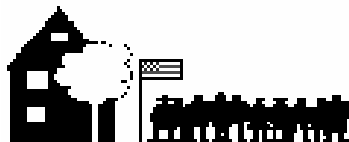


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך ש"ס Shachris	10:02
Friday	5:36	5:46				
Shabbos	:	5:36	4:45	5:25	9:00	10:03
Sunday		4:48	5:15		8:00	9:04

IMPORTANCE OF

The Gemara (*Kidushin* 30b) states that one is obligated to honor a parent on the same level that one must honor Hashem. This is derived from the word: **כבד** appearing in: **כבד את אביך וכו'** (honor your father) and also in: **כבד את ד' מהונך** (honor Hashem from your wealth). *Tosafos* cites a *Yerushalmi* which connects the word **מהונך** to **מחונך** (from that with which you were graced), which means that one is to honor Hashem from one's wealth, because it was Hashem who gave him that wealth. *Tosafos* points out that Hashem was more insistent on the *Kibud* due a parent, which has no limitation, than on that due to Hashem, which seems limited by the gifts which Hashem gave. In other words, if one has no money, he is *Potur* from *Kibud* of Hashem (*i.e.* purchasing *mitzvah* objects), but he must beg for funds to support his parents. The *Meforshim* cite: **אם כסף תלוה את עמי את העני עמך**, and ask what is the purpose of the word **עמך**? It is to imply that the money you are lending to the poor man is really his, held by you for safekeeping. The Gemara (*Kesubos* 86a) states: **פריעת בע"ח מצוה** - payment of a debt is a *mitzvah*. The Gemara asks, if it's only a *mitzvah*, what happens if a debtor says he doesn't want to fulfill the *mitzvah*? The Gemara answers that we force him to fulfill it. Why is repayment of a debt expressed as a *mitzvah*? Why isn't refusal to pay considered out-and-out **גל** (stealing)? The *Magid Mishna* suggests that it is because the money one borrows is really "his", held by the lender for safekeeping. As such, perhaps he need not always pay it back. Therefore the repayment is presented as a *mitzvah*, which ignores the question of whom it was intended for. The *Mishna* (*Avos* 5:13) describes the attribute of **שלי שלי ושליך שליך** as **מדת סדום**, distinguishing between "mine" and "yours", which clearly ignores the fact of Hashem's gifting and placement. This is why Avrohom refused to accept anything from the King of Sodom who said: **תן לי הנפש והרכוש קח לך**, "giving away" to Avrohom what he thought of as "his", which would eventually lead him to claim that **he** made Avrohom rich.

QUESTION OF THE WEEK:

On the study of what *Torah* work may one make a *Siyum* only if he began learning it without a plan to make a *Siyum*?

ANSWER TO LAST WEEK:

(When would one transgress **עור** לפני עור by not saying something?)

The *Minchas Yitzchok* (3:93) understands the *Rambam* (ת"ת 5:4) as saying that one who is capable of **הוראה** (rendering *Psak Halacha*) and does not do so, transgresses **עור** לפני עור.

DIN'S CORNER:

It is a *mitzvah* when saying *HaMotzie* over *Lechem Mishnah* on *Shabbos*, to cut a piece of *Challah* for oneself and the others at one's table, that is of sufficient size to "last" the entire meal. One does not appear gluttonous thereby since one does not do so during the week. As such, it is obvious that one's purpose in doing so on *Shabbos* is love of the *mitzvah*. (MB 274:6)

DID YOU KNOW THAT

The Gemara (*Kidushin* 31b) states that when R' Asi was living in *Eretz Yisroel*, his mother traveled from Bavel to visit him. R' Asi asked R' Yochanan if he was permitted to leave *Eretz Yisroel* [temporarily] to greet her - *i.e.* did the *mitzvah* of honoring a parent override the prohibition to leave *Eretz Yisroel*. At first, R' Yochanan said that he did not know if it was permitted. R' Asi returned a short while later and asked again, and R' Yochanan said he could leave. From the fact that R' Yochanan was unsure at first, some *Meforshim* derive that if leaving *Eretz Yisroel* temporarily for a *mitzvah* might not be permitted, certainly one may not do so for a non-*mitzvah*. The *Beis Shlomo* (ר"ד 2:94) wishes to prove this from the deaths of Elimelech, Machlon and Kilyon, who were punished for leaving *Eretz Yisroel*, even though they intended to return, as derived from: **לגור בשדה מואב**, which we understand to mean **לגור שם ולא להשתקע שם** - not to settle there. However, the *Panim Yafos* cites the *Midrash* (*Lech Lecha* 39:7) which states that Hashem permitted only Avrohom to ignore the *mitzvah* of *Kibud Av* in favor of the *mitzvah* of *Eretz Yisroel*, presumably because Terach was an idolater. But everyone else may not ignore *Kibud Av*, by going to *Eretz Yisroel*. Yet, if a family lived in *Eretz Yisroel*, and the father decided to leave, the sons are not obligated to leave with him, under *Kibud Av*. The *Panim Yafos* proves this from Machlon and Kilyon, who left *Eretz Yisroel* with their father under *Kibud Av*, and were still punished. The *Ateres Paz* (א"ח 1:10) derives that the departures of [Elimelech,] Machlon and Kilyon were not temporary, for if they were, why would their departure have been punishable, in light of R' Yochanan's *Heter* to R' Asi to leave temporarily for *Kibud Eim*. It must be that "temporary" means a period of time that is projected or ascertainable up front. Elimelech intended to stay away from *Eretz Yisroel* until the famine ended. As he did not know how long that would be, his departure could not be deemed temporary, despite the fact that the *Posuk* used **לגור**.

A Lesson Can Be Learned From:

A businessman owed \$10,000 to a creditor. After the creditor made periodic demands for the money without success, he gave up and, despite the fact that he needed the money, he put the debt out of his mind. One morning, his wife said to him that she did not sleep well the night before, as she had seen the debtor in a dream, and he had appeared to be asking for something. She encouraged her husband to try once again to collect the debt. The husband did not put much stock in his wife's dream, but made the phone call anyway. When he gave his name to the debtor's wife, she informed him that today was the 30th day since the debtor's *Petirah*. The creditor had not heard of the *Petirah* but it now seemed as if the debtor's soul was unable to find peace because of the debt. The creditor's Rav pointed out to him that earlier, forgiving the debt, even as a *Chesed*, would not have been warranted or expected. But at this point, *Mechilah* would be a *Chesed Shel Emes*, an opportunity that does not come often, and he should take advantage.

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

This issue is dedicated:

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

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