



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:25	5:35	8:45			9:23
Shabbos		5:25	5:00		9:00	9:22
Sunday		5:45	6:15		7:45	9:21

## IMPORTANCE OF ....

The *Gemara* (*Berachos* 35b) states that one who benefits from *Olam HaZeh* (i.e. eats something) without saying a *brocho* is deemed (among other things) to be a "friend of a destructive man" – Yeravam b. Nevat, who destroyed the relationship of *Bnei Yisroel* with Hashem. How so? The *Posuk* says (after the *Aseres HaDibros*): ... לא תעשון אתי אלהי כסף ואלהי זהב – prohibiting *Avodah Zara*. Did not the 2<sup>nd</sup> of the *Aseres HaDibros* already state: לא יהי' לך אלהים אחרים על פני, which *Bnei Yisroel* heard from Hashem Himself? The *Gemara* (*Menachos* 110a) quotes a *Posuk* which describes gentile *Korbanos* to Hashem, and Rav explains that gentiles recognize Hashem as the ultimate power, who delegates the authority to run the world to heavenly "intermediaries" (שותפני). In their view, Hashem Himself chooses not to micro-manage the world of the individual, but rather to remain in *Shomayim*, involved only in matters of *Shomayim*. Since conceptually, such a theory might not violate לא יהי' לך, the additional *Pesukim* regarding כסף ואלהי זהב were necessary to firmly forbid belief in the use of intermediaries. The only acceptable "intermediary" would be מזבח אדמה תעשה לי – the use of a simple *Mizbeyach*. The *Ner LaMeah* suggests that both the *Eigel HaZahav* (אלהי ישראל) and Yeravam's idolatrous *Mizbeychos* were אלהי זהב (intermediaries) and were based on the concept that Hashem's worldly involvement was limited to Heaven. So too, the *Gemara* (*Berachos* 35b) resolves a conflict between והארץ נתן לבני אדם and לה' הארץ ומלואה, stating that earthly benefits are transferred from Hashem to man when a *brocho* is recited. If one neglects to say a *brocho*, he implies that no transfer was necessary, that Hashem's authority only extended to *Shomayim* and that והארץ נתן לבני אדם was always the case, making such a person the conceptual companion of Yeravam.

## QUESTION OF THE WEEK:

Which *brocho*, part of *Tefilah B'Tzibur*, can have *Amein* answered to it only by women and children, not men, even though there is a *minyan* of men?

## ANSWER TO LAST WEEK:

(Where would a thief not have to pay back the money if used for a מצוה?) *Rashi* (*Kidushin* 52b) states that if a thief wishes to be מקדש (betroth) a woman with money that he stole from her, it is valid provided the שידוך had previously been made. This indicates that she was מוחל and the thief/husband need therefore not make restitution. (See *Rashba* who disagrees based on a *Yerushalmi*)

## DIN'S CORNER:

A man is obligated to learn the entire *Torah*, both Oral and Written. Only after he has done so, would he be able to fulfill the daily obligation of והגית בו יומם ולילה by only saying the first *Parsha* of *Shema*, provided he has a phenomenal memory and can remember everything he learned. (*Igros Moshe* ת"ד 2:110)

## DID YOU KNOW THAT ....

The *Gemara* (*Temurah* 23a) discusses the situation where one designated a certain animal to be offered as a *Korban Chatas*, and then the animal was lost. A second animal was designated in its place, but before it was offered, the original animal was found. The *Gemara* states that if the owner now comes to ask which one he should offer as the *Korban*, there is a *Machlokes* between *Rebbi* and the *Rabanan*. *Rebbi* says he should be told to offer the replacement, even though that would mean that the original animal is unusable and must be left to die. The *Rabanan* hold that given this choice, it is better to use the original animal, since this is its only use. The replacement animal can now be left to graze until it develops a blemish, at which time it can be sold and its proceeds designated for other *Korbanos* of the *Tzibur*. *Tosafos* believes that the only reason *Rebbi* could possibly have to select the replacement and leave the original to die, is where the replacement animal is much fatter and therefore more appropriate for the *Korban*. The *MaHarsham* (1:10) notes that the *Gemara* (*Menachos* 64a) goes so far as to allow one to offer a fat animal for a *Korban* on *Shabbos*, even where the *mitzvah* had already been fulfilled. If so, should not the *Rabanan* also forgo the original animal if the replacement is much fatter! The *Rabanan* must hold that even in such a case, since the fate of the original animal, if not chosen, would be death, such a result must be deemed דרך השחתה (destructive). Thus, even though the replacement offers a *Hidur*, it should not be permitted to select it due to the *Issur* against destruction of *Hekdesh*, which derives from an exception to ואת מזבחותרם תתצון found in לא תעשון כן. However, according to *Rebbi*, if we adopt the position that a *Hidur* is paramount, then such may improve the entire *mitzvah*, up to the point where any alleged דרך השחתה is nullified in order to support the *Hidur*.

## A Lesson Can Be Learned From:

A man was about to leave on a trip to Haifa when his next door neighbor asked him to step in for a moment, and be the tenth man at a *Seudas Mitzvah*. Upon entering the house, he found to his surprise, that this neighbor, a simple tailor, was making a *Siyum HaShas*. The man decided to find out how this poor, unassuming hard-working man under 40 could have achieved such a feat. With a little coaxing, the tailor described how he was the black sheep in a family of *Chachomim* and how he had settled into a simple, satisfying life as a tailor. However, his customers always wanted him to sew them a suit that was strong and would last a long time. He realized that he must also look out for his "future". But how? Knowing that he must jump in, he started one morning at 4:30 AM, with *Rashi* and *Tosafos*, stubbornly continuing, unashamedly asking *Yeshiva bochurim* for help. Sometimes he learned a few *Blatt* a day, and sometimes he spent a few days on one *Blatt*, until after 8 years, he finally finished.

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

This issue is dedicated to all current and future *Lomdei Daf Yomi* and their families

ולדני פערל ב"ר יצחק הלוי

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