



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו	סוק"ש Shachris
Friday	5:05	5:15	8:00			9:35
Shabbos		5:05	4:30	4:55	9:00	9:34
Sunday		5:20	9:00		8:00	9:34

IMPORTANCE OF

The Gemara (Berachos 46a) relates that when R' Zeira took ill, R' Avahu went to visit him, and took upon himself to arrange a *Seudah* if/when R' Zeira recovered. At the *Seudah*, R' Avahu wished to honor R' Zeira with saying *HaMotzie* on behalf of everyone. R' Zeira declined, pointing out R' Yochanan's statement that as the host, it was R' Avahu's privilege to do so. The same dialogue took place with regard to *Zimun*, as well. The *Rashba* explains that although R' Avahu knew R' Yochanan's statement, he nevertheless offered *HaMotzie* to R' Zeira because the meal had been arranged in R' Zeira's honor. As such, R' Zeira could have also been deemed the host. The Gemara (*ibid* 63b) quotes R' Nechemiah's remarks regarding King Shaul's advice to the nation of Keini, suggesting that they distance themselves from Amalek, who will soon be destroyed. Shaul concludes his statement by saying that Keini did *Chesed* with all of *Bnei Yisroel*, which *Rashi* explains to refer to the meal at which Aharon and the elders came to eat bread with [Yisro, forefather of Keini] Moshe's father-in-law. R' Nechemiah then expounds, if Yisro had done a *Chesed* with Moshe *et al* for his own purposes, and it is deemed to be a *Chesed* with "all of *Bnei Yisroel*", certainly one who takes in a *Talmid Chochom* as a guest, feeding him and benefiting him, should be deemed to have benefited all of *Bnei Yisroel* as well. The *MaHarsha* points out that the meal for Aharon and the elders was not hosted by Yisro, but rather by Moshe. Why is it called Yisro's *Chesed*? The *Aderes* suggests that since the meal was prepared in Yisro's honor, he could be deemed its host, as the *Rashba* suggested, and as such, be credited with it.

QUESTION OF THE WEEK:

Why is there an obligation to read the *Parsha* of the week **twice**, and the *Targum* only **once**?

ANSWER TO LAST WEEK:

(When would one be *מיתה* for doing an *Aveirah* once but not if done more?) According to *Tosafos* (*Sotah* 4b), if one is *מזלג בנטילת ידים* (eats bread without washing first) once, he is liable for death via snake bite. If he continues to do so regularly, he will be afflicted with poverty, and eventually leave the world painfully.

DIN'S CORNER:

If one has feelings of envy, so that he wishes for himself the same things that someone else has, he has not thereby violated the *Issur* of *לא תחמוד*, even Rabbinically. If one desires to be as wealthy as someone else, he will not have thereby transgressed the *Issur* of *לא תתאוה*. However, if one is envious of the beauty of another's wife such that he wishes such a beautiful wife for himself, he has transgressed Rabbinically (*מדברי קבלה*). (*B'Tzeil HaChochmah* 3:49)

DID YOU KNOW THAT

The Gemara (*Makos* 10b) states that if one man commits murder intentionally (*במזיד*) but there are no witnesses, and another commits murder unintentionally (*בשווג*) without witnesses, Hashem will "arrange" to have the *שווג* fall off a ladder onto the *מזיד*, killing him unintentionally in front of witnesses. This way, the *שווג* will go to *Galus*, as he should, and the *מזיד* will be executed, as he should have been. The Gemara (*Sotah* 8b) states that after the *Churban*, though the *Sanhedrin* cannot administer capital punishment, still, anyone deserving of execution will die in a manner similar to what he deserved. For example, one who deserved to be stoned will be killed by falling off a roof or by being trampled; one who deserved beheading will be killed by bandits or by the government. *Tosafos* asks, how is the death of the *מזיד* appropriate for him? A murderer deserves beheading, not to have someone fall on him, which is the equivalent of stoning! *Tosafos* answers that the punishment for transgressing *לא תרצח* is unique in that the manner in which the murder took place is also taken into consideration - *מדה כנגד מדה* - when meting out the Divine form of execution. Thus, since the *מזיד* murdered by "falling" onto his victim, as indicated by the *Posuk*: *ויפל עליו וימות*, a form of falling onto him is also appropriate. If the *מזיד* had murdered by beheading, *Tosafos* continues, Hashem will arrange some other way to punish him together with the *שווג* that is appropriate. This may explain why Hillel said (*Avos* 2:6), when viewing the floating skull, that he had undoubtedly been drowned for having drowned another. After all, is not the punishment for drowning someone - beheading? However, since the manner of the murder is also taken into account in order to effectuate the rule of *מדה כנגד מדה*, drowning would have been most appropriate, as indicated by the skull floating on the water.

A Lesson Can Be Learned From:

When the Chasam Sofer assumed the position of Rav in Mattesdorf, he stopped off in Pressburg to visit the Gaon R' Meshulam Igra. At the time, the Chasam Sofer was bothered by the question of why the Rambam left out the brocho of *ליראיו* (said when viewing a Talmid Chochom) from his Mishneh Torah. Should he say it when meeting R' Meshulam? As the Chasam Sofer knocked on R' Meshulam's door, he began reciting the Gemara (*Berachos* 58a) which says: ... *ת"ר הרואה חכמי ישראל אומר* ... and as he opened the door to enter he continued: *שחלק מחכמתו ליראיו* ... *ברוך אתה*, and then said immediately, "Rebbi, why did the Rambam leave out this Halacha?" R' Meshulam answered that the Rambam includes Halachos that are relevant today and Halachos that are relevant in the future post-Moshiach era as well. But something that will not be applicable today nor after Moshiach is not included. Since today there is no one who can rightfully be called a Talmid Chochom, it is not said. In the future, with Moshe Rabbeinu, all the Tanaim and Amoraim etc... walking around, we would have to say it all day. As such, it is not relevant.

P.S. Sholosh Seudos sponsored this week by the Schoenfeld family. There will be a Siyum on Maseches Taanis at that time.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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