

תש"ע



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: ויחי שוק"ש Shachris
Friday	4:20	4:30	8:00		9:41
Shabbos		4:20	3:45		9:41
Sunday		4:30	5:00	8:00	9:41

IMPORTANCE OF

The *Gemara* (*Yevamos* 65b) quotes R' Elazar that it is permitted to "change" [the truth] to preserve peace, as evidenced by Yosef's brothers "quoting" Yaakov's instructions to Yosef: **אנא שא נא** – please forgive them etc... R' Nasan says it is a *mitzvah* to do so, as we see Hashem instructing Shmuel to say he was going to offer a *Korban*, when in fact he was going to anoint Dovid. The *MaHarsha* notes that Shmuel did in fact offer a *Korban*, so he didn't actually say an untruth. However, he did hide his real purpose, out of fear, and the *Meforshim* on *Ein Yaakov* point out that Shmuel was still instructed specifically to **say** he was going to offer a *Korban*, when he needn't have said anything at all. The *Gemara* (*Bava Metzia* 23b) states that the Rabonon are wont to "change" with regard to 3 things: 1) their scholarly knowledge; 2) matters of privacy and modesty; and 3) their experience with hospitality. The *RiF* asks why preservation of peace was not also mentioned, and answers that since preserving peace is a *mitzvah*, the *Gemara* didn't need to mention it. The *Rambam* (*גילה ואבידה*) 14:13 characterizes lying to preserve peace as *Mutar*, rather than as a *mitzvah*. Thus, their opinions mirror those of R' Elazar and R' Nasan. The *Gemara* (*Zevachim* 91b) discusses the order of certain *Korbanos* where one is more frequent (*תדיר*) and another is more sacred (*מקודש*). In some cases, both are considered equivalent, and one has the choice of which to offer first. Where only 2 lambs are available, the *Rambam* (*תמידן ומיספין*) 8:20 rules that one can choose to offer them as a *Korban Musaf* today, and forgo the *Tomid* tomorrow, or vice-versa. The *Yacheil Yisroel* (11) suggests that *אמת* and *שלום* are also equivalent, and that R' Elazar (and the *Rambam*) hold that it is thus permitted to choose *שלום* over *אמת*. R' Nasan (and the *RiF*) would hold that since *שלום* is a *mitzvah*, it is *דוחה* and preempts the *לאו* of *שקר*.

QUESTION OF THE WEEK:

When does an authentic *Pikuach Nefesh* **not** permit one to be *Mechalel Shabbos* to save the Jew in danger?

ANSWER TO LAST WEEK:

(What is the difference between a natural versus a violent death for *Kadish*?)

The *Be'er Heitev* (*א"ח* 132:5) rules that where two mourners are saying *Kadish* for their fathers, both of whom were *אנוסים* (forced to transgress the *Torah*), if one of them had been killed and the other died naturally, the son of the one who was killed has precedence for the *Amud* and to *Kadish* over the other, on the assumption that he probably did *Teshuvah* while being killed, and such a violent death serves as a *Kaparah* for him.

DIN'S CORNER:

If one undertook to fast 3 days in a row, starting right after *Shabbos*, he may not drink the wine of *Havdalah* on *Motzai Shabbos*. As the *minhag* for one who did not say *Havdalah* on *Motzai Shabbos* is to say it by Tuesday, he should prepare a cup of *Havdalah* wine, say the *brocho* over it just before Tuesday nightfall, and then drink it after dark. (*Terumas HaDeshen* 154)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 95b) states that one may treat a house, a wife and a newborn as a *סימן* (omen). *Rashi* explains that after building a house, or marrying, or the birth of a baby, if the first business venture one embarks upon is successful, one may assume that he will continue to be *מצליח*, and vice-versa. This is different from *ניחוש* (divining) where one may not rely on omens for future endeavors, if they have no basis in nature or *Hashgacha*, such as *דרכי האמורי*. Still, the *Gemara* permits one to treat them as a *סימן* and one may rely on their *Mazel*, as we see (*Bava Metzia* 59a) that one's house will be blessed because of one's wife, or that Potiphar's house was blessed because of Yosef. However, where do we find that a house itself has any kind of *Mazel*? The *Yerushalmi* (*Shabbos* 6:8) makes a similar presentation, stating that one may rely on a *סימן* only after it has appeared 3 times, basing this on Yaakov's lament: **מתה עלי רחל** *מתה עלי רחל* which, combined with *וישמעון איננו* makes 3 tragic *סימנים* and as such, Binyomin should stay home. Why did the *Yerushalmi* use the *Posuk* from *ויחי* instead of the *Posuk* in *מרהפא לעם* (*ותמת רחל*)? The *Sefer Derech Tamim* (3) suggests that it is because of the word *בדרך* [*מתה עלי רחל*]. It is not enough for a *סימן* if any 3 tragedies occur – they must be similar. Since Rochel died on the road, away from home, and the disappearances of Yosef and Shimon also took place "on the road", Yaakov saw this as a *סימן* and feared that the *שטן* was particularly active against him, on the road, which should thus be avoided. As such, the *Mazel* implied in the *Gemara* (above) dealing with a house, wife and newborn may really be just a recognition that attention should be paid to the possibility of 3 *סימנים* in these areas, more so than in others. One should not view them as having a controlling *Mazel*, but as a focal point around which to measure if one is being shown a *סימן*.

A Lesson Can Be Learned From:

When R' Isser Yehudah Malin returned as Rav in Brisk following World War I, he found the city destroyed, but full of refugees. As he began to rebuild the Torah infrastructure, he formed a Kollel which drew the best yungerleit from the region. The burden of support was almost impossible to bear, but R' Isser Yehudah simply added fund-raising to his roles of Rav and Rosh Kollel. On one such trip, he received 100 gold coins (an enormous sum) from a wealthy factory owner in another city. The donor was impressed by R' Isser Yehudah and by his reputation, and stipulated that the money was for R' Isser Yehudah "personally", and not for the Kollel. R' Isser Yehudah saw immediately that this donor had once learned in Yeshivos, but had strayed. He said to the man "Chazal tell us (*Pesachim* 49b) that one who *שנה ופירש* (once learned Torah but turned away from it) hates Talmidei Chachomim more than anyone. This is because the *Gemara* (*Succah* 52a) says: **הגדול מחברו יצור גדול הימנו** – as one's Torah greatness grows, so does his Yetzer HoRa. Thus, one who once learned Torah has a large Yetzer HoRa, but if he no longer studies, he is left with no defense against it. By supporting the Torah studied in the Kollel, you will share in their Torah, and subdue your Yetzer HoRa". The warmth of R' Isser Yehudah's words penetrated and the money was earmarked for the Kollel.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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