



	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך שוק"ש Shachris	
Friday	5:47	5:57				9:58
Shabbos		5:47	4:45	5:35	9:00	9:59
Sunday		5:55	6:30		7:45	9:59

IMPORTANCE OF ...

The *Gemara* (*Taanis* 23b) states that R' Mani would attend the lectures of R' Yitzchok b. Eliashiv, and R' Mani once mentioned to R' Yitzchok that his wealthy in-laws tended to harass him. R' Yitzchok said "Let them become poor", and they became poor. R' Mani later complained that they now pressed him for support, so R' Yitzchok said "Let them become wealthy again", which they did. R' Mani also complained to R' Yitzchok that his wife was not attractive to him. R' Yitzchok asked for her name (Chanah) and then said "Let Chanah become beautiful", which she did. R' Mani then complained that as a result of her newly obtained beauty, she had become vain and lordly over him. R' Yitzchok then said "If so, let her return to her plainness", which she did. The *Anaf Yosef* (in *Ein Yaakov*) cites an opinion which finds it difficult to accept that Hashem would make such changes in nature to satisfy R' Mani's mundane desires. Instead, it must be an allegory, symbolizing R' Mani's struggle with his *Midos*, in particular with jealousy. However, according to the literal *Pshat*, why didn't Avrohom deal with the "problem" of Sarai's beauty in a similar fashion, perhaps making her temporarily unattractive until leaving Egypt? The *VaYitzbor Yosef* answers that the "problem" arose כאשר הקריב לבוא מצרימה – when they approached near to Egypt. As such, Avrohom was unable to *daven* for such a salvation while in Egypt, just as Moshe was unable to stop the hail while in the city of Egypt, due to the idolatrous images in the city. Thus, as *Rashi* explains, now was the time to start worrying about her beauty, since Avrohom was no longer able to make any "adjustments".

QUESTION OF THE WEEK:

Which part of *Shacharis* is it customary to sing on a weekday but not on *Shabbos* or *Yom Tov*?

ANSWER TO LAST WEEK:

(Should the Rav sit to the right or left of the *Aron HaKodesh*?)

The *Sefer Chasidim* (760) derives from: מימינו אש דת למו that *Tzadikim* who fulfill the Torah should sit on its right (i.e., to the right of the *Aron*). The *Pri Megadim* (אר"ח 94:2) recommends that if the *Aron* is on the southeastern wall, the Rav should be on the *Aron's* right, which allows him to face *Eretz Yisroel* while bearing to the south, to fulfill הרוצה שיחכים יורים. If the *Aron* is on the eastern wall, he should be placed on its left, so as to bear to the right - towards the *Aron*, southward.

DIN'S CORNER:

If one arrives in *Shul* on *Erev Shabbos* after the *Tzibur* has already said מזמור שיר ליום השבת but it is still before sunset, if he has done nothing to be מקבל שבת himself (e.g. answering to ברכו), he may still *daven* a weekday *Mincha*, but he must step out of the *Shul* to do so. (אר"ח 263:15)

DID YOU KNOW THAT ...

The *Sdei Chemed* (*Chasan V'Kallah* 22) notes a *minhag* in some communities not to arrange a *Chasunah* during the entire month of *MarCheshvan*. Several reasons are given, such as the fact that no *Yom Tov* is found in the month, Sarah Imeinu (allegedly) died during that month, and the "Mar" of *MarCheshvan* connotes bitterness, a theme apparently incompatible with a wedding. However, *Tosafos* (*Rosh HaShanah* 7a) cites the *Yerushalmi* which states that the names of the Jewish months were Babylonian in origin, adopted by the Jews upon their return to *Eretz Yisroel* from *Bavel*. If so, who says that the "Mar" in *Marcheshvan* indicates bitter in Babylonian, and it is certainly unlikely that the origin of the name *MarCheshvan* is somehow related to an absence of *Yomim Tovim* in the month. The *B'Tzeil HaChochmah* (2:60) points out that *Chazal* are not afraid to *Darshan* gentile names according to their apparent meanings in *Lashon HaKodesh*, such as in the *Gemara* (*Eiruvin* 53a) which discusses: ויהי בימי אמרפל, stating that Amrafel was Nimrod, and was called Amrafel because he caused Avrohom to be thrown (הפיל) into a furnace. *Rashi* adds interpretations for the names of the other kings, associated with their *Lashon HaKodesh* meanings as well. However, the license to do so apparently stems from the fact that the names are mentioned in the Torah, which is not the case for *MarCheshvan*. It is also not the only month without *Yom Tov*. The *Shulchan Aruch* (אה"ע 64:3) states that it is auspicious to make weddings only during the 1st half of the month while the moon is "growing", rather than the 2nd half when it is declining. However, the *Maharya* (אה"ע 24) writes that if one has reached the age of 20 and has not married, the *Gemara* (*Kidushin* 29b) states that Hashem says: תיפח עצמותיו - his bones should swell up. One should be more concerned with Hashem's curse than with the lack of a *Siman Tov* during the 2nd half of the month, and should marry as soon as possible. So too, if one can marry in *MarCheshvan*, זריזין מקדימין, and one should not push it off.

A Lesson Can Be Learned From:

A certain Rosh HaYeshiva was stricken with a disease that periodically caused him memory failures. However, he did not slow down or change his schedule in any way, continuing to say *Shiurim* at the same pace. Unfortunately, one day as he began the *Shiur*, his mind went blank. As an embarrassing and uncomfortable silence filled the room, the Rosh HaYeshiva said: "Although I have forgotten the *Shiur*, I do remember the *Gemara* (*Sotah* 49b) which states that after Rebbi died, there was no longer any ענוה (humility). Rav Yosef says [that is not so] אנהא – there is still me! How is this humility? Rav Yosef had forgotten all his learning and then later recovered it all. If anyone feels arrogant, Rav Yosef says, let him just look at me to become humble".

P.S. *HaMakom Yenachem* Ellis Polin upon the *Petirah* of his father ע"ה. Sholosh Seudos sponsored this week by the Weinstock family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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