



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:14	6:50/7:30			
Shabbos		8:04	6:45	7:35	9:00
Sunday		8:28	7:55		8:00

פרשת: חוקת

**IMPORTANCE OF ....**

The *Gemara* (*Pesachim* 53b) states that Todos of Rome instituted a custom for Roman Jews to eat goats on Pesach, roasted in a manner similar to the original *Korban Pesach*. The Rabbis sent him a message saying that although they were tempted to excommunicate him for this, since he was Todos they would not. The *Gemara* asks: was it because Todos was a great man, or because he was powerful? A *Beraisa* is cited where Todos explains how Chananiah, Mishael and Azaryah derived an obligation to be **מוסר נפש** from the frogs in Egypt. R' Yosi adds that Todos used to slip merchandise for resale into the pockets of a *Talmid Chochom*, and as R' Yochanan has stated, one who does so will merit to sit **מעלה של מילה**. The *Maishiv Davar* (3:4) expounds on the *Posuk*: **באר חפרוה שרים** in light of R' Yochanan's statement. For have we not already learned in *Makos* (5a) that one who assists in the performance of a *mitzvah* receives *S'char* like the one(s) who actually did the *mitzvah*? It must be that R' Yochanan's **חידוש** is that one does **not** receive an equivalent *S'char* for helping another to learn, the way one does with other *mitzvos*. The supporter will however merit to sit **מעלה של מילה**. What will he do there? The *Beraisa* states therefore that Todos authored a *Kal V'Chomer* from the **צפרדע**, so that he would have some learning upon which to dwell when he sat **מעלה של מילה**. Based on this distinction between the *S'char* for a *mitzvah*, which is transferable, and the *S'char* for learning which is not, the *Netziv* ruled that where one person paid for the **זכות** of another's future *Torah* and *mitzvos*, the contract is automatically effective for the *mitzvos*. However, to acquire the **זכות** of the other's *Torah* study, they must explicitly make a **תנאי** to split the *S'char* based on the supporter's provision of extra opportunities to learn.

**QUESTION OF THE WEEK:**Which **נשיא** was the grandfather of Yehoshua b. Nun?**ANSWER TO LAST WEEK:**(Should someone say his own *Chidushim* **בשם אומר** - in his own name?)

In *קובץ בית האהרן וישראל* (5:77 p. 133), R' Yaakov Reinitz brings several rationales explaining the need to say things in their author's name: to give **כבוד** to one's *Rebbi*; so one knows upon whom one is relying; to encourage one to be **מחדש** himself; to benefit the author whose lips move when his *Chidush* is repeated. Some of these would also be appropriate for one's own **חידוש**.

**DIN'S CORNER:**

A *Talmid Chochom* who is in the category of **תורתו אומנתו** (*Torah* is his vocation) may not unilaterally fast unless the whole *Tzibur* is also fasting, because it will detract from his learning. For purposes of this *Halachah*, a children's *Rebbi* is also considered to be such a *Talmid Chochom* since his condition directly affects his students' learning. (*Shulchan Aruch* א"ח 572:2)

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

The *Gemara* (*Chulin* 7a) states that the **נס** performed by R' Pinchas b. Yair in splitting the Ginai river 3 times makes him greater even than Moshe and 600,000 Jews. The *Gemara* then concedes that there may not have been 3 splits, concluding that on the basis of one split, R' Pinchas b. Yair is still equivalent to Moshe. The question is asked, shouldn't R' Pinchas' **נס** still be greater because it was spontaneous, unlike **קריעת ים סוף** which had been arranged from the time of Creation? The *Torah* criticizes Moshe and Aharon saying: **לא האמתם בי להקדישני** (you exhibited insufficient *Emunah* to effect a *Kiddush Hashem*). *MaHaral* comments that striking the rock to produce water only strengthened faith in *Hashem's* might, while speaking to it would have strengthened faith in *Hashem's* word. *Emunah* is the result of following after *Hashem's* word, not His might. *Pachad Yitzchak* (**פסח מ'**) explains that although every **נס** is a significant change in the **טבע** (nature), sometimes the physical manifestation of a **נס** is only the by-product of its spiritual essence. For example, **מכת בכורות** was not simply another **מכה** intended to punish Egypt. If it had been, there would have been no resultant sanctification of a Jewish **בכור** deriving from it. The point of the **נס** of **מכת בכורות** therefore was rooted in the blow against the **ראשית** (prominence) of Egypt, which resulted in a corresponding vesting of **קדושה** in the **ראשית** of *Bnei Yisroel* - their **בכורים**. The physical death of the Egyptian first-born was just a concluding, albeit natural, after-effect. The **נס** of the **מי מריבה** was to serve a similar purpose, reaffirming the efficacy of *Hashem's* speech through His *Neviim*, with the production of water only as an after-effect. The same distinction exists between the splitting of Ginai versus **קריעת ים סוף**. No **שפחה** would have seen more than **Yechezkel** at the splitting of Ginai. Arranging **קריעת ים סוף** from Creation attests to its preeminence as a **נס** whose essence was to confirm the spiritual relationship between water and land (all bodies of water split), relegating the actual split to an after-effect.

**A Lesson Can Be Learned From:**

A man once asked an acquaintance about a certain *bochur*, inquiring about his learning and *Yiras Shomayim*. The acquaintance told him that the *bochur* was a *Shomer Shabbos*. "A *Shomer Shabbos*?!" he asked. "I'm not asking if he's *frum*. I want to know if he is a *Talmid Chochom*! Are you making fun of me?" The acquaintance replied: "Reb Yid, someone once said that before he came to Kotsk, he bundled together in his mind the importance of *Shabbos*, a *Shtreimel*, *Kugel*, *Cholent* and polished shoes. In Kotsk he learned what *Shabbos* is. This *bochur* perfectly completed a difficult *FarHehr* (exam) in all of *Hilchos Shabbos* and *Eruvin*, with *Mishna Berurah* and *Biur Halachah*. Not only does he know all of it - he practices all of it. How many *Talmidei Chochom* do you know that can be described truly as a *Shomer Shabbos*?"

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.This issue is dedicated:  
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