



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:13	6:45/8:23				9:19
Shabbos		1:45/8:08	7:15	7:55	9:00	9:19
Sunday		8:10	8:40		8:00	9:20

## IMPORTANCE OF ....

The *Gemara (Bava Kamma 22a)* states that one is liable for the damage that his fire causes as it spreads, and R' Yochanan explains that his liability extends to each damaged area as if he had shot an arrow directly at that spot. Reish Lakish says that his liability is based on the fact that it is **his** fire that is spreading and burning. The *Nimukei Yosef* raises the following issue: According to R' Yochanan, if we deem each subsequent burning area to have received an arrow, how can we permit a woman to light candles before *Shabbos*, as they will continue to burn into *Shabbos*, and be deemed to continuously receive her fiery arrow as they burn down? He answers that once an archer looses an arrow, his physical contribution to the act is over, and whatever occurs afterwards is not deemed his physical act, though he may be held liable for it. If it had been deemed his act, then he would be able to argue that he was an **אונס** (unwilling) since he was unable to retrieve the arrow once in flight. Therefore, since the act of lighting candles before *Shabbos* is also completed before *Shabbos* begins, no act of burning can be attributed from the fact that the candles continue to burn. The *Gemara (Berachos 7a)* states that Hashem contained His anger when Bilaam was trying to curse *Bnei Yisroel*. *Tosafos* asks: what curse could Bilaam have uttered in such a fraction of time, and answers: 1) he could have said **כלם** (destroy them); or 2) once he began to curse, he could continue on beyond the moment. [The *BESHT* is reputed to have applied this to starting *Shemona Esrei* before *Zman Tefilah* has ended, and then continuing beyond the *zman*, but as this is clearly against *Halacha*, the story is somewhat suspect]. The *Shaar HaMelech (Tehilim 30)* suggests that the first answer of *Tosafos* holds like Reish Lakish, that the force of Bilaam's curse was limited to the power given to him, which would last only a fraction of a second, whereas the second answer of *Tosafos* subscribes to R' Yochanan's theory of **אשר משום חציו**, and Bilaam would have been able to follow his curse on its course with elaboration.

## QUESTION OF THE WEEK:

When would one sit *Shiva* for a non-relative, non-**נשיא**, non-**ת"ח**?

## ANSWER TO LAST WEEK:

(Is wearing *Shaatz* outside on *Shabbos* a *Chilul Shabbos*?)

The *Pri Megadim (א"ח 13:1)* asks this question. R' Pinchas Scheinberg *ZTL* answers that clothing which covers one's body, even if *Assur*, like *Shaatz*, is still deemed a *Malbush*, and does not violate *Shabbos*. If one wishes to wear an adornment, such as a tie or jewelry, where it has forbidden images etc., the *Issur* removes its identity as a **תכשיט**, and it may not be worn outside.

## DIN'S CORNER:

Small children who understand the mourning aspect of a fast, should be trained to fast partially with the *Tzibur* by being given only simple food or bread & water to sustain themselves. If a *Chupah* takes place on a fast day, the *Chupah* wine should be given to a small child to drink. (*Magen Avrohom א"ח 550:6*)

## DID YOU KNOW THAT ....

The *Gemara (Nedarim 32a)* states that one who does not engage in the various forms of sorcery will be permitted to enter into an area that even the **מלאכי השרת** may not enter. This is derived from the *Posuk: כי לא נחש ביעקב ולא קסם ישראל*. The *RaN* explains that since he refrained from using sorcery to divine the future, *Hashem* will reveal to him things that even the angels do not know. The *Gemara (Sanhedrin 67b)* quotes *Abaye* in saying that the laws of sorcery resemble the laws of *Shabbos*. How so? Some acts are punishable by stoning (actual magic); some are *Potur* but still *Assur* (illusions); and some are permitted (*Kabbalah*). Even with regard to illusions, the *MaHarik (76)* distinguishes between an illusion of a natural phenomenon versus a supernatural one. Thus, as the *Mishna (ibid)* had stated, one who created the illusion of gathering cucumbers has produced the perception of a natural phenomenon which would be permitted, whereas one who, as described in the *Gemara*, appears to have cut a camel into pieces, and upon ringing a bell, causes the camel to arise with no sign of blood or damage, has constructed a supernatural illusion, which is prohibited and punished by *Malkus*. R' Moshe Feinstein (413) suggested initially that the prohibition in a supernatural case might be based on and intended to prevent a suspicion that witchcraft was used. However he rejects this theory, citing a *Gemara (Sotah 13a)* which says that *Naphtali* was so swift that he ran between *MeOras HaMachpela* and Egypt at supernatural speed to produce the document establishing *Yaakov's* right of burial. Shouldn't *Naphtali* have been concerned that someone would suspect him of using witchcraft to achieve such speed? Clearly, he wasn't, which leads one to conclude that preventing suspicion is not the issue, especially where, as in *Naphtali's* case, there was no sorcery or illusion.

## A Lesson Can Be Learned From:

R' Yechezkel Abramsky was a well-known stop for all those seeking *Tzedakah*, who were often found in his home. One such man came for assistance covering the expenses of his daughter's wedding, and R' Yechezkel said he would approach a certain benefactor for a substantial sum, suggesting that the mendicant return in a few days. When he returned a few days later on the 17<sup>th</sup> of Tamuz, R' Yechezkel presented him with a sizable donation, and asked him why he had struggled to return on such a difficult fast day. The man replied that B"H he had received that very day a sum of money from relatives in the U.S. that, together with what R' Yechezkel had collected for him, was sufficient (he hoped) to repay the loan he had taken out, which had come due. Since repaying a loan is a *mitzvah*, he did not want to push it off. R' Yechezkel went to another room, rummaged through a drawer and returned with some more money, which he handed to the man. R' Yechezkel later explained to those present that he was always distressed to think that his meager donations made no ripple in the enormous amounts that were sought, but his family always comforted him that the paupers tended to exaggerate the sums that they need. "I see this man is straight and 'ehrlich', which is why I gave him a second time".

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

This issue is dedicated:

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

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