



	Candles	Mincha	DafYomi	Shiur	פרשת: מטות ש"ש Shachris
Friday	8:01	6:45/7:45			9:24
Shabbos		7:55	7:00	7:45	9:00 9:25
Sunday		8:15	8:45		8:00 9:25

**IMPORTANCE OF ....**

The Gemara (Makos 20b) states that one who eats dates out of a slotted container incurs no Malkus, because he has done nothing wrong. This statement is used as a paradigm for no consequence where there was no material activity, which applies equally to one who did not perform a positive act, and who should therefore not be rewarded. Thus, if a sleeping man is counted towards a minyan (according to the opinion that permits it), he should still not be rewarded, for he did nothing. However, where one has done something, albeit without intending, he still merits a reward. The Gemara (Pesachim 50b) states that the women of Mechuza are rewarded for not working on Friday (which is an "act" of Kavod Shabbos) even though they don't work any other day either, due to their delicate nature. Thus, they are rewarded, even though they had no Kavanah for the mitzvah. Rashi points out (from the Sifri) on the Posuk: ונשא את עונה that where a husband secretly confirms his wife's vow, and then publicly (ineffectually) revokes it, any act by the wife that transgresses the vow is "credited" to him, and he enters for punishment in her stead - עונה. Rashi concludes that one who causes another to sin will always receive the appropriate punishment instead of the sinner. The Mishneh Halachos (16:99) adds the obvious inference, that one who causes a good thing for another, will certainly enter into his position for any reward. For example, since paying a debt is a mitzvah, if Reuven pays off Shimon's debt, he has fulfilled the mitzvah, even though that was not his intent. Someone visiting the home of a secular Jew noticed there was no Mezuzah. He pointed this out to the owner, who made nothing of it. The visitor then purchased and installed a Mezuzah without the owner's knowledge. The Divrei Yatziv (י"ד 189) ruled that he certainly did a mitzvah. But since it was not his house, and not obligatory upon him, he should say no brocho.

**QUESTION OF THE WEEK:**

Which mitzvah is the exception to the rule that if one is engaged in a mitzvah he is Potur from other mitzvos, i.e. which mitzvah always defers to another mitzvah ?

**ANSWER TO LAST WEEK:**

(May one learn Torah to the tune of a non-Jewish song ? )

The Shevet HaKehasi (4:31) states that generally, there is no prohibition against gentile (non-Avodah Zara) tunes. However, as the Shulchan Aruch (א"ח 307:16) elaborates, media falling into the category of דברי חשק – items to awaken desire, are always forbidden, which probably would apply to most gentile music.

**DIN'S CORNER:**

If one accepted on himself to fast on a Friday, he must complete the fast until Tzeis HaKochavim, unless he verbalized at the time of Kabolos Taanis that he will only fast until the Tzibur finishes davening Friday night. If one did not say anything, he should complete the fast until Tzeis for a Taanis Tzibur, and until the Tzibur finishes davening for a Taanis Yachid. (Rema א"ח 249:4)

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

The Gemara (Sotah 43a) states that when Moshe sent Bnei Yisroel and Pinchas to battle against Midian, they carried: "וכלי הקודש וחצוצרות התרועה". The Gemara defines חצוצרות as שופרות. The MaHarsha asks why חצוצרות cannot mean what it usually means – trumpets. The Maaseh Rokeach cites the Gemara (Sanhedrin 105a) which describes Bilaam's method of sorcery as: מעלה בזכור. Rashi and Tosafos (ibid 65b) argue over what this means, but the Gemara states definitively that it does not work on Shabbos. As such, the battle with Midian in which Bilaam was killed must have taken place on Shabbos, when his sorcery was ineffective. The Shulchan Aruch (א"ח 308:4) rules that one may only handle a Shofar on Shabbos, if one needs it (לצורך גופו), and the Magen Avrohom (12) cites the Or Zarua who says that one may not handle a trumpet, even for such a purpose. Therefore, when the Posuk stated that Bnei Yisroel carried חצוצרות with them into battle, one might ask how this could be, if the battle was on Shabbos. It was therefore necessary for the Gemara to explain that חצוצרות really meant Shofros, which were permitted. This may also explain the opinion of R' Yochanan cited by Midrash Tanchuma (Matos 5) and Yalkut Shimoni (Matos 785) who says that "וכלי הקודש" taken into battle against Midian refers to the Urim V'Tumim. The Nachlas Binyomin (mitzvah 111) states that since the Urim V'Tumim's answer letters are מצטרף (they join together to form words), using the Urim V'Tumim is not allowed on Shabbos. If so, what could have been the use of taking the Urim V'Tumim into the battle if it can't be used ? However, R' Yochanan holds (Yoma 83b) that the letters of the Urim V'Tumim did not join together, but merely protruded (were בולט), thus forming words only in one's mind, without violating Shabbos.

**A Lesson Can Be Learned From:**

R' Leibele Eiger was a Chassidische Rebbe in Lublin. As such, he would be asked often to officiate as a Mesader Kidushin, a Sandek etc.. Due to the many Rebbishe preparations that he would make before undertaking any important task, he would come late to each function, which caused the function's timetable to adjust accordingly. At one Bris, while everyone was waiting for R' Leibele to arrive, several impatient Talmidei Chachomim complained among themselves that the Rebbe's behavior was not acceptable. They sent a Sheilah to R' Shimon Sofer, Rav of Cracow, asking if it was proper to forgo מקדימין למצות in order to wait for an important person. R' Shimon, reading between the lines, realized that this was not just a Halachic question, but that there was an obvious agenda behind it. His response pointed them to a Midrash Rabbah (Parshas Naso 11:6) which asks: Who circumcised the 600,000 men in the Midbar ? The Midrash brings a quote from R' Shimon b. Yochai that: משה מוהל אהרן פורע ויהושע משקה. – that Moshe was מל, Aharon did the פריעה and Yehoshua supplied the wine. "Why did Moshe have to be מל all of them ? It would take months for him to finish ! Why couldn't Shevet Levi help, since they were all נמול themselves, and could therefore perform it on others ? We see from here that if you want the mitzvah to be done by an אדם חשוב, it's proper to wait".

**P.S.** A Hartzlich Mazel Tov to the Zelcer family upon the engagement of their son Adam to Dina Cooper. Sholosh Seudos sponsored this week by the Zelcer and Tyberg families.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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