



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	4:19	4:29			9:40
Shabbos		1:45/4:19	3:45	9:00	9:41
Sunday		4:29		8:00	9:41

IMPORTANCE OF

The Gemara (*Taanis* 11a) states that whoever starves himself during years of famine will [thereby] be saved from an unnatural death, *i.e.* he will die naturally from old age, rather than by sword or starvation (*Rashi*). The Gemara explains that this is a reward for the empathy he expresses by sharing in the difficulty that others are experiencing. The Gemara states further that one who separates himself from the distress of others and focuses only on his own pleasure will carry that sin without *Kaparah* through *Olam HaZeh* and into *Olam HaBa*. The *Shulchan Aruch* (א"ח 574:4) rules accordingly, stating that it is a *mitzvah* to starve oneself (lower his food intake) during a famine. The *Shaarei Teshuva* cites the *Birkei Yosef* who quotes his father's opinion that if the difficulty in obtaining food is not due to a lack of availability, but rather due to a dramatic increase in price, this does not constitute a famine. Some *Meforshim* point out that this distinction may explain Yaakov's words to his sons when instructing them to go down to Egypt for food, where he said: ונחיה ולא נמות – [and] we will live and not die. Why such a superfluity of words? Yaakov may have been unsure if the apparent scarcity of food was due to a true famine, or to an increase in price. If the former, then he and his family would be required to "starve" themselves as well, and only purchase enough food in Egypt to subsist - ולא נמות. However, if it was only a matter of cost, then they would be permitted to purchase and consume as much as they wished - ונחיה. When the brothers returned and informed Yaakov that it was a true famine, and when the famine persisted, Yaakov instructed them to descend to Egypt a second time and שברו לנו מעט אכל – purchase for us a small amount of food. Why now only a small amount? Because now Yaakov knew that they were required to eat as little as possible, so as to share in the global scarcity of food.

QUESTION OF THE WEEK:

What difference is there between the *Hallel* recited on *Rosh Chodesh Teves*, and the one recited on the rest of *Chanukah*?

ANSWER TO LAST WEEK:

(When might one light *Chanukah Licht* without a *brocho*?)

R' Akiva Eiger (*Teshuvos* 13) discusses the case of one who lit the first candle without a *brocho*, and then remembered that he hadn't said the *brocho*. Since the remaining candles are only a *Hidur*, some *Poskim* hold that one does not recite a *brocho* over a *Hidur*. However, if before he attempted to light the rest, the first one blew out, all agree that no *brocho* is said over the rest. ע"ש

DIN'S CORNER:

One who cannot afford a candle for *Chanukah* and another for *Shabbos* should purchase a candle for *Shabbos* as its purpose is to generate *שלום בית*, which takes precedence. (א"ח 678:1) Today, as we have electricity providing light, the utility of a candle to protect *שלום בית* is significantly lessened, and one should give priority to *Chanukah* for פרסומי ניסא (*Igros Moshe* א"ח 5:20:30)

DID YOU KNOW THAT

The Gemara (*Berachos* 29a) states that one may say הבינו (the abridged version of *Shemona Esrei*) all year, except on *Motzai Shabbos* and *Motzai Yom Tov*, because on those occasions one must add *Havdalah* (אתה חוננו) to the *brocho* of אתה חוננו. Mar Zutra asks: why not just include words of *Havdalah* in הבינו on those nights? The Gemara does not answer this question, but *Rabbeinu Yonah* explains that since הבינו consists of a few words to correspond to each full *brocho* of *Shemona Esrei*, to include a few words of *Havdalah* would suggest that *Havdalah* is also a full *brocho*, rather than just an inclusion in the *brocho* of אתה חוננו. A similar theory was advanced to exclude addition of special occasional phrases in the ברכה מעין שלש (*i.e.* *Al HaMichya*) since its relationship to *Birchas HaMazon* is the same as that of הבינו to *Shemona Esrei*. As such, to include mention of *Shabbos*, *Rosh Chodesh* or *Yomim Tovim* in *Al HaMichya* would suggest that they too stemmed from full *berachos* of their own, and they should therefore not be mentioned. However, our custom is based on the *Yerushalmi*, which says they should be included. The *Minchas Ani* (2) explains that there is a fundamental difference between *Havdalah*, which never has a *brocho* of its own anywhere in *Tefilah*, versus mentioning *Shabbos* (רצה), *Rosh Chodesh* or *Yom Tov* (יעלה ויבא) in *Birchas HaMazon*. The *Shulchan Aruch* (א"ח 188:5) rules that if one finished the *brocho* of בונה ירושלים in *Birchas HaMazon*, and then realized he had forgotten to say רצה or יעלה ויבא he is to immediately recite a *brocho* beginning with ... ברוך אתה ד' and continuing with words pertaining to *Shabbos* or *Yom Tov*, as the case may be, ending with a concluding *brocho* appropriate to the occasion. Thus, since a full *brocho* does exist for *Shabbos*, *Rosh Chodesh* and *Yom Tov*, they can be mentioned in *Al HaMichya*, unlike *Havdalah* in הבינו. By the same token, no full *brocho* exists anywhere for *Chanukah* or *Purim*, and as such, they are not to be added into *Al HaMichya*.

A Lesson Can Be Learned From:

Chaim held a number of odd jobs in his Rumanian village. One of these jobs was to be a Shomer for the Chevre Kadisha, whose function it was to "guard" the bodies of those who passed away until burial. A second Shomer had to also be present, so that the body would always be guarded if one of the Shomrim stepped out temporarily. When the village drunkard passed away, the second Shomer suggested to Chaim facetiously that perhaps he wasn't really dead - just passed out in a drunken stupor. To test this theory, they went over to the body with a cup of vodka and loudly invited him to "wake up" and drink it. The body did not react and soon they grew weary of the joke. The night after the drunkard's burial, he appeared to Chaim in a dream and complained to him that he had violated Lo'eq LaRosh - mocking one who is dead, and he wished to summon Chaim to a Din Torah. Chaim was shaken by the dream but he ignored it, until he continued to be disturbed by it every night. He sought advice from the [author of] *Atzei Chaim* of Sighet, who told him to study a Perek of *Mishnayos* for the Niftar every day. As soon as Chaim began, the dreams stopped. But several months later, Chaim forgot to study his Perek one day, and that night, the dream returned. Immediately, Chaim jumped out of bed, took the *Mishnayos*, studied that day's Perek, and went back to sleep without the dream.

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