



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:15	4:27	7:45			9:38
Shabbos		4:15	3:30	4:00	9:00	9:39
Sunday		4:25			7:45	9:39

חג שמח

IMPORTANCE OF

The Gemara (Kidushin 40b) discusses how the world is judged based on a majority of its inhabitants, and how that majority is determined by each individual's initial status as half-Tzadik and half-Rasha. When such a person performs a *mitzvah*, he tips the scale for himself and the entire world to *Zechus*; when he does an *aveirah*, he tips it to *Chovah*. However, the Rambam (תשובה 3:2) states that the calculation is not based simply on numbers, for there are some *mitzvos* that are the equivalent of several *aveiros*, and vice-versa. The manner of sinning also increases the severity of the sin, just as overcoming difficulty and *Mesiras Nefesh* increase the value of *mitzvos*. Based on this, the *Meforshim* explain why, in spite of the fact that the majority of *Bnei Yisroel* do not observe *Torah & mitzvos*, the world continues to exist. It is because the difficulties faced by those who keep the *Torah* make their *mitzvos* much more valuable. This may be the meaning of *ורבים ביד מעטים* in *Al HaNisim*, where the *Mesiras Nefesh* of the few *Chashmonaim* outweighed the clear numeric majority of the *MisYavnim* (Hellenists) and the Jews who were otherwise afraid to observe the outlawed *mitzvos*. The Gemara (*Yevamos* 14a) states that the *Halachah* follows *Beis Hillel* because they were the numeric majority (quantity), although, *Beis Shammai* were permitted to do as they held because they were *מחדדי טפי* - sharper-minded (quality). This may explain why according to *Beis Hillel* we add a candle each night of Chanukah, while according to *Beis Shammai* we subtract. Since the choice of *Beis Hillel* was based on a numeric majority, and the result of the Chanukah miracle was to add back many of *Bnei Yisroel* to the group of *Shomrei Mitzvos*, that addition is represented by adding a candle each night. According to *Beis Shammai*, however, the result of Chanukah was a decrease in the quality of *mitzvos*, since *Mesiras Nefesh* was no longer as necessary. As such, *Beis Shammai* held that this would be represented by a steady subtraction of candles.

QUESTION OF THE WEEK:

Can one be *Motzie* another with a *brocho*, if the other person does not wish to be *Yotzay* at this time ?

ANSWER TO LAST WEEK:

(If one forgot *Yaaleh V'Yavo*, does his 2nd *Shemona Esrei* need a *minyan* ?)

It is certainly recommended, but R' Shlomo Zalman Auerbach says one need not travel a *Mil* to find a *minyan* for this, and a ruling in *אז דברו* (י"ד 37:3) states that a *Ben Torah* need not be *Mevatel* his learning to go search for a *minyan* in this case.

DIN'S CORNER:

According to those who light Chanukah candles shortly after the *Shekiyah*, where a boy will become *Bar Mitzvah* that night after *Tzais*, he should still light at his post-*Shekiyah* time rather than wait to become a *Gadol* after *Tzais*. He also *davens Maariv* with his regular *minyan*, even if pre-*Tzais*. (*Teshuv V'Hanag* 2:337)

DID YOU KNOW THAT

The Gemara (*Nedarim* 38a) states in the name of R' Yochanan that *Hashem* does not rest His *Shechinah* (to make someone a *Navi*) unless it is on one who is courageous, wealthy, wise and humble. However, the Rambam (7:1 *יסודי התורה*) states that the power of prophecy only rests on one who is extremely wise and master over his *Midos*. What happened to the other qualifications of R' Yochanan ? The *Kesef Mishna* answers that: 1) if we understand *גבור* and *עשיר* to reflect good *Midos* from *Pirkei Avos* (i.e. self-control and satisfaction with one's lot) then they are all included in mastery over one's *Midos*; or 2) if they mean actual, physical strength and wealth, then, as the *Rosh* explains, R' Yochanan's four attributes are for the "career" *Navi*, whereas the occasional *Navi* may receive prophecy even without them. This would explain why Pharaoh described Yosef to his servants as a man: *אשר רוח אלוקים בו* - with Hashem's [prophetic] spirit (see *Targum Onkelos*) in him, even though Yosef was obviously not wealthy, having just emerged from prison. Since Yosef wasn't a permanent *Navi*, he didn't need to be wealthy. This is also why Yosef is not listed among the 48 *Neviim* whose *Nevuah* was *לדורות* (see *Rashi* in *Megilah* 14a). The *Rashba* (4:234 *ש"ת*) also agrees that since *Matan Torah* was a prophetic experience for all of *Klal Yisroel*, they must have all been temporarily elevated to be able to receive the *Aseres HaDibros*. However, upon further analysis, the *Rashba* concludes that most, if not all miraculous events, simply point out to us how little we know of the potential power that Hashem put into nature. Even where the event seems to be inconsistent with natural law, it still presents itself in a natural setting, thus suggesting that an appropriate intellect will be able to comprehend it. For this reason, Pharaoh noted, following Yosef's interpretation of the dreams, *אין נבון וחכם כמוך* - there is no one more wise or understanding than you, since wisdom is always a pre-requisite, even to temporary *Nevuah*.

A Lesson Can Be Learned From:

A number of bochorim in Volozhin once formed a group to collect money for a *Tzedaka* cause. During one of their meetings, a few elderly Talmidei Chachomim overheard how successful their campaign had been and how much they had collected. These Chachomim held that it was worthwhile for them to join the group if only to stabilize it and prevent the bochorim from losing such a large amount. When they approached the bochorim with their plan, the bochorim replied that they would discuss it at their next meeting. The issue was presented and some bochorim said that they would have to accept the Chachomim since to refuse them would be a *Bizayon*. Besides, it was a *Kavod* to have them. Others contended that they would no longer be in charge. After arguing for a while, someone came up with the perfect *Ikvisa* D'Meshicha compromise: accept them, but change the group rules to say that the youngest members of the group always have the final say !

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי