



	Candles	Mincha	DafYomi	Shiur	פרשת: בהעלתך שוק"ש Shachris
Friday	8:13	6:50/8:00			9:10
Shabbos		8:10	7:00	8:00	9:10
Sunday		8:20	7:45		7:45 9:11

IMPORTANCE OF

The *Gemara* (*Berachos* 5b) quotes R' Yochanan's opinion that although many misfortunes can be labeled **יסורין של אהבה** (afflictions solely to increase the Heavenly reward of the afflicted), two exceptions are *Tzaraas* and childlessness. When the *Gemara* cites another statement that describes the affliction of *Negaim* as a source of atonement (i.e. *Yisurin Shel Ahavah*), the *Gemara* makes several distinctions, one of which describes *Negaim* that are covered and cannot be seen as *Yisurin Shel Ahavah*, whereas those that are openly viewed are those referred to by R' Yochanan. The *Peninim Yekarim* raises the question of how we know that the *Tzaraas* suffered by Miriam was the result of her words concerning Moshe and Tziporah. Perhaps they were *Yisurin Shel Ahavah*. However, since the *Pesukim* make it clear that her *Tzaraas* was visible, the *Tzaraas* could not have been *Yisurin Shel Ahavah* and it must have been the result of her words. This serves further to support *Rashi's* explanation of why the episode of Miriam was followed so closely by that of the *Meraglim*. *Rashi* says it was because Miriam suffered as a consequence of her speech, and these wicked men **saw**, and did not learn a lesson from it. The *Meforshim* ask why *Rashi* says they "saw". Wouldn't it be sufficient to simply say they did not learn a lesson from her, even unseen? However, if they had been unable to see her *Tzaraas*, that might have meant that the *Tzaraas* were *Yisurin Shel Ahavah*, and not the result of *Lashon HoRa*. As such, there would have been no obvious connection between the sin of Miriam and that of the *Meraglim*. For this reason *Rashi* made clear that they **saw** her *Tzaraas*, and did not learn from it.

QUESTION OF THE WEEK:

When would someone make a purchase in the name of another, and receive the entire benefit, but if he also made a purchase in his own name, he must share the benefit with the other?

ANSWER TO LAST WEEK:

(When may a *Posek* rule on money matters, but not *Kashrus*?)

According to the *Rema* (ט"ו 245:22), if a *Talmid Chochom* moves to a city that has a *Rav*, he may not usurp the *Rav's* position by ruling on *Kashrus* matters. However, if two people would rather use him to resolve a dispute, he may accommodate them.

DIN'S CORNER:

If one does a favor or service for another without previously arranging to be paid, he may still demand payment for the service and the beneficiary of the service may not claim that it was done for free because no arrangement had been made. This is true whether the provider of the service is a professional or not, and is particularly applicable to situations where the beneficiary was looking for someone or was interested in having the service provided. (*Rema* ח"מ 264:4)

DID YOU KNOW THAT

The *Shulchan Aruch* (ח"מ 2:1) states that in desperate times (when rampant immorality threatens), a *Beis Din* of unordained judges, a *Gadol HaDor* or the *Tuvei Halr* (elders of the city – based on the original 70 *Zekeinim*) may rule on financial or life-and death matters, provided they do so *L'Shem Shomayim*. The *Shvus Yaakov* was asked by the *Tuvei Halr* of Mitz, if they could establish a permanent *Beis Din* in their city to rule on all matters. The *minhag* until then in Mitz was to allow each side of a dispute to select one judge, and then the two selected would choose a third. The *Shvus Yaakov* agreed that the *Tuvei Halr* would seem to have the authority to change a city's *minhag* as long as it doesn't create inequities (See *Rema* ח"מ 2:1) but in this case, the frequency with which unqualified judges were appointed as political or familial favors was too great to allow the *minhag* to change. The tried and true method of each side selecting its own judge was much more reliable. The *Noda BiYehudah* (ח"מ 1:20) invalidated a new tax on rental property that was levied by the *Tuvei Halr* of Bamberg saying that the power of *Tuvei Halr* is restricted to enforcement of longstanding *minhagim* only. They have no authority to institute new taxes on the people without their consent, particularly since such a tax would free the non-property owners of a burden at the expense of the property owners, from which the *Tuvei Halr* stood to benefit personally

A Lesson Can Be Learned From:

While living in London, HaRav Yechezkel Abramsky, *zt'l*, would give a Shiur every Friday night to non-religious young people. He would invite them into his home and teach them the weekly Parsha. Certain concepts required a more sensitive approach and R' Yechezkel spent many hours preparing. When the Parsha containing the laws of a Yefas Toar (which allows a Jewish soldier in battle to take a female captive) arrived, he found it exceedingly difficult to find a way to make this strange law relevant. When Shabbos arrived and he still had no approach, he felt compelled to daven fervently for *Siyata D'Shmaya*, which was not long in coming. As the meal began, with his students seated around the Shabbos table, Rav Abramsky said "Before we open the *Chumashim*, I want you to know that the beginning of this week's Parsha confirms how obligated we are in the whole Torah. We see in this week's Parsha that the Torah never demands that which is beyond a person's ability to deliver. We will see that in a situation where it is almost impossible to resist, the Torah permits us to follow our instincts! It must be true, therefore, that everything that the Torah **does** demand of us is certainly within our abilities. And if the Torah itself understands the limits of human endurance and permits that which is beyond man's power to withstand, it must be that everything else that it restricts is within our power to resist. Let us now open our *Chumashim*."

P.S. Sholosh Seudos sponsored this week by the Schulman family.

This issue is dedicated:

לע"נ פערל ב"ר יצחק הלוי

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