilah* if he said a weekday one?) *Shulchan Aruch* (אורח"י 268:13) rules that if one did not mention *Shabbos* in his *Maariv Shemona Esrei*, but later heard the entire *Shabbos*, ברכה מעין שבע, he need not daven again. Also, if he missed Friday *Mincha*, he must daven 2 *Shabbos Shemona Esreis* for *Maariv*, but if the second was a weekday, he is still יוצא. (MB 108:25)

**DIN'S CORNER:**

All Jews are assumed to be appropriate for the position of *Baal Tefilah* on *Yomim Noraim*, provided they are acceptable to the *Tzibur*. Yet, לכתחילה one should not allow someone whose appointment could be seen as a diminution of *Kavod* for the *Tzibur*, such as a widower, a man remarried with a *Heter Meah Rabonim*, a *Mamzer* or a blind man. (*Mateh Ephraim* 581:26-28)

**A Lesson Can Be Learned From:**

A member of a yeshiva's Board of Directors questioned the Executive Director's decision to allow several parents to register new children for very little tuition, especially those that still had balances from the previous year. The Board member suggested that those parents should ask the community to help rather than expect the yeshiva to bear the whole burden. The Executive Director cited the Gerer Rebbe who had once told a landlord to bear the whole burden of a tenant who could not pay, rather than ask the community to chip in. This was derived from the case of a half-slave, where the *Din* is that his master must free him, though the community could have redeemed him. "Here too. If the parent is already ours, we must bear the responsibility".

**P.S.** Sholosh Seudos provided by the Miller family to celebrate the Bar Mitzvah of their son Yoni נ"י. May they (& we) enjoy much Nachas from him.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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