



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:14	4:24				9:17
Shabbos		1:45/4:14	3:45		9:00	9:18
Sunday		4:24	4:45		8:00	9:19

IMPORTANCE OF ...

The Gemara (Berachos 10a) relates that Yeshayahu HaNavi warned Chizkiyahu that he would die for not having had children. Chizkiyahu explained that it was because he saw with Ruach HaKodesh that his son would be wicked. Yeshayahu told him that it was not for him to make such a decision, so Chizkiyahu offered to marry Yeshayahu's daughter, in the hope that their combined Zechus would produce a son that was not wicked. The Pardes Dovid ties this to the Posuk: ויוצא אותו החוצה, where Avrohom was taken outside to look at the stars, and was promised that he would have that many descendants. Some Meforshim explain that Avrohom had to go out of his tent and look at the stars, to establish that only descendants who would be Tzadikim – like stars, would be deemed his progeny, as the Posuk states regarding stars: ומצדיקי הרבים ככוכבים. But the Gemara (Shabbos 156a) explains ויוצא אותו as instructing Avrohom: צא מאיצטגנינות – remove yourself from any astrology, because אין מזל לישראל – you are not subject to that which is “pre-ordained” by the stars and planets, and therefore your fate is determined by your deeds and merits. At first, Chizkiyahu assumed that the wickedness of his potential son was pre-ordained, and a wicked son would not even be deemed his son. However, after Yeshayahu's rebuke, he realized that מזל did not control it, and that their combined merits might avoid it. When Yosef rebuffed the advances of Potiphar's wife (Zuleika), the Posuk states: וינס ויצא החוצה, whereas the next Posuk says simply וינס החוצה. The Tzemach Dovid suggests that Yosef did not share Zuleika's belief that she and Yosef would bear a child, because he held אין מזל לישראל, which is why the Posuk says that Yosef fled (וינס) and exited (ויצא) to the outside, symbolically fulfilling צא מאיצטגנינות. However, Zuleika believed strongly that their מזל was connected and therefore did not pay attention to the fact that Yosef actually went outside, assuming that he simply left her presence – ויהי כראותה... וינס החוצה.

DID YOU KNOW THAT

The Mishna (Bava Kamma 50b) establishes that an average pit is deep enough to cause death to an animal who falls into it, if the pit is 10 Tefachim deep. The Gemara asks why a man condemned to die from stoning (סקילה) is pushed off a cliff from a height of 9 Amos (45-55 Tefachim), and the Gemara answers that although a fall of 10 Tefachim will cause death, ואהבת לרעך כמוך requires that the execution be swift and humane, with minimum pain, and a fall from 9 Amos is sure to kill him quickly. If it were higher than 9 Amos, the physical damage to his body would be gruesome and undignified, which would also violate ואהבת לרעך. If so, why did Yosef's brothers say: לנו ונהרגו ונשליכהו באחד הבורות – let us kill him [Yosef] and then throw him into a pit, if the impact of throwing him into a pit of 10 Tefachim alone would be sufficient to kill him. The Kehilas Mordechai suggests that although the brothers had judged Yosef and sentenced him to death, they were still bound by ואהבת לרעך כמוך regarding the manner of his death. As such, a fall of 10 Tefachim would not be humane, as the Gemara states, and they therefore wished to kill him quickly by another method, and then use the pit to dispose of the body. Reuven argued with them, knowing that the chances of a divinely assisted rescue would be severely limited as long as the brothers were exercising their own Bechirah against Yosef, and so he said to them that they shouldn't do the actual killing themselves, but rather allow circumstances, i.e. damage from the fall, or snakes etc.. to accomplish it, so as to provide opportunity for a rescue. The Pesukim may suggest as much, as the brothers wished to kill Yosef first because they were faced with a choice of several pits (ונשליכהו באחד הבורות), none of which were apparently to their liking – either too shallow or too deep, whereas Reuven said to them השליכו אותו אל הבור הזה – recommending a specific pit (of less than 10 Tefachim), whose impact might not do the job, but which contained snakes and scorpions, which Reuven hoped would do Hashem's bidding.

QUESTION OF THE WEEK:

If one must choose between lighting Chanukah candles or saying Hallel on Chanukah, but not both, which should he choose ?

ANSWER TO LAST WEEK:

(Which male name is so preferable as to challenge any other name ?) The Yaavetz (Berachos 20a) states that among the Tanaim, the Gemara (Temurah 15b) says סתם חסיד is either R' Yehuda b. Besaira or R' Yehuda b. Ilai, because the name Yehudah has an extraordinary effect upon those to whom it is given.

DIN'S CORNER:

One is not יוצא the mitzvah of lighting Chanukah candles with an electric Menorah. If he has nothing else, he should light it without a brocho, and hope that later he will find a proper wick and oil. The Shul Menorah may also not be electric. If one cannot light himself and must say the brocho of הרוואה, he may not do so on an electric Menorah. (Yechave Daas 4:38)

A Lesson Can Be Learned From:

It was the custom in a certain city that on Rosh Chodesh, Tzedaka was collected from all the businesses. During one year in which food was scarce, the Rav noticed that the contribution of the tailor, which was usually generous, was much less than normal. Realizing that during hard times people tended to buy less clothing, the Rav walked into the tailor's store and ordered a new suit, paying the money up front and asking it to be delivered to him three days later in Shul, before Maariv. The tailor got right to work, finishing the garment long before it was due, and presented it to the Rav as arranged. When the tailor laid out the suit, the Rav denied ever ordering it. The tailor reminded him how he had ordered it 3 days before, recalling much of the conversation. The Rav maintained that it had not been him, suggesting finally that it had undoubtedly been Eliyahu HaNavi that had visited him in the Rav's appearance. The tailor was thrilled at having received "גילוי אליהו" and afterward, everyone flocked to have their clothing sewn by his hand.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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