



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	7:48	6:50/7:30			
Shabbos		7:45	6:15	7:15	9:00
Sunday		7:59	8:30		8:00

פרשת: ואתחנן

DafYomi Shiur Shacharis

Friday 7:48 6:50/7:30

Shabbos 7:45 6:15 7:15 9:00

Sunday 7:59 8:30 8:00

**IMPORTANCE OF ....**

The *Yerushalmi* (*Yuma* 1:4) explains that the *Kohen Gadol* would not be allowed to eat much *Erev Yom Kippur* because excessive eating could lead to קרי. The *Yerushalmi* asks, was not this one of the miracles in the *Beis HaMikdash* – that no *Kohen Gadol* ever experienced קרי on *Yom Kippur*? R' Avin answers that still, to take a chance would be “testing” *Hashem*, which transgresses לא תנסו. The *Gemara* (*Berachos* 33a) describes how R' Chanina b. Dosa placed his heel near a serpent's cave, causing the serpent to die when biting him. *MaHarsha* asks, based apparently on the *Yerushalmi*, how he was permitted to place himself in such danger, even though he believed his זכויות would protect him. However, the *Gemara* (*Taanis* 21a) describes how the ailing Nochum Ish Gamzu's house was about to fall in, and he instructed his students to remove his belongings first and then to remove him with his bed, confident that his זכות would keep it standing long enough. The *Gemara* (*ibid* 20b) brings similar incidents regarding R' Ada bar Ahava, whose only concern afterwards was, perhaps he was using up his זכויות to effect these miracles. What about לא תנסו?! The *Gemara* (*ibid* 9a) relates that R' Yochanan met a boy and asked him what *Posuk* he had just learned. The young boy replied: עשר תעשר – from which we learn עשר בשביל שתתעשר (give *Tzedaka* and you will be wealthy). R' Yochanan was asked, may we test *Hashem* this way, in light of לא תנסו, and he replied that this was an exception to לא תנסו. The *Radak* (*Shoftim* 6:39) brings R' Saadya Gaon's opinion that although one may not test *Hashem*, it is permitted to test one's own זכויות to see if they will merit a miracle. The *Masaas HaMelech* says that this is why the above *Tzadikim* were permitted to invite danger, confident that their זכויות would protect them. However, the consistent נס of the *Kohen Gadol* in the *Yerushalmi* was a test of *Hashem*, and אסור.

**QUESTION OF THE WEEK:**

Which non-Jew, who is not an עבד, has not had מילה or טבילה, and is not associated with any Jews, must be *Shomer Shabbos*?

**ANSWER TO LAST WEEK:**

(When would a fasting adult say נהם on Tisha B'Av eve?)

The *Halachos Ketanos* (2:135) states that if someone forgot to *bentsch* after eating his *Seudah HaMafsekes* on *Erev Tisha B'Av*, remembering after dark, he must then *bentsch* and include נהם.

**DIN'S CORNER:**

If a mother wishes to prepare her young children for bed and change them into pajamas while it is still *Shabbos* where she knows they won't go to sleep until after *Shabbos*, she may do so, provided the children are accustomed to run around for an hour or so while in their pajamas before finally going to sleep. If they don't usually do so, she may not. (*Igros Moshe* אור"ח 4:105:3)

**DID YOU KNOW THAT ....**

The *Gemara* (*Kesubos* 111b) quotes R' Elazar who states that עמי הארץ will not merit eternal life. However, they can improve their situation and chances for survival by fulfilling the *Posuk*: ואתם הדבקים בה' ... חיים כלכם היום – those who cling to *Hashem* will live. How does one cling to *Hashem*? The *Gemara* offers 3 choices, one of which is to marry off one's daughter to a *Talmid Chochom*. The *RIF* asks, how can we reconcile this advice with the *Beraisa* in *Pesachim* (49b) which says that one should only marry the daughter of a *Talmid Chochom*, disparagingly spelling out why one should **not** marry the daughter of an עמי הארץ! How then can an עמי הארץ hope to marry his daughter to a *Talmid Chochom*? Furthermore, the חיוב to marry a בת תלמיד חכם is incumbent upon an עמי הארץ as well. But doesn't the *Gemara* (*ibid*) state that a *Talmid Chochom* may not eat from a meal that is not a סעודת מצוה such as where a בת תלמיד חכם marries an עמי הארץ? The *Gemara* also disapproves of a בת כהן marrying a non-*Kohen*, warning of a tragic end to the marriage. However, the יחזה דעת (5:61) explains that there are 3 categories: a *Talmid Chochom* may and should marry a בת כהן, for whom it will be a שבה; a true עמי הארץ is forbidden to marry a בת כהן; and one who keeps *mitzvos*, does חסד and acts properly, even if he did not learn *Torah*, is permitted to marry a בת כהן. With such a pseudo-משדך עמי הארץ it is also permitted for a *Talmid Chochom* to be משדך.

**A Lesson Can Be Learned From:**

R' Mechele, who would later become the Zlotchever Magid was a young *Dayan*, before becoming a *Chosid*. One day, a wagon driver came to him in tears, having been unavoidably delayed one Friday afternoon on the road, resulting in his arrival at home after קבלת שבת. After so many years of turning down business that merely risked a problem with *Shabbos*, he had now been נכשל! R' Mechele instructed him to fast 82 days, excluding *Shabbos*, sit in ice-cold water every morning for 5 minutes, and roll in the snow twice a week. Although not a strong man, the *Baal Agalah* agreed. A short while later, the *Baal Shem Tov* was in a nearby village, and the wagoner ran to see him, unburdening his heavy heart over his terrible *Aveirah*. The *BESHT* told him to buy a pound of candles and donate them to a *Shul* שבת לכבוד. The wagon driver was dumbfounded, asking "That's all?" as he told the *BESHT* what R' Mechele had prescribed. The *BESHT* told him to just follow his direction, but to do so with שמחה. He then sent a messenger to invite R' Mechele to him for *Shabbos*. R' Mechele immediately set out Friday morning but was delayed, being forced to say קבלת שבת on the road, and to walk the rest of the way. Despondent, he arrived as the *BESHT* was about to say קידוש. The *BESHT* pointed out to him that his having never done an *Aveirah* before made him insensitive to the עגמת נפש that an unwilling sinner goes through, which is very often sufficient punishment for the sin. He should now understand this.

**P.S.** Sholosh Sedos sponsored this week by the Zelman family.

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

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