



	Candles	Mincha	DafYomi	Shiur	פרשת: בא זק"ש Shachris
Friday	4:52	5:04	8:00		9:40
Shabbos		4:52	4:15	4:40	9:00 9:39
Sunday		5:00	5:40		7:45 9:39

## IMPORTANCE OF ....

The *Gemara* (*Shabbos* 156a) states that since *Mazalos* (celestial bodies) influence world events, they also affect people born during their "hour". Thus, one born during the hour when *MaAdim* (Mars) exerts its influence will be a shedder of blood. R' Ashi explains that his destiny will in all probability lead him to be a *Mohel*, a *Shochet*, a (murdering) thief or a bloodletter (doctor). The *Yaaros Dvash* (2:4) suggests that when Pharaoh said to *Bnei Yisroel*: **רָאוּ כִּי רָעָה נֹדַף פִּינִיכֶם** he was referring to astrological predictions which saw *MaAdim* - a star of blood and destruction waiting in the *Midbar*. Pharaoh knew that it was waiting for *Bnei Yisroel* who were unable to deflect its influence onto *Milah* or *Shechitah*, neither of which was performed by the *Bnei Yisroel* in the *Midbar*. Ultimately it was Yehoshua who brought about the reinstatement of *Bris Milah* which removed the last vestiges of *MaAdim's* threat to *Bnei Yisroel*. However, Moshe, who was born circumcised, had no blood fortification against *MaAdim* and was not effective against it. The *Magen Avrohom* (א"ח 271:1) quotes the *Tikunei Shabbos* who says that one should always recite *Kiddush* Friday evening before nighttime. The *Machatzis HaShekel* notes, based on the *Gemara* (*ibid* 128b) which describes how the hour between 6:00 PM and 7:00 PM on Friday night is under the influence of *MaAdim*, that it is a very inauspicious time for *Kiddush*. However, the *Aruch HaShulchan* (א"ח 271:11) states that we should not behave as if we were under the influence of the *Mazalos*. In fact, we should reverse the potential dark influence of *MaAdim* by kindling *Shabbos* candles and enjoying *Oneg Shabbos*.

## QUESTION OF THE WEEK:

When would a *Levi* or *Yisroel* be called up for the first *Aliyah* instead of a *Kohen*, but the standard *Nusach* of: **אִם אֵין כֹּהֵן כֹּהֵן** is not said?

## ANSWER TO LAST WEEK:

(When would the *Din* of *Shemithah* apply on the 2<sup>nd</sup> year of the 7 year cycle?)

The *Mishna* (*Shevi'is* 5:1) states that certain white figs take 3 years to ripen to the degree where they would be edible. If such fruits took root during *Shemithah* (the 7<sup>th</sup> year), they would become edible on the 2<sup>nd</sup> year of the cycle and the *Dinim* of *Shemithah* would apply to them then.

## DIN'S CORNER:

It is permitted on *Shabbos* to spread rock salt on steps and walkways that have become dangerous from ice in order to prevent slipping. It is also permitted to clean away snow from such areas even if the snow has already turned to ice, and the breaking of the ice or accumulation of the snow is not deemed *Soser* (breaking down) or *Boneh* (building). In public areas where there is no *Eruv*, any snow removal should be done by a non-Jew if there is a realistic fear that without it, injury will result. (*Piskei Teshuvos* 338:13)

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Kamma* 60b) states that a traveler should always stop to lodge overnight **בְּכִי טוֹב** - while there is still daylight, and should not embark the next morning until daylight, as derived from: **וְאִתָּם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר** - a warning to *Bnei Yisroel* not to leave their homes during the night of *MaKas Bechoros*. The *Gemara* (*Chulin* 91a) adds that a *Talmid Chochom* should not go out alone at night, as derived from Yaakov being attacked by Eisav's *Malach* when he was alone. *Tosafos* notes that this only applies to a *Talmid Chochom*, whom the *Mazikin* (demons) are particularly jealous of, whereas the advice regarding **בְּכִי טוֹב** applies to everyone when they are far from the city, where danger is more prevalent. The *Gemara* (*Berachos* 9a) discusses the apparent inconsistency of a *Posuk* which says that *Bnei Yisroel* left Mitzrayim on the day after [the *Korban*] Pesach, versus a *Posuk* that says Hashem took them out of Mitzrayim at night, concluding that the *Geulah* was at night while the *Yetziyah* was by day. The *Ramban* cites *Meforshim* who explain that *Bnei Yisroel* left the **city** of Mitzrayim at night (congregating at Raamses), and the **land** of Mitzrayim the next day. However, the *Ramban* questions this, since **וְאִתָּם לֹא תִצְאוּ** forbade them to go anywhere at night. The *MaHaram Shif* (*Chulin* 91b) suggests that, based on *Tosafos* (above), there was no problem with *Bnei Yisroel* moving from the city of Mitzrayim to the nearby city of Raamses during the night, as the general warning of **וְאִתָּם לֹא תִצְאוּ** only applied when one is far from a city. However, Moshe began with the word **וְאִתָּם** because he was speaking to the *Zekainim*, who as the *Sanhedrin*, were *Talmidei Chachomim*. As such, they were admonished not to go out alone at night even in the city, forcing them to join the rest of *Bnei Yisroel* in the morning.

## A Lesson Can Be Learned From:

The German Kehilah of Koenigsberg went looking for a new Rav and after casting their eye over the Rabonim of the day, decided to send a *Ksav Rabonus* (offer to be their Rav) to the current Rav of the much smaller town of Lukanik. As Koenigsberg was a very important city, the position and offer were considered to be very big honors and the Rav began preparations to wind down his affairs in Lukanik before making the transition. However, when he discussed it with his wife, the *Rebbitzin*, she was not interested and told him so. "Here in Lukanik" she explained, "I wash the laundry of the *Yeshiva bochurim* every week. I feel as if it gives me a share in the Torah that they learn. That opportunity will not be available to me in Koenigsberg. What advantage is there for me in moving there if I must make such a sacrifice?" As tears began to well in her eyes, the Rav took the *Ksav Rabonus*, put it in an envelope and sent it back to Koenigsberg, with his apologies.

**P.S.** Mazel Tov and much Nachas to the Shulman family upon the birth and Bris of a son. Sholosh Seudos sponsored by the Fuerst family.

This issue is dedicated by the Auslander family in honor of their son David who celebrated a *Siyum HaShas* this past Motzai Shabbos

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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לז"נ פערל ב"ר יצחק הלוי