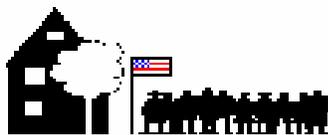


	Candles	Mincha	Daf Yomi	Shachris	צדק"ש
Friday	7:03	7:00			9:41
Shabbos		1:45/7:00	6:30	9:00	9:41
Sunday		7:13	7:40	8:00	9:42



IMPORTANCE OF

The *Yerushalmi* (*Sheviis* 6:36b) expounds on the *Posuk* which states that when Ezra returned to *Eretz Yisrael*, the *Bnei Yisrael* accompanying him built *Succos*, something they had not done in the days of *Yehoshua*. The *Yerushalmi* notes that *Yehoshua's* name was spelled without a "ה" (*ישוע*), and explains that this was intended as a slight to *Yehoshua's* honor, in order to bestow honor on *Ezra*, who was the leader of *Bnei Yisrael* and living at that time. The *Midrash* (*Koheles* 1) cites this *Yerushalmi* when commenting on *דור הולך ודור בא*, finding that the concept is in keeping with the *Posuk*: *ואל השופט אשר יהי בימים ההם* – which limits one's concern to the *Shofet* (judge) that will be alive in his time. However, as we certainly do not find such slights occurring regularly to our *Tzadikim*, it may be that *Yehoshua* was treated this way because of the *Gemara* (*Arachin* 32b) which states that both *Yehoshua* and *Ezra* had the power, utilizing the *זכות* of *Eretz Yisrael*, to overcome and destroy the *Yetzer HoRa* of *Avodah Zara*, but only *Ezra* did so. Therefore, *Yehoshua's* name was written without the "ה". In *חיים ביד* (61), the question was raised: is one permitted to compare 2 *Gedolim* from earlier generations and state one's own opinion as to which was greater, even if one concludes that the later sage was greater? The *Rivash* (394) praised *Rabbeinu Tam*, comparing him to the *Sheiltos*, *Rashi*, *RaCh* and *Halachos Gedolos*, adding that perhaps he was even greater than them in sharpness and breadth of knowledge, despite living later than they did. However to compare oneself to earlier *Gedolim* is clearly *Assur*.

QUESTION OF THE WEEK:

Where do we allow someone to co-sign on a debt in order to induce the creditor to enter into the transaction because the transaction is deemed good for the creditor, but the co-signer will not be obligated on the debt if the original debtor defaults?

ANSWER TO LAST WEEK:

(Why are there 2 reasons not to *daven Shemona Esrei* loudly?)
The *Taz* (*א"ר* 101:1) states that one may only raise his voice in *Shemona Esrei*, if he needs to do so for *Kavanah*, and he would not be suspected of being *מקטני אמונה*. The *Dibros Ariel* (*Sotah* 43) suggests that if many raised their voice, those who did not would be suspected of *aveiros* which they wished to keep quiet while listing them during *לנו*. As such, everyone must keep quiet.

DIN'S CORNER:

A *Tzurat HaPesach* is formed by placing a *Lechi* (post) on either side of an opening and stretching a *Korah* (rope, wire or beam) across from the top of the *Lechi* to the other side. If an *Eruv* is constructed this way, and either the *Korah* or *Lechi* comes down, the *Eruv* is invalidated and the population must be notified. Since today many are lax in the laws of *Eruv*, some opinions advise against a general broadcast, to ensure transgressors remain with a status of *Shogeg* (unintentional). However, those who are known to be scrupulous should be told personally. (*Tikun Eruvin* 5:1).

DID YOU KNOW THAT

The *Mishna* (*Sanhedrin* 89a) derives from the *Torah's* requirement of: *וכל העם ישמעו ויראו* that one convicted of being a *Zaken Mamre* (a sage who refuses to abide by *Beis Din's* ruling) is to be held until the following *Chol HaMoed*, and then executed in *Yerushalayim*, where everyone will see it. However, regarding a *Ben Sorer U'Moreh* (a rebellious son), the *Torah* states similarly: *וכל ישראל ישמעו ויראו*, but the *Gemara* derives simply that execution of a *Ben Sorer U'Moreh* requires publication, so that all may know of it. Why isn't the *Ben Sorer U'Moreh* also taken to *Yerushalayim* and executed on *Chol HaMoed*? The *Gemara* (*Moed Katan* 14b) asks, since after an execution, *Beis Din* may not eat the rest of the day, wouldn't conducting an execution on *Chol HaMoed* deprive them of *שמחת יום טוב*? *Tosafos* wonders why the *Gemara* is not concerned with the fact that killing is a *Melacha*, and concludes that carrying out a judgment is a *mitzva*, overriding the prohibition against *Melacha* on *Chol HaMoed* under the rule of *עשה דוחה לא תעשה*. The *Binyan Ariel* cites a *Gemara* (*Kesubos* 40a) which states that where the *Torah* obligates one to marry a woman he victimized (*ולו תהי' לאשה*) the obligating *mitzvah* is weak because she can always refuse him. As such, it would not be *דוחה* if she were otherwise *אסור* to him. So too, the *Gemara* (*Sanhedrin* 88b) states that the parents of a *Ben Sorer U'Moreh* can be *מוחל* him, leaving the *mitzvah* of his execution weak, but *Beis Din* may not be *מוחל* a *Zaken Mamre*. As such, the stronger *mitzvah* of *Zaken Mamre* is capable of overriding the *לאו* prohibiting *Melacha* on *Chol HaMoed*. However, the *mitzvah* of *Ben Sorer U'Moreh*, weak as it is, cannot be *דוחה* the *לאו* of *Melacha* on *Chol HaMoed* and he is therefore not executed then.

A Lesson Can Be Learned From:

A man named *Bistritzky* had a *Rabbi Meir Baal HaNeis* pushka into which he used to deposit a dollar everyday. During the summer he left his home for a short vacation, and when he returned, he discovered that his house had been broken into over *Shabbos*, and all of his silver had been taken. A friend advised him to make a larger contribution to the *R' Meir Baal HaNeis Kollel*, say the special *Tefilah* to find lost articles, and wait for the *Segulah* to work. *Bistritzky* said that his silver wasn't lost; it was stolen, and whoever heard of stolen goods being returned? Nevertheless, he emptied his *Pushka* and wrote out a check to the *kollel*, adding \$50. Two days later he received a call from someone who asked him if his name was *Bistritzky*, and did he recently have a robbery. When *Bistritzky* said yes, that his silver had been stolen, the man told him that he had been in a flea market in one of the suburbs, where someone was offering the contents of a sack of silver goods for sale. As he rummaged through the sack, he found a *Becher* with the name *Bistritzky* engraved on it, a gift from one of the *Mosdos* that *Bistritzky* supported. The man told the fellow selling the silver that the goods were stolen, and that he would report it to the police unless the fellow agreed to sell him the entire sack for \$200. The transaction was quickly completed and the purchaser began searching for *Bistritzky*. Presumably, *Bistritzky* received his silver collection back on the same day that the *kollel* received his check.

P.S. *Shalosh Seudos* sponsored this week by the Miller family.

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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"ג יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"ג פערל ב"ר יצחק הלוי ולע"ג אברהם ב"ר יעקב חיים ולע"ג רבקה ב"ר מנחם מאיר