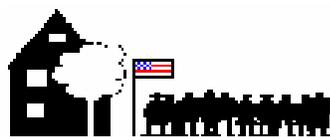


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:09	7:00			9:10
Shabbos		1:45/8:04	7:30	9:00	9:10
Sunday		8:19	7:45	8:00	9:10



IMPORTANCE OF

The *Rambam* (10:4 *יסודי התורה*) states that a negative prophecy (נבואה לרעה) can sometimes "not-fulfill", such as where someone does *Teshuvah*, but a positive prophecy which promises good for a person can never "not-fulfill". R' Michel Feinstein *ZTL* noted that for this reason, the *brocho* recited before the *Haftarah* states: **אשר בחר בניאימ טובים** – praising Hashem for having chosen "good" prophets. What is a good prophet? Since a prophet can only be verified if his prophecy fulfills, this can only be guaranteed if he prophesied *לטובה*, for if he prophesied *לרעה* it may not come true, if *Teshuvah* was done. As such, it is only through a "good prophecy" that a *Navi* can be tested, for if it does not come true, then he is a false prophet. If so, why was Moshe concerned over Yehoshua's possible susceptibility to the evil designs of the *Meraglim*? Did not Eldad and Meidad already prophesy that Yehoshua would bring *Bnei Yisroel* into *Eretz Yisroel*? Was this not a *נבואה לטובה* which must fulfill? The *Mishna* asks: why was Yehoshua so disturbed by Eldad and Meidad prophesying? Does not the *Mishna* (*Sanhedrin* 89a) state that one who suppresses his prophecy (*הכובש נבואתו*) is liable to death at the hands of *Shomayim*? The *Mishna* answers that this only refers to *bona fide* *נבואה* which the *Navi* was explicitly commanded to convey, such as the *נבואה* that Yonah was specifically instructed to publicize to the residents of Nineveh. Eldad and Meidad on the other hand were not commanded to transmit their *נבואה* - they were just "exercising" their new prophetic abilities, and therefore Yehoshua urged Moshe to stop them. As such, since the *נבואה* of Eldad and Meidad was a private *נבואה* which was not intended to be publicized, the rule which states that "good" prophecy always fulfills would not apply to it, leaving Moshe to be concerned over Yehoshua's involvement with the *Meraglim*.

QUESTION OF THE WEEK:

אל יבזבו יותר מחומש means that one may not spend more than 20% of his assets to fulfill a *מצוות עשה*, why does the *Gemara* (*Pesachim* 49a) say that one should spend all that he has in order to marry a *Bas Talmid Chochom*?

ANSWER TO LAST WEEK:

(Which *Tanaim* had fathers who were named for an *Aleph Beis* letter?) In addition to **בן הא הא** (*Avos* 5:23), the *Gemara* (*Taanis* 22b) mentions a *Tanna* by the name of **רמי בר רב יוד** (see *Rashi*).

DIN'S CORNER:

One should not be too lazy to expend the effort necessary to gather a *minyan* for *Tefilah*. How great is the *mitzvah* for one who lives in a small community to commit himself to gathering a *minyan* in order to keep a regular *minyan* going (even in the summer – ed.). If one who is from the first ten members of the *minyan* receives *S'char* equivalent to the sum of all who come afterwards, certainly the one who toiled to gather them together in the first place merits such *S'char*. (*MB* 55:73)

DID YOU KNOW THAT

The *Gemara* (*Bava Metzia* 61b) explains that the *Parsha* of *Tzitzis* concludes with a reference to **יצאת מצרים** to teach us that just as Hashem distinguished during *מכת בכורות*, applying the *מכה* to all the Egyptian first-born, even to those whom everyone thought was not a first-born, so too will Hashem exact retribution from those who use a blue dye extracted from a *קלא אילן* plant, and call it *תכלת*. Since the *mitzvah* of *Tzitzis* required *תכלת* which was extracted from the *Chilazon* (a species of the sea which appears only once every 70 years), there was always a shortage of *תכלת*, and it was expensive when available. The *Shitah Mekubetzes* criticizes the user of *קלא אילן* as trying to impress everyone with fake piety. Although the *Gemara* (*Menachos* 42b) describes a procedure to test a blue dye to determine if it is *תכלת* or *קלא אילן*, it was likely that most people would not be suspicious, and would believe that a merchant was using *תכלת*. Therefore, Hashem says: I know that it isn't really *תכלת*, just as only I knew who was truly a *Bechor* in Egypt. One wonders at the apparent seriousness of this crime. *Tosafos* adds that the *עבירה* is complete from the moment that one colored the garment with the dye, even though he hadn't worn it yet. If, as the *Yerushalmi* (*Berachos* 1:2) states, the purpose of *תכלת* was to remind one of the blue sea, which is a reflection of the sky, which ultimately reminds one of Hashem, what difference would it make whether the blue color came from *תכלת* or *קלא אילן*? The *Masaas HaMelech* suggests that the thought sequence of the *Yerushalmi*, although logical, is not natural, and not to be expected *בדרך הטבע*. It will only occur because Hashem decreed that *תכלת* yield this result. One who uses *קלא אילן* has missed that point, and such ignorance creates liability.

A Lesson Can Be Learned From:

Shortly after the Six Day War, an IDF soldier visited R' Shabsi Yudelevitz and asked him to come address the troops, to instill in them a little *Yiras Shomayim*. R' Shabsi tried to demur but was unable to get out of it. As he approached the hall, he expected to find a few dozen soldiers waiting for him but upon entering, he estimated a few thousand soldiers in the room. An IDF general was speaking, expressing admiration and appreciation for the extraordinary accomplishments of each branch of the IDF armed forces, earning thunderous applause as he listed the army, navy, air force and tank battalions. He then called for quiet as he announced that a *Rav* had come from Yerushalayim, and with a barely concealed snicker, the general stated that the *Rav* would now inform them as to the percentage of their victory that was attributable to the bochurim studying in the yeshivos. R' Shabsi was seething inside, but he rose and began by reminding them how prior to the onset of hostilities, the military estimates had predicted Israeli casualties – civil and military, approximating 60,000. A number of vacant lots in and around Tel Aviv and Yerushalayim had already been designated as potential burial grounds. "Who would have buried all the dead?" R' Shabsi asked. "If all able-bodied men were fighting, it would have been left to the *Yeshiva Bochurim* to be the *Chevra Kadisha* for all those casualties. Hakadosh Baruch Hu did not wish to take those bochurim away from their Torah study so He spared the 60,000 lives. Can you not show Him some appreciation for that?"

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240 As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר