

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:51	5:03	8:00		
Shabbos		4:51	4:00	4:30	9:00
Sunday		5:07	4:30		7:30



IMPORTANCE OF

The *Gemara* (*Bava Kamma* 85a) states that when one man injures another, he is obligated to pay the victim *inter alia* a calculated amount to cover his medical costs. If the aggressor is himself a doctor and offers to treat his victim instead of paying, the *Gemara* presumes the victim's reaction to such a proposal, characterizing the aggressor as a lion about to attack, from the victim's perspective, and rejects the offer. If he offers to provide medical treatment from another that he can arrange for free, the victim can also reject it, arguing that treatment costing nothing, is worth nothing. The *Rambam* and *Shulchan Aruch* both rule accordingly, denying he who inflicted from providing medical treatment himself. The *Gemara* (*Sanhedrin* 101a) asks, if *Hashem* promised: כל המחלה אשר שמתי במצרים לא אשים עליך - that He would not place the diseases inflicted on Egypt on the *Bnei Yisroel*, what need was there for the concluding phrase: כי אני ד' רופאך? If there was no disease, then no healing would be required! The *Chanukas HaTorah* suggests that it is precisely because *Hashem* is our Healer that He would refrain from inflicting the referenced diseases. For if we were to be afflicted by *Hashem* with a disease רח"ל, then *Hashem* would Himself not be permitted to heal us, according to the above *Halachah*. Therefore, the *Posuk* says that if we will listen and obey *Hashem's Torah*, then *Hashem* would have no choice but to prevent the infliction of all the diseases in the first place, since He would not be permitted to treat us, once afflicted.

QUESTION OF THE WEEK:

What prohibited activity becomes permitted during the time when one sits and studies about it?

ANSWER TO LAST WEEK:

(Why isn't asking a *Goy* to do מלאכה on *Shabbos* saving his life and מותר?)

A *Goy* would only be חייב מיתה if he purposefully refrained from מלאכה for an entire day, with the intention of treating it as *Shabbos*. If he just happened not to do מלאכה one day, he would not be חייב. Therefore, it would not be necessary to facilitate a מלאכה for him, if his intention was not to be שובת.

DIN'S CORNER:

If an employee is hired with the understanding that he/she will be paid a certain amount per day, he/she is a daily worker and may be dismissed at the end of the day. (*MB* 306:19) If a teacher is hired with a two-year contract, once he/she starts the first year, he/she is also deemed to have started the second year, and the employer is bound to honor the contract until the end of the second year. (*Rema* חו"מ 333:2) If a teacher is performing poorly, he/she must be given sufficient warning, and if the warning is not effective, he/she may be dismissed at any time (*ibid* 333:5).

DID YOU KNOW THAT

The *Gemara* (*Berachos* 3a) states that when Jews enter a *Shul* or *Bais HaMedrash* and respond with ... יהא שמאי רבא מברך, *Hashem* shakes his head and says: "How fortunate is a King who is praised so in his own house". The *Ari Z"L* says that when one says יהא שמאי רבא מברך, he is to bear in mind the *mitzvah* of destroying *Amalek*. This is consistent with the explanation of *Kaddish*, which begins with a reference to exalting *Hashem's* name during the time of *Moshiach*, when, by taking נקמה against *Amalek*, *Hashem's* name will finally be complete. The *Mechilta* concurs, deriving *Hashem's* timetable to destroy *Amalek* from the *Posuk*: כי יד על כס קה - when *Hashem* will be sitting on His throne. There is no completeness without *Amalek's* annihilation. The *Posuk* (11 או"ח) דרכי נעם notes that although the words contained in יהא שמאי רבא מברך and יתגדל ויתקדש, they are to be treated as a separate petition, and not as a reply to יתגדל. For this reason, the *Shliach Tzibur* also repeats יהא שמאי after the *Tzibur* says it. However, the *Tur* and the *Levush* disagree over whether the *Shliach Tzibur* says: יהא שמאי רבא מברך. The *Levush* holds that since *Chazal* have said that one who answers יהא שמאי רבא מברך with all his strength has his decree nullified, why should the *Shliach Tzibur* miss out on such an opportunity? Even though he concluded ויאמרו אמן upon reaching יהא שמאי רבא מברך, he should continue with יהא שמאי רבא מברך, as it is similar to where he says ברוך, to which the *Tzibur* responds ד' המבורך, and the *Shliach Tzibur* then repeats it as well.

A Lesson Can Be Learned From:

A young couple was blessed with a newborn son, but from the start, the infant would cry constantly, despite being fed, healthy and cared for. The parents took him to many doctors, *Chachomim* and *Mekubalim*. They were getting very little rest and their attitude towards the child's suffering vacillated between sympathy and resentment. One day, as the mother, a simple but sincere woman, went out to the market, she stumbled across a page from a *Chumash*, lying dustily on the ground. Although she was unable to read the words, she thought to herself that perhaps this was sent to her as a solution for her problem. Dusting it off, she took it home and placed it under her son's pillow. She then prayed to *Hashem* that the holy words on this page bring happiness and tranquility to the infant. Almost immediately, the child began to calm down, and smiles began to appear on his face. When her husband came home and asked how this had happened, she withdrew the *Chumash* page and showed him how the words of the *Torah* had provided this miracle. Looking at the words, he cried: "What have you done? You have cursed him!", showing her how the *Chumash* page was from the *Tochacha* and contained many fearful curses. When they told their Rav - R' Yaakov Mutzafi of Baghdad, what had happened, he assured them that it was the sincere faith of the mother that had the strength to change מדת הדין into רחמים, and convert curses into a *brocho*. The *Tochacha* did not manifest itself.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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