



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש	פרשת: כי תשא-פרה
Friday	5:47	5:57	8:30				9:05
Shabbos		5:47	5:00	5:35	9:00		9:04
Sunday		6:00	8:30		7:45		9:03

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 17b) states that if a city does not contain ten things, a *Talmid Chochom* is not permitted to live in it, and one of the ten things is a bathhouse. Are we to understand that a *Talmid Chochom* cannot study without the opportunity to refresh himself in a bathhouse? What of the *Gemara* (*Gittin* 57b) which derives from **אדם כי ימות באהל** that the study of *Torah* can only be fulfilled where a person "kills" himself over it? Enjoying oneself in a bathhouse does not seem to be in consonance with such a concept. However, *Tosafos* (*Shabbos* 39b) distinguishes between washing oneself, which is deemed to be a pleasurable activity, not practiced by everyone, and sweating, which is a health-preserving activity, practiced by everyone, and performed in a bathhouse. Thus, bathhouse attendance is not for pleasure but rather to maintain one's health. The *Biur Halacha* (231) quotes the *Dvar Shmuel* who dealt with the question of whether it is better to learn full-time and be supported by others, or to work for a livelihood and use every available moment for *Torah* study. His answer was that full-time learning and support from others was preferable. A certain *Talmid Chochom* whose learning was being supported by a benefactor decided that he wanted to stop receiving the support, and continue his learning **מתוך הדחק** – in privation. He believed that this would provide more **נחת רוח** to Hashem. The *Ateres Paz* (ח"מ 1:3:16), after reviewing for him all the advantages of learning **מתוך הדחק** versus the benefits of being supported, advised him not to disregard the assistance of support and how it would help in his learning to have one less significant worry. He would not be sacrificing much *S'char* and the relative indignity of taking charitable support from another would more than make up for whatever he might have lost by not learning totally **מתוך הדחק**.

QUESTION OF THE WEEK:

If a certain Jew is known to be a *Rasha* and known to do certain *Aveiros*, if someone sends him to do that *Aveirah*, is the sender **בחיב** or do we still say **לדבר עבירה**?

ANSWER TO LAST WEEK:

(Must one separate *Maaser Kesafim* from *Mishloach Manos* he receives?)

No. *Mishloach Manos* is not deemed income. However, one might have to separate *Maaser* from the "tips" he receives for delivering the *Mishloach Manos*.

DIN'S CORNER:

If one arrives in Shul on *Shabbos* day between *Mincha* and *Maariv* (during or near the end of *Sholosh Seudos*), and it is before **מוצאי שבת**, he may not take a *Siddur* and wait patiently for *Maariv* to begin as this would constitute **הכנה** - preparing for *Motzai Shabbos* on *Shabbos*, unless he looks in the *Siddur* a little before *davening*. (*Shemiras Shabbos K'Hilchaso* - 28:74 n.173)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 15b) states that most *Tanaim* held that *Iyov* was a Jew. Their opinion was based on the fact that *Iyov* was listed among the seven prophets, and *Moshe* had requested when saying: **ונפלינו אני ועמך** (I and your nation will be different) that the *Shechinah* should not rest on a gentile, a request which was granted to him. *Rashi* explains that *Bilaam* did not receive his prophecy through the *Shechinah*, but rather as a special function of **נפל וגלוי עינים** – fall down with revelation in the eyes. The *Rambam* (*יסודי התורה* 9:1) rules that if a man, whether a Jew or non-Jew, should stand up, work a miracle and then advocate changing the *Torah*, he is a false prophet and should be executed with **חנק**. Isn't the form of execution for violating any of the 7 Noachide laws – **סייף** (beheading)? Why does the gentile false *Navi* receive **חנק**? Indeed, there should be no fear that the gentile prophet's words would be obeyed, since they did not emanate from the *Shechinah*, as the *Gemara* states. Yet, he is to be executed for the attempt alone. The *Divrei Yatziv* (אור"ח 109) suggests that we see from the *Rambam* (10:9 **מלכים**) that a *Ben Noach* may not introduce a change or something new, or even perform his 7 *mitzvos* because they make sense to him. Rather, he must observe his *mitzvos* because they were given to *Moshe*. As such, an attempt to prophesy falsely in order to change something, does not violate one of the 7 *mitzvos*, but rather seeks to undo the foundation of the 7 *mitzvos*, by attempting to add something that did not come through *Moshe*. As such, the appropriate punishment need not be **סייף**, and is in fact, **חנק**.

A Lesson Can Be Learned From:

R' Chaim of *Volozhin* had a married daughter named *Chasya* who lived in *Lida*. Someone was about to travel from *Volozhin* to *Lida* so *R' Chaim* quickly wrote her a letter, inserted it into an envelope and handed it to him. As the traveler was preparing to leave *Volozhin*, he received word that *R' Chaim* wished to see him before he left. He hurried over to *R' Chaim's* house and *R' Chaim* asked him for the envelope. Removing the letter, *R' Chaim* took another letter and replaced it in the envelope. A few months later, *Chasya* was in *Volozhin* and her brother *R' Itzchele* asked her what their father had written in that letter. When she told him the substance of the letter he was surprised that it matched exactly the substance of the letter that *R' Chaim* had removed from the envelope. However, *R' Itzchele* soon after understood what *R' Chaim* had done when *Chasya* also mentioned in passing that a week after she had received the letter, her father-in-law, the *Lider Rav*, was involved in arranging a *Get* for a woman with the same name as hers, and he had asked her if she happened to have a letter from her father, so as to determine the proper spelling for the woman's name. Knowing that his actions could have unexpected consequences, *R' Chaim* had made sure to rewrite his daughter's name according to its exact Halachic spelling, without endearment.

P.S. *Sholosh Seudos* is not sponsored this week.

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