



	Candles	Mincha	DafYomi	Shiur	Shachris זק"ש
Friday	4:21	4:33	7:45		9:41
Shabbos		4:21	3:45	4:10	9:00 9:41
Sunday		4:25			7:45 9:41

**IMPORTANCE OF ....**

The *Mishna* (*Berachos* 51b) states that one does not recite a *brocho* over the *Havdalah* candle until one has derived benefit from its light. The *Gemara* (*ibid* 53b) qualifies this by requiring one to be close enough to the light that he/she **could** have benefit from it, which means close enough to distinguish between two different coins. The *Shulchan Aruch* (א"ח 46:8) states that the same basic rule applies to *Birchos HaShachar* as well, i.e. one should not say *Hashem's* name in *הנרתן לשכוי בינה* if he did not hear the rooster's crow; in *מלביש ערמים* if he didn't dress, etc... However, the *Rema* rules that we say the complete *brocho* even without personally experiencing the benefit because they are all *berachos* of praise to *Hashem* for providing the world with its needs. Why then must we derive personal benefit from the *Havdalah* candle in order to say the *brocho* ? Is that not also a *brocho* to praise *Hashem* for providing fire to Adam HaRishon on the first *Motzai Shabbos* ? The *Imrei Kohen* suggests that there is a fundamental difference between those benefits provided directly from *Hashem*, over which we say a *brocho* even without personal enjoyment, versus those provided through man, where we must enjoy the benefit in order to say the *brocho*. Since Adam's hands produced the first fire, we must be sure of the benefit from it before reciting the *brocho*. This may explain why Yaakov sent Yehudah *להוררות לפניו* – to set up a *בית תלמוד*. Since Yehudah was to blame for selling Yosef, the fact that it was ultimately a "good" thing that Yosef had been positioned to save Yaakov's family (*כי למחיה שלחני*) was not yet clear to Yaakov. Only when the necessary infrastructure, set up to safeguard *Torah U'Mitzvos* in Egypt was in place, would the benefit be confirmed, permitting Yaakov to bless Yehudah with the *brocho*: *אתה יודוך אחיך*. The *Midrash Tanchuma* connects this, asking on the *Posuk*: *וואת יהודה שלח*: When does one recite a *brocho* over a *Havdalah* candle ? answering: when one benefits from the light.

**DID YOU KNOW THAT ....**

The *Gemara* (*Makos* 11b) states that while the *Bnei Yisroel* were traveling through the *Midbar*, the bones of Yehudah were rattling within his coffin. This was due to the fact that Yehudah had accepted upon his self to undergo *Nidui*. The *Rashbatz* (3:182) explains that Yehudah's *Nidui* was double – for *Olam HaZeh* and for *Olam HaBa*. The *Olam HaZeh Nidui* had undoubtedly been disposed of with a *Heter* from Yaakov, but the second one, the *Olam HaBa Nidui*, could not have been permitted by Yaakov, since a *Neder* cannot be permitted until it has been effective for at least a short time. For this reason, it was Moshe Rabbeinu who successfully prayed for Yehudah's salvation, after Yehudah's death, which had entered him into the *Olam HaBa* period. However, the *Rashba* (3:326) states that one who has accepted upon himself a *Nidui* for both worlds, can receive a *Heter* from the *Nidui* which cancels it from the beginning, including that (*Olam HaBa*) which normally would have been difficult to be *Matir* on its own. Why didn't Yehudah get this ? Because he thought there was no need for a *Heter* at all, as he had fulfilled the conditions of the *Nidui*. The *Rav Poalim* (י"ד 2:23) ruled in a case where all the women of a certain community observed the Biblical purity periods following childbirth of 40 days for a son and 80 days for a daughter. They wanted a *Heter* to discontinue this custom. The *Rav Poalim* said that they did not have to wait until after having given birth to implement the *Heter*. They could acquire and apply it at any time. However, this would only apply to women who had previously given birth and had actually experienced the condition. Those who had not yet given birth could only apply the *Heter* during the time when it became a reality for them – after childbirth. Many *Poskim* are willing to distinguish between a *Nidui*, which has basis *Mid'Oraisa* and must be effective for the *Heter* to end it, versus custom, where we are lenient and allow a *Heter* to take effect at any time.

**QUESTION OF THE WEEK:**

When is it better to say *Tehilim* – before *davening* or after ?

**ANSWER TO LAST WEEK:**

(Should one be *Motzie* with a *brocho* if the other person does not want it ?) The *Mishna Berurah* (167:92) states that when one says a *brocho* over a *mitzvah* on behalf of himself and another, if the other is not *יוצא* then the one who says it may also not be *יוצא* because all Jews are *ערבין* to each other (ע"ש). Therefore, both should be *יוצא*.

**DIN'S CORNER:**

It is likely that dust or lint etc... in one's pockets is *בטל* to one's clothing and as such, one need not check to remove it before *Shabbos*. However, if one has pebbles in one's shoes, since this is something that one normally notices and is inclined to remove, one may not go out into the *Reshus HaRabim* with them in his shoes. (*Shemtras Shabbos K'Hilchaso* 18:Ha'arah 180)

**A Lesson Can Be Learned From:**

R' Yosef Rozen, the Rogatchover Gaon did not give *berachos* to the many people who constantly besieged him for one. He would always say to them that he was just a simple Jew and that if they needed a *brocho* they should go to a *Tzadik*. Once, a certain woman, after receiving this reply, obstinately refused to be pushed away. A man standing nearby spoke up for her, slyly asking the Gaon why he was unwilling to grant her request, even though he held himself to be a simple Jew. After all, do not Chazal say: *אל תהי ברכת הדייט קלה בעיניך* (the *brocho* of a *Hedyot*, i.e. non-Kohen, should not be viewed lightly in your eyes) ? If the *brocho* of a *Hedyot* is worthwhile, then *Kal V'Chomer* that the Rogatchover Gaon's *brocho* would be worthwhile ! The Gaon replied: "Why should I be compelled to give a *brocho* using a *Kal V'Chomer* ? You can give one without a *Kal V'Chomer* !"

**P.S.** Sholosh Seudos sponsored this week by the Feinzeig family. One may eat Sunday morning until 6:10 AM.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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