



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	6:47	6:57			9:44
Shabbos		1:45/6:42	6:15	9:00	9:44
Sunday		6:57	6:30	8:00	9:45

כתיבה וחתימה טובה

IMPORTANCE OF

The Gemara (Yevamos 96b) says that once R' Eleazar stated a ruling that R' Yochanan had made, but did not repeat it in R' Yochanan's name. When R' Yochanan heard this and became annoyed with R' Eleazar's neglect, R' Yaakov b. Idi resolved the issue by pointing out that although everything that Yehoshua said to Bnei Yisroel was taught to him by Moshe, still, nowhere does the Posuk follow Yehoshua's words with **כאשר צוה לו משה**. That is because everyone knew it was from Moshe - it did not need saying. So too, everyone knows that everything R' Eleazar says, he heard from R' Yochanan. As such, there is also no need for R' Eleazar to actually say so. Why was R' Yochanan so annoyed, the Gemara asks ? Because he wanted to ensure that after he was gone, Torah would still be repeated in his name, which causes, as Chazal describe it: **שפתותיו דובבות בקבר** - his lips would be moving in the grave. If so, this may explain why the Posuk says: **כי ידעתי אחרי מותי כי השחת תשחיתון** (Moshe's recognition that after his death the Jews will sin heavily), yet we do not find them sinning under Yehoshua's leadership, which began immediately after Moshe's Petirah. This is because Moshe was in a sense, still alive through Yehoshua, since his lips were constantly moving in the Kever. It was only after Yehoshua's Petirah that the sinning began. The Gemara (Sanhedrin 90b) states that R' Yehoshua derived **הנך שוכב עם אבותיך וקם** from תחיית המתים where Moshe's death and subsequent rising is described, followed by **העם הזה וינה** [וקם] - the nation will rise up and sin, where **וקם** in the middle can be shared and is used by both phrases. The Panim Yafos suggests that both uses of **וקם** support the derivation, since the fact that Moshe's lips continued to move after his death was itself a Remez to the ultimate reality of full תחיית המתים.

QUESTION OF THE WEEK:

Where may one answer *Amein* twice upon hearing one person recite a *brocho* ?

ANSWER TO LAST WEEK:

(Where does performing a mitzvah restrict one's sleep ?)

The B'Tzeil HaChochmah (5:11) rules that when sleeping in a house with no Mezuzah, one may sleep in any room one wishes. However, where a Mezuzah is affixed in one of the rooms, one is obligated to sleep in that room only.

DIN'S CORNER:

It is customary to say התרת נדרים on Erev Rosh HaShanah before at least 3 people, preferably 10. In order for the התרה to be effective, one must understand what he is saying - i.e. that he regrets having made vows, and he must say it sincerely. Although this custom has for some reason been adopted only by men, it is commendable if a woman makes her husband (or father) a Shliach for her to request התרה for her, and the man should add the words: **וכן לאשתי** at the conclusion of his התרה. (Teshuvos V'Hanhagos 1:338)

DID YOU KNOW THAT

The Gemara (Taanis 24a) relates that Rava was challenged by the emperor to bring rain in the summer. When at first his Tefilos did not bring rain, Rava asked for a miracle, and it rained abundantly. Rava's father appeared to him and warned him that his audacity in "bothering" Hashem to bring such a miraculous rain would have consequences, and as such, he advised Rava not to sleep in his bed that night. Rava followed the advice, and the next day, knife marks were found in his bed. However the מלאכי חבלה - the demons sent to punish him, were unable to reach him where he had gone. The Posuk says that if one acts as if he is immune to the curses of the Tochacha, and continues to do as he pleases, then the result will be: **והבדילו ה' לרעה** - Hashem will segregate him for adversity. The Or HaChaim HaKadosh asks, why is this necessary if previously the Posuk already said: **את שמו** - that Hashem will erase his name from under Heaven ? He answers that since the נשמות of all Bnei Yisroel originate from one source, it is necessary to separate out the sinner before inflicting punishment. He continues, that when Hashem allows punishment to be administered, He does so only for a finite space, and not beyond it, as we see from Rava. The Ner LeMeah suggests that this may answer a question frequently asked by inmates of concentration camps during World War II - should they try to escape, or should they accept that the משחית has permission to destroy them, and running away will not help. Many great people were convinced that they could not escape the Heavenly decree. However, from this Or HaChaim it seems that the Gezeirah was directed at specific places, and if one was not there when it hit, one could be saved. The Gemara (Rosh HaShanah 16b) states that **שנוי מקום** - changing one's place, is one method to escape the misfortune of one's גור דין. This is derived from Avrohom, who was told: **כאן אי אתה זוכה לבנים**. Although the traditional wisdom of **משנה מקום משנה מזל** suggests that one's מזל changes because of the new place, the Or HaChaim reveals that one need only abandon one's current circumstances to see improvement.

A Lesson Can Be Learned From:

A man came to see R' Avrohom Abish, Rav in Frankfurt, requesting a letter to the residents of Frankfurt, with which he hoped to collect sufficient funds to marry off his daughter. R' Avrohom wrote him a very warm letter with which the man was far more successful in his efforts than he had anticipated. In fact, he was so successful, that word soon spread around town that he was sitting in the local tavern, "celebrating" away his good fortune. As his money dwindled away, the man suddenly noticed that his all-important letter from R' Avrohom was missing. He immediately returned to the Rav's home and requested a replacement. R' Avrohom Abish had by now also heard what this man had been up to. As gently as he could, R' Avrohom asked him if he knew why we generally refer to a drunk as one who is as **שיכור** as Lot. After all, wasn't Noach the first to drink and become inebriated ? The answer is that Noach's three sons were already married when Noach planted the vine and drank. Lot on the other hand had 2 daughters to marry off. Such a person has no business wasting his time and money on drink.

P.S. Sholosh Seudos is sponsored by the Sternberg family. Selichos on Motzai Shabbos will begin at 12:47AM.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ 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

ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים