



	Candles	Mincha	DafYomi	Shiur	פרשת: נח	סזק"ש Shachris
Friday	5:34	5:44				10:03
Shabbos		5:34	4:45	5:25	9:00	10:04
Sunday		5:40			8:00	9:04

IMPORTANCE OF

The Gemara (Yuma 52b) lists five phrases in the Torah where a word can be linked to what follows it or what precedes it, and there is no grammatical imperative to choose one over the other. One of the words is "ארור", and Rashi explains that this refers to the Posuk: ארור אפס כי עז - Yaakov's critique of Shimon and Levi. However, the Sefas Emes suggests that the ארור might be referring to the Posuk: ... ארור כנען עבד עבדים, which is preceded by a reference to בנו הקטן - Cham. Since the Meforshim ask why Cham was not cursed, especially since it was he who had sinned against Noach, perhaps, if the ארור is linked to Cham, then Cham would have been the one cursed. Tosafos (Sanhedrin 70a) quotes the Midrash which explains that Cham was not cursed by Noach because of the Posuk: ויברך אלוקים את נח ואת בניו. Since Hashem blessed them - all 3 sons, Noach could not then curse Cham. The Panim Yafos suggests that this was the subject of a conversation between Avrohom and Eliezer. When Eliezer suggested his daughter for Yitzchok, Avrohom said: אין ארור מתדבק בברוך. The Meforshim ask why he didn't say אין ברוך מתדבק בארור. Eliezer held that the קללה really applied to Cham, and from him to his descendants. However, since Avrohom married Hagar, and מצרית was also a son of Cham, obviously the קללה on Cham did not operate to prevent marriages in later generations. As such, Eliezer's daughter should be able to marry Yitzchok, despite descending from כנען. Avrohom replied that, as the Midrash said, אין ארור מתדבק בברוך - since Cham had been blessed by Hashem, the curse could not connect to him. Therefore, the curse really applied to and began with כנען, extending to his descendants, including Eliezer and his daughter. However, it never applied to מצרים or his children, leaving Avrohom free to marry Hagar.

QUESTION OF THE WEEK:

When would one say Borei Minei Mezonos over a grain product, regardless of the amount, and Birchas HaMazon after eating it ?

ANSWER TO LAST WEEK:

(When is Kadish said only if something was not done properly ?)
The Mishna Berurah (234:7) states that if a Tzibur davened Mincha just before dark, and then said Avinu Malkeinu, or Tachanun etc... until it became dark, the Kadish Tiskabel should not be said, as the Mincha it supposedly belongs to was davened the "day before". However, if the Shemona Esrei itself was said after dark, the Kadish could be said, as both are on the same day

DIN'S CORNER:

One may wash one's hands [for bread] in the morning, and announce (beforehand) or have in mind that this washing will work for him all day, permitting him to eat [bread and other] foods all day. This may be done provided all the Halachos pertaining to Netilas Yodayim for food are observed, i.e. an unbroken cup is used, the water is being poured by his strength, and the water was not used or discolored. (MB 164:1)

DID YOU KNOW THAT

The Gemara (Kesubos 77b) states that R' Yochanan would warn people to beware of flies carrying the [contagious] disease of Raasan from those afflicted to others. The Gemara relates that R' Zeira would be careful to avoid a wind which blew over such a diseased person; R' Eliezer would not enter the tent of such a person; and R' Acha & R' Yosi would not eat an egg produced in his neighborhood. However, R' Yehoshua b. Levi would sit with them and study Torah, relying on the Torah's protection. When the time arrived for R' Yehoshua b. Levi to die, he managed to enter Gan Eden alive by outwitting the Malach HaMavess, and Eliyahu HaNavi proclaimed: פנו מקום לבר ליואי - make room for the son of Levi. R' Shimon b. Yochi asked R' Yehoshua if a rainbow had appeared during his lifetime. When R' Yehoshua said yes, R' Shimon commented that if so, he was not deserving of such honor. One wonders how, if Hashem put into nature the automatic appearance of a multi-color spectrum of light caused by the sun shining onto moisture (i.e. rainbow), could a Tzadik be deemed incomplete when such a natural phenomenon occurs. Did Chazal expect טובע to be suspended during a Tzadik's lifetime ? R' Yitzchok Epstein suggests that before the Mabul, light and dark did not mix or infringe on one another. Clouds covering the sky were thick and dark, allowing no light to show through, which prevented rainbows from appearing. After the Mabul, light was able to penetrate the clouds, and the combination of light and dark clouds allowed the rainbow to shine through, as is confirmed by the Posuk: את קשתי נתתי בענן. Rashi quotes the Gemara (Sanhedrin 109a) which states that Chazal were divided on the meaning of בדורותיו - was Noach a Tzadik only in his own generation, or would he have been greater in another generation. Criticism of Noach is based primarily on his lack of Kiruv work. His defenders argue that the world was so spiritually and morally dark before the Mabul, that the light of Noach's efforts could not penetrate. Had he lived in Avrohom's time, he would have been much more successful. R' Yehoshua b. Levi's Mesiras Nefesh to study Torah even with those stricken by Raasan indicated the great light of his Tzidkus. However, R' Shimon b. Yochi noted that the appearance of a rainbow meant that darkness still existed.

A Lesson Can Be Learned From:

A yeshiva bochur of great ambition would awaken each day with a commitment to improve himself, to strengthen one Midah or another, to accomplish great things. Unfortunately, by midday he had already failed and given up. One Yom Kippur, as he listened to others describe their resolutions, he acknowledged his failings, and decided to prove to himself that he could fulfill a pledge, resolving to study Torah for 10 minutes on Motzai Yom Kippur. After helping his father build the Succah, he remembered his promise. Though weak from the fast and tired from building the Succah, he managed to study the ten minutes. This accomplishment turned his life around, restoring his confidence, and enabled him to truly complete whatever he set his mind to do.

P.S. Sholosh Seudos sponsored by the Weinstock family.

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