



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס	מטות-מסעי
Friday	8:05	6:50/7:45					9:22
Shabbos		8:00	7:00	7:50	9:00		9:22
Sunday		8:35	9:15		8:00		9:23

IMPORTANCE OF

The *Gemara* (*Bava Basra* 91a) states that one is not permitted to leave *Eretz Yisroel* unless the price of food has risen so much that two *Seah* of wheat costs a *Sela*. R' Shimon b. Yochai derives from the deaths of Elimelech and his two sons, who died in Moav for having left *Eretz Yisroel*, since wheat was still available, albeit expensive, that price is not the determining factor; availability is. The *Mishna Berurah* (531:14) rules that one is only permitted to leave *Eretz Yisroel* to visit a friend or to do business, but not for the purpose of touring (לטייל). The *Rashbam* explains that by leaving *Eretz Yisroel*, one deprives oneself of the opportunity to do *mitzvos* that can only be done in *Eretz Yisroel*, while the *Ramban* comments on: והורשתם את הארץ וישבתם בה that the problem with leaving *Eretz Yisroel* is that one is no longer fulfilling the *mitzvah* of settling *Eretz Yisroel*. Included in the list of permissible activities, is leaving *Eretz Yisroel* to visit the graves of *Tzadikim* in Europe etc... However, in *Az Nidberu* (12:28) Rav Zilber says that to leave *Eretz Yisroel* in order to visit graves in Europe is an insult to *Eretz Yisroel* and all the *Tanaim* and *Amoraim* that are buried in *Eretz Yisroel*. One *Gadol* wanted to permit leaving *Eretz Yisroel* for business, only if one had no *Parnasah* in *Eretz Yisroel*, but not if one simply wished to make more money than he actually needed. A *Remez* to this distinction is found in *Hallel*, where on *Succos* we make נענועים, waving the *Lulav* in all directions when saying 'הושיעה נא' (i.e. for a יצועה we may go anywhere) but נענועים are made when saying נה הצליחה נה. However, the *Moadim Uzmanim* (5:346) suggests that making additional profit in *Chutz LaAretz* will bring more money into *Eretz Yisroel*, helping the economy and providing for more inhabitants in *Eretz Yisroel* to remain there permanently.

QUESTION OF THE WEEK:

Why would it be that of several men standing together *davening Shacharis* with equal *Chiyuv*, appearance and *Kavanah*, some would be קריא *Krias Shema* while others would not ?

ANSWER TO LAST WEEK:

(How can a father say שפטרני if a 13-year old is only a *Gadol* ?)

The *Har Tzvi* (אורח"ה 114) states that a 13-year old becomes *Mechuyav* in all *mitzvos*, because he may in fact be a *Gadol*. Since he now has personal responsibility for his own observance of *mitzvos*, the father is no longer responsible, and may recite the *brocho* with *Shem & Malchus*.

DIN'S CORNER:

If one says a *brocho* over food that is not yet before him, he must repeat the *brocho* when the food arrives, unless he could have produced it (it was in a box in front of him) or he had *Kavanah* for all food of this *brocho*'s category that would be forthcoming. However, *LeChatchila*, one should hold the object of the *brocho* in one's hand when saying the *brocho*. (*Mishna Berurah* 206)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 16b) derives from the words: לא יהל דברו – that one may not violate one's *Neder* when it pertains to דברו – one's own matters. However, when the *Neder* is נדר לד', i.e. restricting performance of a *mitzvah*, then one may violate it. Furthermore, the *Gemara* (*Rosh HaShanah* 28a) states that when one makes a *Neder* prohibiting benefit from a *Shofar*, he is permitted to blow the *Shofar* for the *mitzvah*, and if one vowed not to have benefit from a spring of water, he may still do a *Tevilah* (immersion) *Shel Mitzvah* in it during the rainy season, but not in the summer. This is because *mitzvos* were not given to generate benefit, and as such, are not deemed to confer benefit in their performance. The *Rambam* (*Shofar* 1:3) quotes the *Gemara*'s rule with regard to *Shofar* but does not do so regarding the *Tevilah*. The *Minchas Mordechai* suggests that this is because not all *mitzvah-related* activity is deemed a *mitzvah* for purposes of permitting benefit. For example, the י"ד (10:3) states that one may eat from an animal slaughtered with a knife of *Avodah Zara*, because it is incumbent (a *mitzvah*) to eat from a proper *Shechitah*. However, R' Akiva Eiger disagrees, arguing that *Shechitah* itself (unless for a *Korban*) is not *per se* a *mitzvah* activity. It is only that we may not eat without it. As such, it does not permit benefit from forbidden objects, such as the *Avodah Zara* knife. The *Gemara* (*Yuma* 8a) records a *Machlokes* with regard to whether it is a *mitzvah* for someone who is *Tomay* to immerse, at the required time, or is it perhaps just that if he wishes to purify himself, he may do *Tevilah*. The *Rambam* (*Sefer HaMitzvos – Aseh* 109) sides with this latter view of *Tevilah*. As such, the *Rambam* would not be *Matir* a vow that prohibited *Tevilah* in a particular spring under the rule that *mitzvos* don't confer benefit, as *Tevilah* is not *per se* a *mitzvah*.

A Lesson Can Be Learned From:

As the *Baal Shem Tov* escorted his grandson towards the *Chupah*, the *Tzadik* halted the procession when he saw a stranger standing by the side of the road. The *Besht* went over to the man and whispered a few words, then came back and resumed the walk to the *Chupah*. The *Chasidim* of course assumed that the stranger was a hidden *Tzadik* – why else would the *Besht* delay the *Chupah* to speak with him ? So they asked him with great deference who he was and what great words the *Besht* had said to him. The stranger said that he was no *Tzadik* and the *Besht* had told him something personal. As the *Chasidim* persisted, he finally told them that he was from a different town, where his best friend had recently returned home from a long business trip. When he came to visit the friend, he saw the friend's fat wallet lying on the table with no one in sight, and to teach him a lesson about being more careful, he took it, intending to give it back after the initial drama would conclude. However, the hue and cry quickly got out of hand and he couldn't find the right moment to return it. He decided to invest the money for his friend and return it when the excitement died down, with a profit. But he couldn't do that in his home town, so he began to travel. When the *Besht* saw him, he told him to go home and return it immediately, assuring him that his friend would believe him and forgive him. "It turns out that I, not my friend, was the one who learned a lesson".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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