



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשיות: נצבים-וילך	סוק"ש
Friday	6:54	7:04					9:43
Shabbos		1:45/6:50	6:00	6:40	9:00		9:43
Sunday		7:00			8:00		9:43

**IMPORTANCE OF ....**

The Gemara (Yevamos 49b) states that King Menashe challenged Yeshaya HaNavi with several seeming contradictions between Pesukim in the Torah, and Pesukim in Yeshaya's Nevuah, such as: *מי כד' אלוקינו בכל קראינו אליו* (i.e. Hashem is always available when we call to Him) versus *הושעתי על ימך טו' שנה* (Hashem is available only when He can be found). The Gemara's resolution is that Hashem is always available to a Tzibur, but only sometimes for an individual, such as between Rosh HaShanah and Yom Kippur. Another example cited was *את מספר ימך אמלא* (I will complete your days) and *והוספתי על ימך טו' שנה* (I will add 15 years to your days), and the Gemara notes that this is subject to a Machlokes. According to R' Akiva, אמלא refers to completing the days originally allotted to a person at birth, if he so merits. If he does not, then days will be taken away from him. The Rabanan insist that *והוספתי* must mean that one can receive additional years, but R' Akiva understands *והוספתי* as reversing a reduction, adding back one's full allotment. The MaHarsha asks how R' Akiva would explain Moshe Rabbeinu's statement that he was 120 years old "אנכי היום", where Rashi notes *היום מלאו ימי* – today I completed my [allotted] days (as Hashem arranges for Tzadikim). Moshe then says: *וד' אמר אלי לא תעבור* – Hashem told me I will not enter Eretz Yisroel. Since this was due to Moshe's חטא, the implication is that were it not for the חטא, Moshe would have entered Eretz Yisroel. Does this not mean he would have lived longer than his allotted 120 years? The Pardes Dovid suggests that the rule of *בני חיי ומזוני* being dependent on Mazel rather than Zechus only applies in Chutz LaAretz. Eretz Yisroel is described in the Posuk as: *ארץ אשר ד' .. דורש אותה תמיד* – a land which Hashem checks constantly, and which is not governed by Mazel. As such, Moshe's 120 years was his allotment of חיי only in Chutz LaAretz. Had he entered Eretz Yisroel, he would have lived more years. This is why Moshe thought after conquering the lands of Sichon and Og that the decree on him had been lifted, believing that those lands already constituted Eretz Yisroel.

**QUESTION OF THE WEEK:**

When might *והאלוקים נסה את אברהם* (the קריאה for second day of Rosh HaShanah) be read on the first day of Rosh HaShanah?

**ANSWER TO LAST WEEK:**

(How would a gentile's identity affect a מלאכה he does for a Jew?) Shemiras Shabbos K'Hilchasa (30:57 n.199) quotes R' Shlomo Zalman Auerbach ZTL who suggests that one may hint to a mailman that he open a letter, because he thinks that's part of his job. Hinting to another gentile to do so would not be permitted.

**DIN'S CORNER:**

Parts of Selichos that are said in Aramaic, such as מחי ומסי, should not be said unless there is a minyan present. The same is true regarding saying *ד' קל רחום וכו'*. Even if Selichos started with a minyan, and some people left, those remaining may not say *ד' קל רחום* until 10 are present. (Piskei Teshuvos 581:12)

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

The Gemara (Yevamos 17a) analyzes the status of the Ten Tribes and how they may have assimilated with gentiles. The Gemara quotes Shmuel who said that despite the fact that some may have produced children from Jewish mothers and gentile fathers, the Neviim declared all apparent gentiles emerging from an area known to have been inhabited by the Ten Tribes, as full gentiles. The Gemara (Chulin 6a) describes a similar ruling with regard to Cusim, who were declared by Chazal to be full idolaters. The Gemara (Gittin 45b) disqualifies an Apikores, a Moser, an idolater and others from writing Tefillin, since they don't believe in it. The Shulchan Aruch (39:1) rules accordingly, and the Chasam Sofer notes that Beis Din has the power to take lapsed converts (such as the Cusim) and "return" them to their idolatrous state, even לקולא, permitting them to be free of the Torah's restrictions. The Moser too, since he has handed Jews over to idolaters, is also deemed to have willingly renounced the Torah, and may be included in the מורדים (rebels) slated for removal from Klal Yisroel. The Chasam Sofer brings as a source, the Posuk in Ezra (10:8) where Ezra decreed that anyone who did not report to Yerushalayim within 3 days would lose all his property, and "יבדל מקהל הגולה" – be separated from the congregation. Apparently, the Chasam Sofer understood this separation to mean more than being ostracized; but actually being ousted from Klal Yisroel. This would seem to also be the meaning of the Posuk: *והבדילו ד' לרעה מכל שבטי ישראל*, where the idol worshipper is separated away from the Jewish nation, and deemed an idolater. The Beis Shearim (229) notes that many Poskim forbid one to curse any Jew with *ימח שמו*, no matter how wicked, from the fact that even the wife of an apostate is subject to the mitzvah of Yibum, in order to fulfill *ולא ימחה שמו מישראל*. However, from the Posuk: *לא יאבה ד' סלוח לו .. ומחה ד' את שמו מתחת השמים* it would seem that there may be an exception for one who worships Avodah Zara, who is subject to erasure by Hashem's hand.

**A Lesson Can Be Learned From:**

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened Mincha before the Chupah. The Chozeh's Shemona Esrei took an extraordinarily long time, which of course, piqued the curiosity of the Chasidim. Later, during the Seudah, the Chozeh explained to them that the Gemara (Shabbos 130a) states that there is no Kesubah (i.e. wedding) that does not involve some disagreement. The Gemara (Sotah 2a) also states that forty days before a child is conceived, the Bas Kol calls out: *בת פלוני לפלוני* – whose daughter will marry whom. At the same time, the Bas Kol also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the Mechutanim attempt to start the Chupah too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. "Since I sensed that the moment of my son's Chupah had not yet arrived, I prolonged my Shemona Esrei to take up the time, to avoid the need for Machlokes".

**P.S.** Sholosh Seudos sponsored by the Polin family. Selichos מוצט"ק will start at 12:45 AM

This issue is dedicated:

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

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