



A Kehilas Prozdor Publication

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פרשת: וארא

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:44	4:56	7:45	8:30	
Shabbos		4:44	3:30	4:10	9:00
Sunday		5:00	5:30		7:30

**IMPORTANCE OF ....**

The *Gemara* (*Chagigah* 5a) states that when R' Yochanan would read the *Posuk*: והיה כי תמצאן רעות רבות וצרות, he would weep, saying: עבד שרבו ממציא לו רעות וצרות – [there is no hope for] a servant upon whom a master arranges affliction. R' Shimshon from Ostropoli explains why R' Yochanan in particular was so distressed by this *Posuk*. The *Gemara* (*Berachos* 5a) discusses the characteristics of ייסורין (afflictions). One opinion holds that a sign of אהבה של אהבה (afflictions brought on by Hashem's love) is that no ביטול תורה will result from them, while another opinion holds that the sign is if no ביטול תפילה results. R' Yochanan holds that afflictions can be אהבה של אהבה even if they cause ביטול of תורה. Just as where a master puts out the eye or tooth of his slave, the slave goes free, how much more true is it that if one's entire body is racked with ייסורין, that his pain will free him of his sins. Resh Lakish derives the same lesson from a גזירה שוה, using the word "ברית", which is stated with reference to ייסורין and also with reference to salt. Just as salt "sweetens" meat (by removing the blood), so too do ייסורין purge one of sin. However, a slave only goes free if his master actually puts out his eye or tooth, not if he just causes it. Therefore, says R' Yochanan, if the ייסורין are dispensed by Hashem, they will purge sin; if they are dispensed by another, even due to Hashem's הסתר פנים, they will not cleanse one of sin, and remain simply ייסורין. According to Resh Lakish however, salt sweetens regardless of how or by whom it was applied. As such, R' Yochanan was disturbed by a master who is ממציא (arranges) רעות וצרות because they are not של אהבה. Similarly, נאקת בני ישראל אשר מצרים מעבידים אותם implies affliction meted out by Mitzrayim, not Hashem, which would be unfortunate according to R' Yochanan. Therefore, the *Posuk* concludes ואזכור את בריתי – Hashem remembers Resh Lakish's *Drasha* using "ברית", which purges sin in all cases.

**QUESTION OF THE WEEK:**

What connection is there between *Parshas Vayigash*, *Rosh Chodesh Shevat*, and the severity of the winter weather ?

**ANSWER TO LAST WEEK:**

(When would a victorious defendant reimburse some court costs ?)

*Shulchan Aruch* (ח"מ 14:5) rules that a defendant need not pay the plaintiff's court costs unless he refused to come to *Beis Din*, and the good faith plaintiff spent money to get him there. *Pischei Teshuvah* says the defendant reimburses this, even if he won.

**DIN'S CORNER:**

A tenant who rents a house for a specified term may not be removed by the landlord during the term, even if the landlord has nowhere else to live. If the landlord sells the house, the buyer also has no right to remove the tenant until the term ends, but a landlord need not renew his lease upon expiration. (ח"מ 312:1)

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

The *Gemara* (*Bava Basra* 25a) quotes R' Akiva's opinion that one may build a tannery outside the city (due to its stench) on any side except the west side, because the *Shechinah* is on that side (i.e. we face west during *davening*). R' Yishmael disagrees, maintaining that we may *daven* in any direction since the *Shechinah* is everywhere. R' Yehoshua ben Levi sides with R' Akiva, but he also advises that one should face south during *davening*, because: הרוצה שיחכים ידרים – one who seeks wisdom should face south. How can one face west and south ? The *Gemara* answers that one should face west, but turn slightly to the south. The *Shulchan Aruch* (א"ח 94) and *Rema* rule according to the *Gemara* in *Berachos* (30a) which says that we are to face *Eretz Yisroel* during *davening*, which is generally east for Western countries, and *Magen Avraham* (*ibid* 5) states that if one wishes, he should face east and turn slightly south. *Magen Avraham* also states that if the *Aron HaKodesh* is not on the eastern side of a *Shul*, one is still required to face east during *davening*. The *Netziv* suggests in משיב דבר (1:10) that custom does not follow this *Magen Avraham* because people don't distinguish between a *Shul* where the *Aron* is in the east, as it should be, and where it is not. A *Shul* wanted to move the *Aron* from the east wall to the south in order to acquire more room. They also claimed that a church was now visible through the eastern windows. The *Netziv* forbade them to move the *Aron*, based on the *Magen Avraham*, and דיני ממונות of those who paid to be near the *Aron*. The church was not a problem because a *Shul* is a separate building. We see that Moshe did not leave the city until the plague of ברד. Until then, he had undoubtedly been מתפלל in a *Shul*, regardless of the *Avodah Zarah* outside.

**A Lesson Can Be Learned From:**

A man who had succumbed to the influences of the *HasKalah* had occasion to engage the Ruzhiner Rebbe in a conversation. The *MaSkil* brazenly pointed out how the leaders of earlier generations had all led lives of privation, while the Chasidic Rebbes were now treated like royalty, holding court in palaces and being driven around in fancy horse-drawn carriages. How could the Rebbe justify this ? The Ruzhiner replied that there were three types of people that gave money to a Rebbe: his Chasidim, other *Baalei Batim* and sinners. The Chasidim want to make sure the Rebbe can properly perform mitzvos so their donations are intended by them and used for sacred purposes, to purchase an *Esrog*, *Matzos* etc.. and to give *Tzedakah*. Other *Baalei Batim* want the Rebbe to bless them with *Parnasah* and the ability to support a family in these difficult times, so their donations are used to support the meager personal needs of the Rebbe's family. The sinners think that they can bribe the Rebbe with money and that he will somehow "forgive" them for their sins, believing him to be some sort of King. What appropriate use is there for such money that conforms with the donor's intention, other than to build royal-like surroundings ? In earlier generations, Rebbes were fortunate to be sought out exclusively by Chasidim, forcing them into personal lives of privation. Today however, sinners are by far the largest group taking up a Rebbe's time. This is why so much of the *Adyon* money seems to end up as colonnades and carriages.

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

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

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