



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:10	7:20				9:44
Shabbos		7:10	6:00	6:45	9:00	9:43
Sunday		7:20	6:45		7:30	9:42

### IMPORTANCE OF ...

The Gemara (Shabbos 67a) states that an act which appears to be דרכי האמורי (gentile custom or superstition) but clearly provides some medical value, is permitted. The Gemara asks, why is it then, that if one has a tree which drops its fruit early, one may place rocks on its branches (to weaken it) and may paint it red? Weakening it with rocks is understandable, but painting it red is דרכי האמורי and provides no healing! The Gemara answers that we derive from וטמא טמא יקרא, where a leper announces that he is טמא, that one must inform the public of one's pain and misfortune, so that they may daven on his behalf for רחמים. So too, painting the tree red is a cry for help and prayer that the tree recover. The Midrash Yehonasan asks: why does the Torah make it necessary to attract the attention of others to one's plight, specifically in a case of צרעת? Does not the Midrash (Beraishis Rabba 53:14) derive from the words: וישמע אלוקים את קול הנער that Hashem listens best to the Tefilos of he who is sick himself, rather than to the Tefilos of others on his behalf? The Iyun Yaakov cites the Zohar (3:53:1) which states that the Tefilos of a leper are generally not accepted. For this reason, it was necessary for Moshe to daven for Miriam's recovery. Since as a leper, she was unable to have her Tefilos answered, it was necessary for Moshe to daven on her behalf. Therefore, although in all other illnesses and misfortunes, one's own Tefilos are the most productive, yet, in the case of צרעת, the Tefilos of others are necessary.

### DID YOU KNOW THAT ...

The Gemara (Sanhedrin 70b) states that Bathsheva said to her son Shlomo HaMelech: ומה ברי ומה בר בטני ומה בר נדרי, chastising him for arranging and indulging in parties and pleasures. The words: מה ברי (What! my son) are interpreted as Bathsheva saying to Shlomo that everyone knew how Dovid HaMelech was a ירא שמים and that therefore, Bathsheva would be blamed for the sinning of her son Shlomo. The Gemara (Nidah 31a) derives from: אשה כי תזריע וילדה זכר that the Torah always makes a male dependent on the female (a woman conceives and bears a male), and vice versa. Thus, the Torah also makes reference to one's daughter - ואת דינה בתו, as the father's daughter (בתו), and stages the stoning execution of an adulterous daughter at פתח בית אביה - the entrance to the father's house, in order to make the statement: ראו גדולים שנדלתם - see what you have raised. Accordingly, the Gemara (Sanhedrin 52a) derives from: את אביה היא מחללת that if a Kohen had enjoyed respect and privilege before his daughter's sin, he would no longer enjoy them afterwards. Rav Ashi goes so far as to characterize a wicked man, son to a righteous one, as a רשע בן רשע. However, as the Rema (א"ח 128:41) rules, a Kohen whose daughter sins in either idolatry or adultery, is not required to be given precedential treatment, but may receive it if the Tzibur is willing to give it. The Shvus Yaakov (2:2) ruled that a Kohen whose son became idolatrous, should continue to be honored, to minimize embarrassment somewhat, unless he too was a sinner.

### QUESTION OF THE WEEK:

Where would one be liable for death (מן השמים) via snake bite for doing an עבירה once, but remain alive if he does it regularly?

### ANSWER TO LAST WEEK:

(Where is one פטור for doing an עבירה but חייב for facilitating it?)

The Rambam (שבת 1:15) rules that if 2 people carry something out from one רשות to another רשות on Shabbos, if each could have done it himself, they are פטור if they do it together. However, the Avnei Nezer (א"ח 1:45) rules that if they cause their animals to do the same thing together, they are still both חייב for being מחמר.

### DIN'S CORNER:

If one wishes to assist others in conducting their Seder on Pesach night because they have no one who is able to say Kiddush or the Hagadah, he should (לכתחילה) do as follows: Make Kiddush, conduct his own Seder and eat his meal normally in his own home, bentsch and drink the 3<sup>rd</sup> cup. He should then go to the other location where he makes Kiddush and recites everything, including all the berachos for them, but eats/drinks nothing himself. He should then help them to bentsch, having them repeat each word after him. He then returns home and completes Hallel, drinking the fourth cup. (א"ח 484:1)

### A Lesson Can Be Learned From:

Like in most Chasidic towns, the Chasidim in the city of Alexander used to "hang around" the Rebbe's residence, which was adjacent to the Beis HaMidrash and the Cheder (elementary school). Once, one of the Chasidim found that he was missing some money. When he mentioned this to the Rebbe, he was surprised to see the Rebbe stand up and walk briskly into the Cheder. Following, he saw the Rebbe open the door of a classroom, look around and then proceed to the next classroom. Finally, he entered one room and confronted a 12-year old bochur, demanding that he return the stolen money. Shakily, the boy complied. Word of the Rebbe's "miracle" quickly spread, but the Rebbe explained that when this boy was younger, the Rebbe had "FarHered" (tested) him in Bava Metzia, regarding a Shomer (bailor) who claims that the item he was watching was stolen from him. The Gemara says that the Shomer must swear that the item is שלא ברשותו - not in his possession, even if the circumstances warrant that he pay for the stolen item, to remove the temptation of his thus "buying" it from an unwilling owner. This boy asked the Rebbe how the oath would help, since the Shomer could simply put the item in someone else's possession temporarily, while he swore truthfully. "I saw then, that he had a Genaivishe Kup!"

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