



	Candles	Mincha	Daf Yomi	Shachris	
Friday	8:05	7:00			9:10
Shabbos		1:45/8:00	7:30	9:00	9:10
Sunday		8:15	7:45	8:00	9:10

IMPORTANCE OF

The Gemara (Nedarim 35a) states that Hashem does not bring His Shechinah to rest upon someone who does not possess the attributes of might, wealth, wisdom and humility. These are all derived from Moshe, where (regarding humility) the Posuk attests: והאיש משה עניו מאד. Whereas wisdom and humility would seem to be appropriate Midos for one to be deserving of the Shechinah, we must presume that one who possesses might and wealth and is nevertheless humble, may be even more deserving. The Gemara (Shabbos 31a) states: לעולם היא אדם ענוותן כהלל (a man should be humble like Hillel) and illustrates this with a story about a man who made a bet that he could cause Hillel to become angry. He visited Hillel on Erev Shabbos, disturbed his preparations, and mockingly asked: "Are you Hillel that you are called the Nasi of Yisroel?", to which Hillel replied "Yes". Rashi comments on the Posuk: והדבר אשר יקשה מכם תקריבון אלי ושמעתי: that Moshe was "punished" with being unable to answer the question posed by Tzelafchad's daughters, because he had said that all difficult questions should be brought to him. Why was such a statement punishable? Was recognition that he had received the Torah directly from Hashem and that he would be the most appropriate to answer difficult questions an act of arrogance? If Hillel could be praised for "admitting" that he was the נשיא ישראל, why was Moshe punished? Although it is difficult to criticize Moshe's words in any way, some Meforshim suggest that Moshe's words were unnecessary, for it was understood that all difficult questions should be brought to Moshe. To whom else could they be brought? The Gemara (Nedarim 62a) states that one may reluctantly reveal that he is a Talmid Chochom only if it is not known, and the situation requires it. As such, Hillel's one-word response to the mocking question was praised as an example of humility, while Moshe's instruction to Bnei Yisroel was found to be wanting under Hashem's scrutiny.

QUESTION OF THE WEEK:

Which (2) Tanaim had fathers who were named for a letter in the Alef Beis?

ANSWER TO LAST WEEK:

(If 9 want to daven Maariv and 9 want to learn – who wins?) The Rema (אר"ח 55:22) states that if there is no constant minyan in the Shul, the community may force residents to convene for Tefilah B'Tzibur, and the Mishna Berurah (73) adds that even those who are learning elsewhere may be forced to stop learning to come help complete the minyan for Tefilah. However, this is only true if Maariv is being said at the proper time – not early.

DIN'S CORNER:

One may not verbalize a plan or intention to do something after Shabbos that he could not do on Shabbos, nor may one instruct another regarding such activities. However, it is permitted to say to another that someone else is planning to do something after Shabbos, if it is not נוגע to either of them. (אבני ישפה 2:24).

DID YOU KNOW THAT

The Shulchan Aruch (יר"ד 208:4) rules that one who was placed in נידוי (excommunication) for a while but did not comply with its conditions, need not "make up" for it later after being released from נידוי, by observing its restrictions for a length of time equal to the time he had ignored them. This is because נידוי is Rabbinic. (The Sifri Zuta (Piska 12) derives from: תסגר שבעת ימים regarding Miriam's Tzaraas that נידוי is Scriptural.) The Shach (ibid) questions what appears to be a contradictory Halacha (יר"ד 334:28) where the Shulchan Aruch rules that one who is מזולג (degrades) a נידוי must make up for it by adopting its conditions for a time equal to how long he was מזולג. The Shach resolves this by distinguishing between one who simply doesn't comply with standard נידוי conditions (e.g. he may not join a minyan or mezuman) which are Rabbinic, as opposed to one who obligated himself or was obligated in something under the threat of נידוי, where the Torah requires him to satisfy any violation by agreeing היתר. לנהוג איסור כימים שנהג בהן היתר. The Sifri also had in mind. The Netziv (משיב דבר 4:6) was asked regarding a man whose wife had become ל"ע insane, and he had then married another woman without benefit of a רבנים. היתר מאה רבנים. The Netziv stated that one may not have two wives today, not because of the Cherem of Rabbeinu Gershom, but because it has become an established מנהג not to allow it. Violating this מנהג is punishable by נידוי and he must therefore separate from his second wife until a Get and Kesubah can be deposited for the benefit of his first wife, through the Rabbonim. However, there would be no need for them to separate additionally for the period of time he lived with her illegally (i.e. w/o a היתר) because although he had committed a נידוי offense, he had not been בנידוי מזולג.

A Lesson Can Be Learned From:

A certain Rav was a very big Masmid. Every waking moment, when he was not beset by communal matters, he was engrossed in learning. Friday night, after the Seudah, he looked forward to sitting down and learning undisturbed the entire night. In keeping with the statement of the Gemara in Shabbos (12a) which says: ולא יקרא לאור הנר שמוא יטה (one should not read on Shabbos to the light of a candle because he may be tempted to adjust it), the Rav placed a candle between a closed window and the outside shutter, so that he could sit and study next to the window, but not be able to touch the candle. One Friday night, as he sat down, the candle blew out, effectively ruining his Shabbos plan. After Shabbos, he made sure to close off any draft on the shutter side, but the same thing happened again the following week. He now concluded that the entire shutter had to be replaced, which would take a few weeks. On Friday, he arranged a room and a candle in his neighbor's house. When the same calamity befell him here too, he began to think back over the last few weeks, trying to understand the Divine message in all of this. He immediately recalled how a young עגונה begged him to help her secure a Heter to remarry, but he told her he was too busy with his learning, and she should go to other Rabonim. He now saw that if he was unwilling to take off time from learning for an important reason, he would be forced to do so for no reason.

P.S. Sholosh Seudos sponsored this week by the Sternberg family.

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