



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	פרשיות: מטות-מסעי
Friday	8:08	7:00/8:00				9:20	
Shabbos		8:00	7:00	7:50	9:00	9:20	
Sunday		8:20	7:55		7:45	9:21	

IMPORTANCE OF

The *Mishna* (*Pesachim* 53b) states that there were places where the *minhag* was to have a candle burning on the evening of *Yom Kippur* (like on *Shabbos*) and there were places where the *minhag* was not to have such a candle. The *Gemara* explains that both customs were motivated by the same **לשם שמים** purpose (*i.e.* to safeguard the *Yom Kippur* prohibitions), and Rava associated the *Posuk*: **ועמד כולם צדיקים** with such a bi-partisan objective. The *Netziv* (דבר 3:10) notes that two sides can be called *Tzadikim* only when they both acknowledge the validity and recognize the motivation of the other side's position, as in the above *Mishna*. However, where each considers the other side to be wrong and/or mistaken, the *Machlokes* deteriorates away from **לשם שמים** and becomes the tool of that which the *Gemara* (*Succah* 52a) calls the *Yetzer HoRa* - **צפוני** (hidden), which is the evil contained within a *mitzvah*. The *Posuk*: **ולא תחניפו את הארץ** refers to murders committed with impunity and obvious evil, whereas the *Posuk*: **ולא תטמא את הארץ** refers to those executed under the justification of **לשם שמים**, both of which occurred prior to the *Churban*. Such executions are compared to *Tum'ah* contracted *B'Shogeg*, which is still *Tomay*. So too, where *Sanhedrin* executes, *Eretz Yisroel* becomes *Tomay*, despite the justification, and the *Shechinah* must leave it. The *Posuk* concludes: **שוכן בתוך בני ישראל** upon which the *Sifri* comments that wherever *Bnei Yisroel* are exiled to, the *Shechinah* is with them. Why does the *Sifri* ignore the context of the *Posuk*, which clearly refers to *Bnei Yisroel* within *Eretz Yisroel*? The *Netziv* concludes that the *Tum'ah* of even a justified execution will cause the *Shechinah* to leave *Eretz Yisroel*. However, since the *Shechinah* must always rest **בין בני ישראל**, it cannot exist outside *Eretz Yisroel* without *Bnei Yisroel* present. Therefore, *Bnei Yisroel* must also be exiled, as a result.

QUESTION OF THE WEEK:

If one knows beforehand that he'll be unable to *daven* a certain *Tefilah* nor be *Mashlim* it afterwards, what should he do?

ANSWER TO LAST WEEK:

(For which Yeshiva should a building be built?)

R' Moshe Feinstein (*Am HaTorah* 2:10 5745) held that money earmarked for a new Yeshiva building should be spent for an existing Yeshiva rather than a new Yeshiva, because the existing one has a track record, whereas the new one is unknown, and one must prefer the "sure thing" in this case, just as R' Yosi b. Kisma did (*Avos* 6:9).

DIN'S CORNER:

One should preferably not name a child after someone who died at an unusually young age. However, if a son or daughter wishes to name a child after such a parent, since the *mitzvah* of *Kibud Av* with its *Arichas Yamim* reward will protect the child, one may do so without fear. (*Aleihu Lo Yibol* דעה 2:4)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 49b) states that (King) Menashe accused Yeshayah HaNavi of being a *Navi Sheker*, pointing out a number of statements made by Yeshayah that seemed inconsistent with the *Torah*. Yeshayah believed that Menashe was not interested in his explanations and intended to kill him regardless, so he hid himself inside a tree. When Menashe's men struck the tree near Yeshayah's mouth, Yeshayah died, because of a gratuitous remark he had once made, calling *Bnei Yisroel* "a nation of impure lips". The *Orchos Tzadikim* (**שער הכעס**) points out that because Moshe criticized the tribes of Gad and Reuven, accusing them of being sinful (**תרבות אנשים חטאים**), Moshe's descendant ended up a priest of idolatry. Thus, we see the consequences of a reluctance to be **מלמד זכות**, and of careless insults, even when true. The *Gemara* (*Kesubos* 17a) asks: **כיצד מרקדין לפני הכלה**, and Beis Shammai says she is to be described as she is, while Beis Hillel opines that she is always to be described as pleasant. Beis Shammai asks Beis Hillel: How can one lie? To which Beis Hillel replies, Shouldn't one praise a buyer's purchase to him? It seems as if Beis Hillel is avoiding the question. On the other hand, how can Beis Shammai just ignore the requirement to be **מלמד זכות**? The *Mishneh Halachos* (12:278) suggests that Beis Hillel's reply was to distinguish between one who asks about the *Kallah* at the beginning (should he even meet her?), versus after they are married. If someone comes to ask about her at the beginning, Beis Hillel would agree that one must speak the truth. To do otherwise would transgress **רע יעצנו**. (See the *Gemara* in *Kesubos* 75a-b where not all failings or blemishes are visible) However, after they are married, to speak the truth (where the truth is not pleasant) would produce nothing but pain. Here, Beis Hillel argues, one must be **מלמד זכות** that there is something pleasant about her. For this reason, Beis Hillel used a comparison to a buyer, **after** he had purchased.

A Lesson Can Be Learned From:

The first Belzer Rebbe, the "Sar Shalom", was orphaned at a young age. His father, R' Yehoshua, had always availed himself of the services of a local gentile shoemaker to constantly repair his shoes. Whenever he would go pick up his shoes, he would always negotiate with the shoemaker, knocking down the price of the repair. Eventually, a Jewish shoemaker moved into his neighborhood and from then on, R' Yehoshua began to use the Jew exclusively. His neighbors noticed that not only would R' Yehoshua not negotiate price with the Jewish shoemaker, but he also added a little to the price and he paid it with glowing *Simcha* on his face. When asked why, R' Yehoshua explained to them that in all the time that he had no choice but to use the gentile shoemaker, he was afraid that he might be overpaying, which would result in his transgression of **לא תחנם** – giving a non-Jew a gift. For this reason he always knocked the price down a little, hoping that would take care of it. Now, however, that he no longer needs to use the non-Jew, not only is he happy to give his business to a Jew, he is even happy to overpay.

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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