



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: עקב	סזק"ש
Friday	7:32	6:50/7:45					9:34
Shabbos		7:30	6:30		7:10	9:00	9:35
Sunday		7:40	7:15			8:00	9:35

IMPORTANCE OF ...

The *Mishnah* (Avos 2:1) states that one should be as careful with a *מצוה קלה* ("minor" *mitzvah*) as with a *מצוה חמורה* (important one), because one does not know the reward allocated for each. The *Meforshim* ask, if one does not know the rewards, how can one know which is minor and which is major? The *Midrash Tanchuma* (Devarim 3) derives from a *Posuk* in *Mishlei* that the *שכר* for *mitzvos* is not known so that all *mitzvos* will be observed, rather than just those which produce the greater *שכר*. As an illustration, the *Midrash* notes that the "most" *קל* of *mitzvos* - sending away the mother bird, and the most *חמור* of *mitzvos* - honoring one's parents, share the same *שכר*. If so, what is the meaning of "המצות הקלות שאדם דש בעקביו"? How could one tread with his heel on minor *mitzvos*? The *Gemara* (*Sotah* 22a) states that R' Yochanan learned about receiving *שכר* from a widow, who despite living near a Shul, used to walk to R' Yochanan's Shul every day to *daven*. When R' Yochanan asked her why she didn't *daven* in her neighborhood, she said that she wanted *שכר פסיעות* - an "extra" reward for walking (*Rashi*). The *Divrei Yoel* characterizes this *שכר פסיעות* as a *מצוה קלה*, as it is not obligatory. Since one fulfills it by being *דש בעקביו* - stepping with one's heels, it is also presumably why the *Posuk* used the word *עקב* before beginning the list of rewards one will receive in his lifetime for performing *mitzvos*. Since one does not receive *שכר* for fulfilling obligatory *mitzvos* in *עולם הזה*, the *שכר* must be for the extra effort. When Dovid HaMelech said "Every day I plan to go to different places but my feet take me to the Shuls and study houses", where had he intended to go? It may be that he wished to obtain *שכר פסיעות* by going to a different Shul or *Beis HaMidrash*. Instead his feet took him to his own.

QUESTION OF THE WEEK:

If one has 2 friends and 2 bottles of water in the desert, and he needs to drink one to survive, what should he do with the other?

ANSWER TO LAST WEEK:

(When would one call a *Yisroel* for an *Aliyah* ל"י במקום?)

The *Tur* (135 א"ח) states that when a *Yisroel* is called up first where there is no *Kohen*, one says: "במקום כהן", but if he is called instead of a *Levi*, one does not say: "במקום לוי". Where do we find a *Yisroel* called in the place of a *Levi*? The *מש"ב דבר* (2:48) answers that on *Simchas Torah* after a *Kohen-Levi-Yisroel* have received *Aliyos*, if there is no *Levi* to follow a *Kohen* as the *קריאה* starts over again, a *Yisroel* goes up in place of the *Levi*.

DIN'S CORNER:

Since a *Kohen* is not permitted to come into contact or be under a roof with a dead body, the *Kohen* may also not travel in a vehicle with a dead body. Thus, if someone dies on a plane, all *Kohanim*, unless ill, must disembark at the next stop. (*Be'er Moshe* 7:87)

DID YOU KNOW THAT ...

The *Shulchan Aruch* (457:1 א"ח) states that before separating *Challah* from matzoh dough, it is best to combine several small doughs - matzoh doughs were kept small to minimize the probability of their becoming *Chometz* - so that the requisite minimum amount was present for each separation. The *Chok Yaakov* (*ibid* 3) notes that it was customary for each of several women to separate *Challah* from the combined dough and recite the *brocho*. Similarly, where one arranges for several people to assist him with *Bedikas Chometz* by allocating areas or rooms to each, if they should miss his *brocho* at the start, they may recite their own. However, would not all these additional *berachos* be considered a *ברכה שאינה צריכה*, since there was in each case a clear leader who could have said one *brocho* for everything. The *רב פעלים* (2:2 י"ד) was asked to approve the custom where, as the *Shochet* slaughtered poultry, different people were coming by to cover the blood of each, reciting the *brocho* over covering blood. If the *Shochet* himself were to do it, he would say one *brocho* at the beginning and no more. The *רב פעלים* concluded that if an additional *mitzvah* is the result, there is no question of there being a *ברכה שאינה צריכה*. As proof, the *Gemara* (*Temurah* 3b) asks, why does the *Torah* state twice: *ובשמו תשבוע*? The *Gemara* answers, it is to teach that one is permitted to swear that he will fulfill a *mitzvah*. The *Gemara* (*Nedarim* 7a) elaborates, that one is permitted to swear, with *Hashem's* name, merely in order to add self-motivation (*זירוז*) to his already existing obligations. The *Rosh* adds that as such, it is not considered to be saying *Hashem's* name in vain. Thus, if for *זירוז* alone it is permitted to say *Hashem's* name, for an additional *mitzvah* it certainly is.

A Lesson Can Be Learned From:

R' Yitzchok of Vorka, while on an important journey, happened to pass through the town of Kalish. As it was Thursday, one of the local wealthy Chasidim who saw him in town seized the opportunity to invite R' Yitzchok for Shabbos. However, R' Yitzchok demurred, saying that he had no time and had to press on. The Chasid, R' Motel, did not wish to take no for an answer and persisted. R' Yitzchok said to him: "The very important *mitzvah* of *Hachnosas Orchim* is for some reason, not mentioned clearly in the *Torah*. It is deemed to be included in the general *mitzvah* of *ואהבת לרעך כמוך*. Why is it not stated clearly? The reason is that if it was a separate *mitzvah*, people, in their zeal to fulfill it, would lose sight of the fact that it was intended to benefit the guest. They would wish to recite a *brocho* over it, treating *Hachnosas Orchim* as their *mitzvah*, and using the guest to fulfill it. Sometimes, a person does not have time to be a guest and cannot even afford the time to politely refuse. For this reason, the *Torah* included *Hachnosas Orchim* in the *mitzvah* of *ואהבת לרעך כמוך*, so that all would know what is behind it, thereby treating the *mitzvah* and the guest's needs accordingly".

P.S. המקום ירחם Mrs. Rhonda Soofian and her family upon the *Petirah* of her father, Chaim Wexler ע"ה. *Sholosh Seudos* sponsored this week by the Weinstock family.