



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ק
Friday	8:02	6:50/7:45				9:24
Shabbos		7:57	6:45	7:45	9:00	9:24
Sunday		8:10	7:45		8:00	9:25

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 8b) asks if the guarantee that **לרחמי מצוה** are protected from harm includes the way back from doing the *mitzvah*. Isi b. Yehuda states that we may derive this from the *Posuk* regarding those who are "*Oleh Regel*" to Yerushalayim, where the *Torah* assures them that their cows and chickens will not be attacked or damaged in their absence. If this is so regarding animals, who are prone to *Hezek* (damage), how much more so is it true regarding humans, whose *Mazel* protects and makes them even less vulnerable to *Hezek* (*Rashi*). The *Binyan Shlomo* suggests that it was on this basis that the tribes of Gad and Reuven told Moshe that they would first build corrals for the sheep and then cities for their children, before accompanying the other tribes to Eretz Yisroel, since the animals would be more in need of protection. However, Moshe's response was to do the opposite, as this was a time of war, and *Pikuach Nefesh* came before protection of assets. The *Binyan Shlomo* further distinguishes between how Avrohom fulfilled *Bris Milah* on Yitzchok, where the *Posuk* says he did so: **כאשר צוה אותו אלוקים**, versus Yishmael, where the *Posuk* says: **כאשר דבר אתו אלוקים**. Since the *Gemara* (*Kidushin* 29a) derives that wherever the *Torah* uses a form of the word **צוה** it means for the present and for future generations, the word **צוה** was used for Yitzchok, whose descendants adhere to the *mitzvah* of *Milah*. Since Yishmael's descendants do not adhere to it, the word **דבר** is used. So too with regard to Gad & Reuven. When Moshe indicated that *Pikuach Nefesh* takes precedence over the animals' safety, the 2 tribes agreed to do: **כאשר אדוני מצוה** – retaining the lesson for the future. When they then agreed to join in conquering *Eretz Yisroel*, they said: **כאשר אדוני דובר**, as this was limited to the present situation.

## QUESTION OF THE WEEK:

After saying **בורא פרי הגפן**, should one drink directly from the cup, or may one pour it into another cup, and drink from there ?

## ANSWER TO LAST WEEK:

(Where would one do an important *mitzvah*, yet be **חייב מיתה** for it ?)

The *Teshuvos V'Hanhagos* (3:311) rules that if a gentile seeking to become "Jewish" undergoes a *Bris Milah*, but without the sincere intent to observe the *mitzvos*, not only is his *Geirus* invalid, but he is **חייב מיתה** for the *Bris Milah*.

## DIN'S CORNER:

One may place letters or numbers side by side on *Shabbos* even if they form a word, as long as the letters etc.. are not connected to each other or fixed in place. Thus, the page number display used in some Shuls may be assembled and then disassembled and replaced without fear of writing or erasing. (*Igros Moshe* א"ח 135) However, Scrabble may not be played on *Shabbos* because it is still a game that normally involves keeping score, which is *Assur* for fear one may come to write. (*Chaye Adam* 38:11)

## DID YOU KNOW THAT ....

The *Gemara* (*Sanhedrin* 76b) derives that one who holds someone in place, preventing him from escaping a fatal danger, is liable for killing him, and is himself to be executed. Although this seems to be only a *Gramma* (caused indirectly), which one is normally not held accountable for in *Beis Din*, the *Posuk* says: **או באיבה הכהו**, where the word **או** includes **מצמצם** – one who so restricts. The *Gemara* relates that someone confined another's animal to remain in the sun, which killed it. Ravina held him liable, arguing that one must pay for damages even when done inadvertently, while Rav Acha said he is not liable because the *Chidush* of **מצמצם** is derived and applicable only in the case of murder. The *Har Tzvi* (י"ד 197) deduces from Rav Acha's position that even where one is held liable for being **מצמצם**, it is nevertheless NOT deemed as if he had actually committed the fatal deed with his hands, for if so, there would be little excuse to distinguish between murder and other types of liability. The *Chidush* of the *Posuk* is to make one liable for the indirect cause brought on by confinement – not to change the nature of what he had done. The *Har Tzvi* was asked if a doctor would be permitted to treat his father by applying a live leech (which draws blood) to his father's body. Some had held that he wasn't obligated to pay another to do it, since expenses for **כבוד אב** must come from the father's assets. However, where the expense is only to ease the son's burden somewhat, it is the son's prerogative, and he must pay. Here, although the son might have sought another to apply the leech to avoid a possible *Issur*, the act of applying, similar to **מצמצם**, is not the same as actual drawing, and is therefore *Mutar*.

## A Lesson Can Be Learned From:

R' Yonah Lefkowitz was sent to gather signatures from Rabbonim in Eretz Yisroel for a petition seeking to minimize forced integration between religious and non-religious communities. One Rav in the Old City refused to sign, saying that he was always busy learning and had no interest in what was happening outside. When the Satmar Rebbe ZT"L heard this, he told R' Yonah that the Rashbam always walked around with closed eyes. Once, as he was climbing aboard a wagon, his closed eyes did not see that the wagon was being pulled by a horse and a mule, which violates the *Issur* of *Kilayim*. Fortunately, his brother, Rabbeinu Tam noticed and said to him: "Don't be too great a Tzadik. Open your eyes and you will see what is pulling your wagon !" The Rebbe continued: "This story is brought by the Mordechai (Eruvin פ"א) and one notices that the Mordechai, whose words are normally sparing, decided to bring the exact language of Rabbeinu Tam, instead of just paraphrasing his remarks concerning opening the eyes. From here one can see that a person must be prepared to notice what is going on around him, lest he be caught up and trapped in an *Issur* of *Kilayim*".

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

This issue is dedicated by the Zelcer family:

לז"נ רייזעל ב"ר צבי דוב

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