



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:13	4:25	7:40			9:37
Shabbos		4:13	3:25	3:50	9:00	9:37
Sunday		4:25	5:00		7:30	9:38

IMPORTANCE OF

The Gemara (Berachos 8a) states that in Eretz Yisroel, when a man married, he would be asked: מוצא or מצא - did he find that his wife characterized the woman in the Posuk: מצא אשה מצא טוב (a good wife) or in the Posuk: ומוצא אני מר ממורת את האשה (worse than death). Why did they ask this only in Eretz Yisroel? The Pesach Einayim explains with reference to the Gemara (Kidushin 29b) which distinguishes between those who should marry first and then study intensively versus those who should study first and marry later. According to Tosafos, residents of Bavel would study first and would therefore be assured of marrying a suitable wife. Residents of Eretz Yisroel however would marry first, giving rise to the legitimate inquiry of מצא or מוצא. The Gemara (Sotah 2a) says that Resh Lakish would begin teaching the laws of Sotah by stating that a man is matched to a wife by virtue of his deeds - the better he is, the better his wife. The Gemara asks: Does not the Bas Kol declare who will marry whom even before they are born, when their righteousness has yet to be determined? The Gemara answers that the Bas Kol refers to one's first marriage; one's worthiness determines his second marriage. The Rמת שמואל quotes שו"ת בית הייל (27) who holds that this distinction only applies in Eretz Yisroel. Outside Eretz Yisroel, one's mate (even in the first marriage) is always determined by one's worthiness. As such, only in Eretz Yisroel was the inquiry appropriate; in Chutz LaAretz, if one knew him, they would know what his wife was like. The Midrash (84:6) derives from אלה תולדות יעקב יוסף that many things which happened to Yaakov also happened to Yosef. One of these was that they both married a woman from Chutz LaAretz. Why were the wives' origins significant? To establish that their suitability was כפי מעשיו – according to their husbands' deeds.

QUESTION OF THE WEEK:

Where would someone be eligible for a mitzvah only if he lies and we know he is lying, but not if he tells the truth?

ANSWER TO LAST WEEK:

(To whom shall one lend if one had lent him before and another had refused?)
The one who had lent him before deserves to be favored as a matter of הכרת הטוב. Yet, to refuse the one who had refused to lend him appears to be נקמה. The Shulchan Aruch (272:10) rules that one may transgress a Torah איסור in order to subdue one's Yetzer HoRa so the Piskei Teshuva (255) favors the refuser.

DIN'S CORNER:

All oils are Kosher for Chanukah candles but olive oil is the preferred choice. If the oil had been under a bed while someone slept it should not be used, as all food in such a position develops a רוח רעה and may not be eaten. Under הקריבהו נא לפחתיק, it is disqualified as unbecoming to use for a mitzvah. However, if it is too bitter to eat, it is still fit for use. (Kaf HaChaim 673:11)

DID YOU KNOW THAT

The Gemara (Pesachim 49a) states that a Talmid Chochom may not partake in a meal that is not a Seudas Mitzvah, such as the wedding meal for the daughter of a Talmid Chochom who marries an Am HaAretz. The Mordechai (604) notes that for this reason, at such a Chasunah, we are accustomed to sing songs and praises to Hashem to qualify the meal as a Seudas Mitzvah, unlike other non-mitzvah meals of מריעות (friendship) or Chanukah meals, which would not qualify. One might ask, are there not already praises in place for every wedding meal in the ז' ברכות (Sheva Berachos)? If these are insufficient and specific שירות ותשבחות are needed, why wouldn't a Chanukah meal qualify, as מעוז צור and other songs of praise are specifically designated? The Chavas Yair (70) suggests that the ז' ברכות themselves cannot turn a meal into a Seudas Mitzvah, coming as they do after the meal was concluded, and established as they are by the Gemara. Specific additional songs are necessary. In the same way, מעוז צור is also not connected to the meal, as it is sung before the meal (connected to the הדלקת נרות) and it is also based on an established custom. It is therefore incapable of turning a meal into a Seudas Mitzvah. A man once vowed that he would not eat from a Seudas Reshus but he was constantly invited to meals with Gedolim and Talmidei Chachomim. The Chavas Yair held that the above distinction also applied to the Gemara (Berachos 64a) which says that if one partakes of a meal where a Talmid Chochom is present it is as if he has enjoyed the presence of the Shechinah. This, by itself however, does not render every meal where a Talmid Chochom is present a Seudas Mitzvah since even if he discusses Torah, he would have done so as well without the meal. Only if the meal causes the Torah does the Torah turn the meal into a Seudas Mitzvah. As such, he could not eat with them.

A Lesson Can Be Learned From:

When R' Shimon Sofer was a young boy, he asked his father the Chasam Sofer an Apikores-like question. "A Maskil asked me this question and I couldn't think of an answer to give him", he explained apologetically. The Chasam Sofer said nothing until a few days later, when he called in his son and showed him how the question was easily answered. The boy asked him: "You obviously knew this when I originally asked you the question a few days ago. Why did you wait until now to explain it to me?" The Chasam Sofer replied: "I wanted to teach you that in matters of אמונה, one need not feel rushed or pressured to immediately resolve any questions or doubts. If you can't think of an answer today you will surely think of one tomorrow or the next day. Always rest assured that an answer exists. In the meantime, let nothing jeopardize your faith."

P.S. Sholosh Seudos sponsored this week by the Soofian family.

This issue is dedicated:
ל'ד"נ פערל ב"ר יצחק הלוי

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