



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח סזק"ש Shachris
Friday	4:37	4:47	7:30		9:42
Shabbos		4:37	4:00	4:25	9:00 9:42
Sunday		4:50	6:30		8:00 9:42

**IMPORTANCE OF ....**

The Gemara (Kesubos 106b) discusses what is to be done with the remainder money that was left from the Beis HaMikdash fund. R' Yishmael says that wine, oil and flour should be purchased with it, and then sold, the profits going to the Beis HaMikdash. R' Akiva says: אין עניות במקום אשירות – there can be no display of poverty (i.e. looking to make a profit) in a place of affluence. The Mishna (Negaim 12:5) describes how the Kohen instructs the owner of a house that seems to have been struck with a Nega in its walls, to remove everything from the house before declaring it officially Tomay. This is because the Torah is concerned with (preventing) the loss of Jewish money. How does one reconcile these two concepts – to be concerned with preserving capital, while at the same time not being concerned with costs. One distinction offered is that אין עניות במקום אשירות applies only to communal items, specifically those things belonging to the Beis HaMikdash, whereas the rule of: התורה חסה על ממונן של ישראל – the Torah is concerned with the private property of Israel (see Noda BiYehuda's response in SHU" T Teshuva MeAhava 1:7). Another possibility is that the concept of התורה חסה is not necessarily held unanimously. The Divrei Yatziv (19 י"ד) points out Rashi's comment on the Posuk: ויסע משה את בני ישראל, that after the Egyptians washed ashore, Bnei Yisroel were busily gathering all the wealth that the Egyptians had carried with them in their pursuit. Rashi notes that the word ויסע means that Moshe forced Bnei Yisroel to stop collecting the booty, and travel. As such, apparently Moshe held that one need not be so concerned with ממונן של ישראל.

**QUESTION OF THE WEEK:**

Which two words, spoken by a man today, would obligate him to move to Eretz Yisroel and remain on a special diet for the rest of his life, or until Moshiach comes ?

**ANSWER TO LAST WEEK:**

(Where does one eat without saying a brocho ?)  
The Rema (א"ח 204:8) rules that if one is physically force-fed, he need not recite a brocho, even though he enjoys the food. The Shaar HaTziun adds that even one who is force-fed matzoh on Pesach, and is יוצא the mitzvah of matzoh, need not say HaMotzi.

**DIN'S CORNER:**

Between ישתבח and ברוך שאמר one may answer אמן to any brocho (but not ברוך הוא וברוך שמו) as well as to all of Kadish, Borchu and Kedushah. After saying Borchu, if one is between שמע ישראל and בש"כ מלכותו לעולם ועד or he is finishing a brocho (e.g. בא"י יוצר המאורות), he may not interrupt for anything at all. If he is anywhere else between Borchu and Shemona Esrei, he may interrupt for Kedusha, but only for the phrases ... קדוש קדוש קדוש and ברוך כבוד השם ממקומו and for Kadish, he may only say ... אמן at the end of Kadish. During Shemona Esrei one may not interrupt to say anything at all, but should stop and listen carefully to the Shliach Tzibur saying Kedusha (or Borchu or Yehay Shmay Rabba) and then resume his Shemona Esrei. (MB 51:8, 66:11, 66:17-21, 104:26)

**DID YOU KNOW THAT ....**

The Gemara (Shabbos 30a) states that R' Tanchum was asked if it was permitted to extinguish a candle on Shabbos, for the benefit of a seriously ill person. R' Tanchum replied that both a candle and a person's Neshamah are referred to as "נר". Better that the נר made by man (the candle) be extinguished in order that the נר made by Hashem (the Neshamah) be spared. Rashi explains that R' Tanchum's Drasha was not intended to serve as a source for the Heter to be Mechalel Shabbos for Pikuach Nefesh, which is derived from וחי בהם. Rather, R' Tanchum was speaking to an assembly of women and uneducated men, who would be inspired by such words. The Emek Halacha (2:52) suggests another explanation. The Sefer HaChinuch (296) lists under the laws of the mitzvah of Kidush Hashem that the early Chasidim were willing to sacrifice their lives to perform many simple mitzvos, and not just avoid the three cardinal sins. As such, they would not have been willing to be Mechalel Shabbos for Pikuach Nefesh, despite the imperative from וחי בהם. R' Tanchum introduced an original homiletic concept – be Mechalel this Shabbos in order to live to observe many others. Under this, even a Chasid would be required to put out the candle. This may also explain the Machlokes between R' Meir and R' Yehudah (Sotah 36b) where R' Meir says that at the Yam Suf, each tribe wanted to be the first to jump in, but Shevet Binyomin was actually the first. R' Yehudah says each tribe did not want to be the first to jump in, so Nachshon was the first. Why does R' Yehuda choose to view Bnei Yisroel in such a light ? The question is raised: what must one do when instructed by a Navi to jump into a fiery furnace ? On the one hand, obeying a Navi is not a mitzvah requiring Mesiras Nefesh. Yet, if the Navi assures one that he will not perish, perhaps the Mesiras Nefesh is out of the equation, and now one must obey the Navi. Standing at the edge of the Yam Suf and being told by Moshe to jump in, Bnei Yisroel had the same dilemma. R' Meir held that Bnei Yisroel deemed themselves to be Chasidim and were willing to be Moser Nefesh to obey Moshe. R' Yehudah on the other hand, held that Bnei Yisroel did not hold themselves to be on such a level, and as such, they refused.

**A Lesson Can Be Learned From:**

The Chozeh of Lublin sought to strengthen the self-control of his followers by describing how Napoleon Bonaparte lay in bed one night when suddenly, he was overcome with a great thirst. As he debated whether to awaken his servant to fetch him a drink, he concluded that to do so, would be an act of laziness. "Although I am very comfortable in bed as I deserve to be, if I am lazy, in what way is Napoleon Bonaparte better than a common man ?" He thereupon got out of bed, made his way to the kitchen, and poured himself a drink. As he was about to drink it, he remarked: "Consider, I arose from bed and came here at this hour to satisfy a small bodily desire. If I cannot even control such an insignificant urge, how can I hope to control other lands and people ? In what way am I Napoleon Bonaparte ?!" He spilled out the drink and went back to bed.

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

This issue is dedicated:

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

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