



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:12	4:24	7:30	8:00	
Shabbos		4:12	3:10	3:45	9:00
Sunday		4:27	5:00		7:30

פרשת: וישב

IMPORTANCE OF

The *Gemara* (*Sotah* 13b) states that if one begins a *mitzvah* and doesn't complete it, he will be brought down in status, as we see in the case of Yehudah, who began to save Yosef but, as a result of his not seeing it through, was demoted by his brothers. The *Gemara* adds an additional consequence that such a person will bury his wife and children, also derived from Yehudah. The *MaHarsha* comments that although Yehudah's sons died as a result of their own sin, Yehudah's neglect was also to blame. In *נפש הנפש*, Rav Zeichick suggests that although it is quite possible for such serious punishments to be meted out in a public way, very often, such results are the consequence of *טבע* and human nature. Those, whose accomplishments are in synch with their aspirations are invariably satisfied with their life and are a pleasure to associate with. However, many people have a self-image filled with talent, dreams and unrealized potential, where they believe that given half a chance, they could reach and accomplish greatness. Such people are often depressed, as the *Gemara* (*Sanhedrin* 100b) states: *כל ימי עני רעים אלו בעלי תלמוד* - all a pauper's days are bad refers to those who learn *Talmud*, who often feel inadequate because of the many questions and difficult topics, while *טוב לב משתת תמיד אלו בעלי משנה* - the good-hearted feast perpetually refers to those who learn *Mishna*, which is easier to learn successfully. The unfulfilled man alienates and isolates himself in his descent, as Yehudah did by betraying and lying to Yaakov, and marrying a Canaanite woman, leading to her eventual death. The *Midrash* criticizes Yosef for a dangerous revelation to his brothers (*i.e.* with no one else present) because his accomplishments, despite all his *נסינות*, could incite regret and jealousy in a brother with a relative perception of failure.

QUESTION OF THE WEEK:

Where a group of people are about to perform a *mitzvah*, when would the order in which they do so (*i.e.* who goes first) depend on whether there are 5 of them, or more than 5 ?

ANSWER TO LAST WEEK:

(When could one say many *Shemona Esrei*s correctly, all with *יעלה ויבא* ?)

The *Be'er Hataiv* (108:8) quotes several *Poskim* who say that if one were sick or imprisoned and was unable to *daven*, when he is released, he should say all the *Shemona Esrei*s that he missed. If he was released on *Rosh Chodesh*, he says *יעלה ויבא* in them all.

DIN'S CORNER:

Although Chanukah was not originally established as days of feasting and rejoicing (because the redemption of Chanukah was spiritual - not physical), one may and should celebrate with additional meals and singing, amid *Torah* learning (without card-playing), to commemorate the completion of the *Mishkan*, which occurred on Chanukah. (*MB* 670:6-7, also see *Biur Halachah*)

DID YOU KNOW THAT

The *Yerushalmi* (*Berachos* 1:5) states: *עני ולבא סרסורי דחטאה* - the eyes and heart procure sin. The *Chasam Sofer* notes a *רמז* to this in the words: *איה הקדשה היא בעינים*, the search of Yehudah's servant for the "זונה" (Tamar). R' Chaim Pilaggi in *שו"ת חיים ביד* (19) recorded a case where a Jewish scholar was indebted to several non-Jewish businessmen, who threatened to have him thrown into debtor's prison. To avoid this, he agreed to their request that he take them to a non-Jewish *בית זונות* and help them to negotiate. Entering the courtyard, he was shocked to see a married Jewish woman come out of the house, and he immediately turned and left the area. He then came to *Beis Din* to report what he had seen, and to tell them that he was willing to be placed in *Cherem* if necessary, in order to excuse himself in the eyes of the non-Jewish businessmen. R' Chaim held that although the *Chavos Yair* (185) had reluctantly permitted *סירסור* (making a *Shiduch*) between non-Jews, he had done so only for a *Shiduch* of matrimony, unlike here. Furthermore, the *Gemara* (*Avodah Zarah* 17a) derives from a *Posuk*: *ואל תקרב אל פתח ביתה* - and one may not come within 4 *Amos* of a *בית זונות*, let alone to actually enter one or converse with a *זונה*, even for another's "benefit". The threat to his freedom and/or *פרנסה* would not justify it, as the *Midrash* describes how the wife of Potiphar threatened Yosef with starvation and imprisonment, to no avail. (The *Shulchan Aruch* (101:11) rules that if one owes money to both Jews and non-Jews, he may not sign over his assets to the non-Jews for fear they may throw him in prison. If he does go to prison, the *mitzvah* of *פדיון שבוים* would "kick in".) The married woman he had seen should be warned not to appear there again, but as there was no evidence or testimony of an *עבירה*, she is permitted to remain with her husband.

A Lesson Can Be Learned From:

A couple from Bialystok lived in Yaffo. The man had refused for two years to give his wife a *Get* until suddenly, one day, he agreed. The Rav in Yaffo arranged a *Sofer* and witnesses. As the *Get* was completed, the Rav said that it was almost "*Shkiyah*" (sunset) and they must quickly *daven* *Minchah*. The Rav *davened* *Shemona Esrei* much longer than usual, and by the time *Minchah* was finished, it was after the *Shkiyah*. The Rav then announced that the *Get* could not be given that day, because a *Get* must be written/given only during the day (for date reasons). It would be done the next day, despite fear the husband might back out. That night, the Rav received a visitor from Bialystok who said he knew the woman receiving the *Get* by a different name ! The next day, she told the Rav that she hadn't realized her "real" name was so important. The Rav said that his delay was not a *מונע* but rather he had seen one of the *עדים* using a paper to write on, that was not his. Such a man was disqualified from being an *עד*, and rather than embarrass him, he had postponed, recruiting another for the next day.

P.S. המקום ירחם Tuvia Zev Tyberg on the *Petirah* of his father יע"ה. Sholosh Seudos sponsored this week by the Rubin family.

This issue is dedicated:
לז"נ פערעל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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