



	Candles	Mincha	DafYomi	Shiur	פרשת: וישב שוק"ש Shachris
Friday	4:10	4:20	7:25		9:25
Shabbos		4:10	3:45		9:00 9:26
Sunday		4:20	5:30		7:45 9:27

## IMPORTANCE OF ....

The *Shulchan Aruch* (ד"ר 179:2) states that the *minhag* was/is not to begin anything on Mondays or Wednesdays. The *Taz* explains that the astrological signs for those days indicate difficulty. The *Rema* (quoting the *SMAK*) adds that for this reason, it was customary to begin studying on *Rosh Chodesh*, which, though not to be viewed as an omen, was nevertheless to be taken as a good sign. However, the *SMAK* himself gives a practical reason for this custom, stating that the earlier sages would wait to begin *Masechtos* on *Rosh Chodesh*, because by then the *bachurim* would have arrived back from home. The *Sefer Chasidim* (59) argues with this practice, stating that although not a transgression of *לא תנהשו*, it is still wrong to put off a *mitzvah*, such as studying *Torah* or teaching children, until *Rosh Chodesh*. The *Divrei Yatziv* (ד"ר 58) suggests that the *Machlokes* between the *Sefer Chasidim* and the *Rema* might be over the issue of which is preferable – to do the *mitzvah* as soon as possible (זרייק) or do it as well as possible (מן המוכרח). The *Sefer Chasidim* says do the *mitzvah* immediately, rather than wait for a more propitious moment, whereas the *Rema* would say it pays to wait, since if one does not begin at a propitious time, it is possible that he will never see *Hatzlacha* in his learning, as the *Gemara* (*Chulin* 24a) states that one who has not seen *Hatzlacha* in learning after 5 years will likely not ever see it. Still, would not waiting for a more propitious moment create havoc for *Lomdei Torah*? *Koheles* (5:5) says: שומר מצוה לא ידע דבר רע, insulating every “שומר מצוה” from any *Mazel* negativity. What is a “שומר מצוה”? The *Posuk* says: ואביו שמר את הדבר, and *Targum Yonasan* and the *Ibn Ezra* add “בלבו”. A “שומר מצוה” is one who safeguards the *mitzvah* in his heart, taking care to perform it לשמה. In this way can one rise up מול – above any concern with *Mazel*, performing *mitzvos* and studying *Torah* at all times.

## QUESTION OF THE WEEK:

What is significant about the total number of times in the year that a *Sefer Torah* is taken out to be read?

## ANSWER TO LAST WEEK:

(When may one live in a dwelling, only if rent-free?)

The *Gemara* (*Kidushin* 12b) states that Rav gave *Malkus* to one who lives with his in-laws, to prevent inappropriate interaction with the mother-in-law. *Tosafos* notes that today it is permitted if no rent is paid, because that indicates that the son-in-law is living there only to save money.

## DIN'S CORNER:

If one is unable to light Chanukah candles of wick and oil, or of paraffin because of restrictions on his location (such as in an airport or dormitory, or on an airplane) he may be יוצא with a flashlight provided its battery will allow it to shine a half hour. He should say a *brocho* without שם ומלכות (*Otzar HaShemen* 49)

## DID YOU KNOW THAT ....

The *Gemara* (*Gittin* 57b) states that during the *Churban* of the first *Beis HaMikdash*, Nevuzradan, the Babylonian general, entered the *Beis HaMikdash* and found blood boiling on the floor. When he asked what it was, he was told that it was blood from *Korbanos* that had spilled. Nevuzradan had blood from several animals brought to him but none resembled the boiling blood. Eventually, he was told that the boiling blood came from the *Navi Zecharyah*, who had been killed at the command of King Yoash over two hundred years before in the *Beis HaMikdash*. The question is raised regarding Yosef's multi-colored coat which his brothers dipped into goat blood in order to fool Yaakov. *Rashi* notes that a goat's blood דומה לדם אדם – resembles human blood. However, did not Nevuzradan try unsuccessfully to identify *Zecharyah's* boiling blood by comparing it with the blood of animals that had been regular *Korbanos*, including a goat? If goat's blood resembled human blood, Nevuzradan should have been satisfied with it. The *Chavos Yair* (30) cites the *Gemara* (*Bava Basra* 164a) which discusses *Shtar* parchments that have been previously erased. If such a parchment were used, perhaps we should be concerned that after the witnesses sign, the *Shtar*-holder may erase the terms of the document and add in different terms. The *Gemara* answers that there is a discernible difference between parchment that was erased once, versus what was erased twice. But this difference is only obvious when viewed together. Thus, when viewing twice-erased parchment next to never-erased parchment, one would not know that it had been erased twice. The same may be said with regard to blood as well. By itself, goat blood appears similar to human blood. However, when the two are placed side by side, their differences are obvious. As such Nevuzradan could not find a match.

## A Lesson Can Be Learned From:

When R' Shlomo Isaacson was a boy of 9 years, his father was Niftar. Every day, 3 times a day the young boy would go to Shul and say *Kadish*. When a mobile amusement park came to his town in Romania, a kind neighbor offered to take him. Shlomo's mother agreed on condition that at nightfall (*Tzais HaKochavim*) he would be sure to be in Shul for *Maariv*. Boys being boys, *Tzais* came and went; Shlomo was busy and lost track of time. When he saw his mother approaching he remembered, but it was too late. His mother took him to the dark Shul and told him to wait. The communist regime in Rumania turned a blind eye to the regularly scheduled *minyanim* each day, but any other meeting was considered seditious. Yet, Shlomo watched as his mother spent an hour waking and gathering ten men to say *Tehilim*, after which Shlomo said *Kadish Yasom*. He never missed a *Kadish* again.

**P.S.** Sholosh Seudos sponsored this week by the Alexander family. We begin saying ותן טל ומטר on *Motzai Shabbos*.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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