



Friday	4:09	4:19	7:30			
Shabbos		4:09	3:20	3:50	9:00	9:29
Sunday		4:20	4:55		7:30	9:29

IMPORTANCE OF ...

The *Gemara* (*Moed Katan* 27b) states that one who grieves excessively over someone's death will ultimately suffer and cry again over the death of another. The *Ritva* explains that such an expression of grief creates the appearance of a complaint. The *Rif* notes that the eulogy for Yaakov (מספר גדול) and the mourning periods for Moshe and Aharon (30 days) were substantial, but were not deemed excessive grieving because they were an expression of lament for the nation's loss of *Zechus* and *Torah*, which had no limit. However, the *Gemara* (*ibid*) describes a mother of seven sons who grieved very much when one of her children died. Rav Huna admonished her for doing so, warning her that if she did not stop, she would end up preparing shrouds for another. She ignored him and her next son died. When she continued to wail excessively, all her sons continued to die until Rav Huna warned her that ultimately, she herself would die, and she did. If so, how could Yaakov mourn the loss of Yosef for so long, as the *Posuk* describes it: ויתאבל על בנו ימים רבים? The *Sefer Chasidim* quotes R' Shalom Yitzchok Levitav who points out how the very next *Posuk* states: ויקומו כל בניו וכל בנותיו לחמו - all of Yaakov's sons and all his daughters rose up to comfort him. What sort of comfort did they offer him? They pointed out the fact that they were all there to do so. This indicated that Yosef was in fact not dead. For had he died, Yaakov's excessive grief over him would have caused another of his children to die, but that had not happened. The fact that the *Torah* uses the word כל twice (כל בניו וכל בנותיו) suggests that the word itself and its significance were themselves part of the נחמה.

DID YOU KNOW THAT ...

The *Sefer Chasidim* (679) states that if a ship is floundering in a storm and is in danger of sinking, if other nearby ships are not in this predicament, suggesting that it is someone on this particular ship who is to blame, a *Goral* (lottery) may be held, and if someone is chosen on 3 tries, he may be thrown into the sea, as was Yonah. *Meforshim* point out that the *Sefer Chasidim* himself (*Siman* 701) states the exact opposite, that we may never do to a Jew what was done to Yonah. They bring proof from a *Mishna* (*Terumos* 8:12) where gentiles demand that a group of women choose one from among their group and turn her over to them, and in the *Yerushalmi*, a similar case is stated involving men. In either situation, it is forbidden to choose and deliver a Jew to gentiles. However, if a *Goral* could be relied on to choose the one most deserving of this fate, why not let the *Goral* decide? Clearly, that is not to be permitted. However, the *Yabia Omer* (6:4) distinguishes between a passenger on a floundering ship, where a *Goral* would seem to indicate the preference of Heaven, versus the man-made danger created by a group of marauding gentiles. As the *Or HaChaim HaKadosh* explains, Reuven saved Yosef by having him thrown into a pit full of snakes and scorpions, because humans have בחירה (ability to choose) and can kill even someone who is not deserving of death. Animals cannot do so. Thus, וישמע ראובן ויצליהו מידם - Reuven saved Yosef מידם, from the choice within his brothers' hands. *Yabia Omer* concludes that a *Goral* may be used to divide portions among a group that has joint ownership, like dividing *Eretz Yisroel*, but may not be used otherwise as an arbitrary arbiter of choice.

QUESTION OF THE WEEK:

When would someone be able to Halachically choose from among several countries to visit, but be permitted to visit only one of them?

ANSWER TO LAST WEEK:

(Which evening should one make sure to wash with hot water?)
The *Gemara* (*Shabbos* 119b) states that hot water is beneficial on *Motzai Shabbos*. *Rashi* explains that this refers to both drinking and washing.

DIN'S CORNER:

If a man is not at his home on (a night of) Chanukah, he should arrange and expect that his wife light candles for his household and be מצניח him as well. If he wishes to do something himself he may listen and answer *Amein* to the lighting of another, or, if he wishes to light his own where he is he may, provided he specifically intends not to be יוצא with his wife's lighting. In such a case, it is preferable that he light his own candles earlier than his wife will be lighting in his home, so that if he expects her to light after *Maariv*, as is customary, he should light his before *Maariv*. (MB 677:15-16)

A Lesson Can Be Learned From:

The Gerer Rebbe (a.k.a. the Chidushei HaRim), would walk to the Mikveh every morning before going to daven. Although there was a shorter route available to him, the Rebbe chose to take the longer route, adding at least 10 minutes to his daily trip. His Shamash never questioned the Rebbe but merely accompanied him silently every day. On a particularly nasty day, the Shamash finally got up the nerve to ask the Rebbe why he didn't take the shorter route. The Rebbe explained to him that as they walked along the longer route, they passed by the train station. At that time of the morning, the station was beginning to get busy and all the porters were there, lifting and hauling baggage and merchandise throughout the station. As soon as the Rebbe appeared however, word of his approach spread quickly among the porters who all stopped for a moment and greeted him respectfully. The Rebbe wished them all a good morning and continued on his way. "These porters don't daven, they don't learn Torah, they have far fewer opportunities to fulfill mitzvos than we do. As such, the mitzvah of respect that they show me every morning is of immense value to them. How can I not provide them with this opportunity?"

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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