



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:27	4:39	7:30	8:00	
Shabbos		4:25	3:30	4:00	9:00
Sunday		4:39	5:15		7:30

פרשת: לך לך

**IMPORTANCE OF ....**

The *Tosefta* (*Shabbos* 8:12) states that no אדם was as "מתון" as the inhabitants of Sodom, as is derived from: ויאהל עד סדום. Praise for אנשי סדום? *Meforshim* explain מתון to mean moist, referring to the fertility of the area. However, does not the *Tosefta* say אדם, which refers to man and not land? (The *Torah Temimah* suggests emending אדם to אדמה) The *Gemara* (*Yuma* 22b) states that *Shaul HaMelech* committed one error, and it was fatal to his destiny; *Dovid HaMelech* committed two errors, but was not damaged by them. The *Or HaChaim* explains that *Shaul* was normally מתון - very careful and did not undertake action until he deliberated and prepared a plan. For this reason, he was punished so severely for having dealt erroneously with Amalek. *Dovid* on the other hand was a hot-blooded redhead, who did most things hastily, and was therefore not held to the same standard as *Shaul*. The *Torah* cites a *Gemara* (*Nedarim* 87a) stating that one may retract a statement or act תוך כדי דיבור - within the few seconds it takes to say "שלוש עליו רבי ומורי", in all cases except *Avodah Zarah*, blasphemy, marriage and divorce. The *Ran* explains that these are activities that one does not undertake lightly. Therefore, if one did commit one of them, he obviously did so with מתנית, making a deliberate decision, which he may not retract, even a moment later. This then, may be the *Tosefta's* point - that the extreme culpability of Sodom was because their wickedness was performed with deliberation and careful planning. As *Rashi* says: יודעים רבונם ומתכוונים למרוד בו - Sodom's evil was done with knowledge of what was required by *Hashem* and a deliberate intent to evade the law.

**QUESTION OF THE WEEK:**

When would it be permitted to premeditatedly (*i.e.* plan to) refuse to pay someone for doing a job he was hired to do, where the task is מותר, the wage amount was previously arranged, and the job was completed satisfactorily?

**ANSWER TO LAST WEEK:**

(Which *Pesukim* may be read without a *Minyan*?)

The *Rambam* (הל' תפלה) 13:6 rules that the last 8 *Pesukim* of the *Torah* may be read in *Shul* without a *Minyan* since they were impliedly post-Moshe, even though we know the entire *Torah* was transmitted from *Hashem* to Moshe.

**DIN'S CORNER:**

Although it is permitted for an individual to say *Kiddush Levanah* by himself, it is preferable to say it with a *minyan* under the rule of ברוב עם הדרת מלך. As such, one must delay his *Kiddush Levanah* until the tenth evening of the month if he believes he will have access to a *minyan* by then. *Chayei Adam* holds that three participants is also ברוב עם for this purpose and three needn't wait until the 10<sup>th</sup> for a *minyan*. (ביאור הלכה) 426:2)

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

The *Gemara* (*Kidushin* 29a) states that a father is obligated to provide his son with a *Bris Milah*, a *Pidyan HaBen*, *Torah* teaching, a wife, a trade and swimming instructions. A mother is not so obligated. Accordingly, the *Rambam* rules to exempt the mother in each of the above cases, except for *Bris Milah*. Why does the *Rambam* leave it out? In הל' מילה (1:2) the *Rambam* forbids one from circumcising another's son without his knowledge unless it was in a situation where the father refused, and *Beis Din* stepped in. The *Beis Yosef* (י"ד) 261 explains that it is logical that one should not do that which another is obligated in. However, the *GRA* (*ibid* 261:3) cites the *Gemara* (*Chulin* 87a) which says that if one snatches away a *mitzvah* (opportunity) from another, he must pay the loser 10 gold pieces, and the *Rema* (ח"מ) 382 gives מילה as an example. Why doesn't the *Rambam* agree? The periodical *מישרים* (Vol. 1 p.43) explains how according to the *Rambam*, only a father may recite the *brocho*: להכניסו בביתו של אברהם אבינו; *Beis Din* (if they had to step in) may not. The *Rambam's* rationale is that the father does not simply have קדימה (precedence) over others, but rather has an entirely unique *mitzvah* to give his son a *Bris*, distinct from the *mitzvah* which would present itself to *Beis Din*, to see to it that no Jew remains an ערל. No one else can perform that *mitzvah* so no one else can say the *brocho* להכניסו. Accordingly, the *Rambam* would not penalize 10 gold pieces for preempting the father, since one could never "steal" the father's *mitzvah* away, and by the same token, any exemption in the *Gemara* for a mother only excludes her from the special *mitzvah* of the father. She would remain however, obligated in the *mitzvah* of *Beis Din*.

**A Lesson Can Be Learned From:**

A certain Rav was very active in *Klal* (communal) activities, traveling constantly לדבר מצוה. As his wagon crawled along a country road one afternoon, a storm began, forcing the Rav to seek partial shelter under a large tree. As the torrent continued, the Rav *davened*, asking *Hashem* to stop the rain. The Rav's *Shammes* was surprised and asked the Rav how he could ask this of *Hashem*. After all, doesn't the *Gemara* (*Yuma* 53b) say that the *Kohen Gadol* on *Yom Kippur* specifically asked that *Hashem* not listen to the *Tefilos* of the עובדי דרכים (who would always *daven* that it shouldn't rain while they are on the road) if the world needs the rain? The Rav replied: "The *Kohen Gadol's* request referred to עובדי דרכים, which are people that pass (עובר) from one place to another, by way of the roads (דרכים). However, the *Gemara* (*Succah* 25a) states that שלוחי מצוה are not obligated in the *mitzvah* of *Succah*, and *Rashi* adds, even בשעת חנייתן - while encamped overnight on the side of the road. We see that for שלוחי מצוה, being on the road is itself part of the *mitzvah* - not simply a means of traveling from one place to another. שלוחי מצוה such as we, are עובדי דרכים (road workers) and not עובדי דרכים, and the *Kohen Gadol's* *Tefilah* does not apply to us."

**P.S.** Sholosh Seudos sponsored this week by the Weinstock family.