



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:47	6:50/7:45				9:30
Shabbos		7:42	6:45	7:30	9:00	9:30
Sunday		7:55	7:30		8:00	9:31

IMPORTANCE OF

The Gemara (*Pesachim* 11b) states that there are 7 people who are deemed excommunicated by *Shomayim* for making the following choices: 1) not to marry; 2) to marry but not to have children; 3) to have children but not to raise them to study *Torah*; 4) not to wear *Tefillin*; 5) not to wear *Tzitzis*; 6) not to have a *Mezuzah* at one's door; or 7) not to wear shoes in public. *Tosafos* notes that although strictly speaking, one is not obligated in the *mitzvah* of *Tzitzis* if he has no 4-cornered garment, still, the Gemara (*Sotah* 14a) explains that Moshe's yearning to enter *Eretz Yisroel* (אעברה נא) was motivated by a desire to fulfill *mitzvos* that he would only be obligated in when reaching *Eretz Yisroel*. Thus, we too are advised to obtain a 4-cornered garment and obligate ourselves in *Tzitzis*. The *Chayei Adam* (68:19), after ruling that one must pay (up to) 20% of his assets to fulfill a *mitzvah*, and give up all his assets to avoid *aveiros*, wonders if one is obligated to travel to a distant city in order to fulfill a *mitzvah*. The *MaHarsham* (1:209) suggested that Moshe seems to be doing exactly that – looking to travel to a distant land in order to fulfill *mitzvos*. However, the comparison is not accurate since Moshe was “on the road” anyway, and was looking for a place to “settle”. Perhaps one can derive it from the *mitzvah* of *Shiluach HaKan* (sending away the mother bird), where the *Torah* says: שלח תשלח, and the Gemara (*Chulin* 139b) states that one must go searching for birds to fulfill this *mitzvah*. Would this not indicate that in all other *mitzvos*, there is no such imperative? The *MaHarsham* concludes that the *Shiluach HaKan* obligation is to go out and search for a nest, even if success is doubtful. However, if one knows that there is a definite *mitzvah* available in the next town, he must certainly pursue it.

QUESTION OF THE WEEK:

When would a (healthy, *Bar Chiyuva* etc..) *Tzibur* not answer a single *Amein* during a regular *davening* of a daily *Tefilah*?

ANSWER TO LAST WEEK:

(Is *Havdalah* over bread valid?)

The *Shulchan Aruch* (אור"ח 296:2) clearly states that bread is invalid for *Havdalah*, distinguishing it from *Kiddush*, where an element of *Kiddush* is that it be related to a meal. However, the *Teshuvos HaGeonim* (24) holds that if one has nothing else, bread should be used, rather than not making *Havdalah* at all.

DIN'S CORNER:

One may instruct a non-Jew on *Shabbos* to remove or deposit items in a refrigerator even if a light will go on when he opens the door. While the refrigerator door (and light) is open, it is also permitted to inform the non-Jew that if no steps are taken to remove or disable the light bulb, the Jew will be unable later to open the refrigerator (as a hint). (*Shem. Shabb. K'Hilchaso* 1:31)

DID YOU KNOW THAT

The Gemara (*Avodah Zarah* 85b) states that utensils acquired from non-Jews may require rinsing, purging or heating in order to *kasher* them, depending on their former use, but in all cases, will require *טבילה*, immersion in a *Mikveh*. This is derived from the *Pesukim* describing the process of *kashering* the spoils obtained from Midian. The *Ramban* explains that this directive was not given after the battles with Sichon and Og as their lands and possessions were all promised to the Jews, and we derive from: **ובתים מלאים כל טוב** that even things that were normally *Assur* became *Mutar* during conquest. The Gaon of Tchechanav suggests that *Tevilah* is only required when the utensil went from non-Jewish ownership directly to Jewish ownership without an intervening status. Since the property of Sichon and Og's armies became *Hefker* when they died, the subsequent acquisition by the *Bnei Yisroel* did not require *Tevilah*. In Midian's case however, the wives and children were spared, allowing them to inherit the property of the dead soldiers. Since the Jews then took those utensils from the heirs, *Tevilah* was necessary. In *Har Tzvi* (ד"י 109), R' Zvi Pesach Frank was asked whether utensils left behind in 1948 by fleeing Arabs required *Tevilah* before use. The official government position was that these utensils had not been expropriated but were being “held” for the benefit of their owners, meaning they were simply borrowed from non-Jews, which did not require *Tevilah*. R' Zvi Pesach dismissed this, pointing out that spoils of war **belong** to the victor, which was how soldiers themselves viewed it, regardless of the “official” government policy. Still, it is possible that by fleeing, the Arabs may have performed *יאוש*, relinquishing ownership, leaving everything to be acquired from *Hefker*, thus obviating the need for *Tevilah*. (However, in practice, *Tevilah* would be required)

A Lesson Can Be Learned From:

R' Yaakov Yitzchok of Parshischa (a.k.a. the *Yid HaKadosh*) related to his Chasidim how a certain very righteous Chasid was treated when, after his death, he came before the Heavenly Court. As the Chasid was a big *Tzadik*, there were so many *Malochim* created from his *mitzvos* that there was interest in just finalizing his judgement, straight to Gan Eden. However, suddenly a large *Maloch* showed up with a report of an *aveirah*. The Court asked the Chasid how he came to transgress this *aveirah*, and the Chasid reluctantly replied that it was done at the urging of his wife. The large *Maloch* laughed at the apparent weakness of the Chasid and ridiculed his excuse. Subsequently, the Heavenly *Beis Din* ruled that the Chasid must be punished for the *aveirah*, despite his excuse. And it was also decreed that the large *Maloch*, as a result of his laughter and ridicule, should be sent down to Earth as a *Gilgul*, in order to marry an “uncooperative” wife, to experience it for himself.

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

This issue is dedicated by Moshe, Miriam and Mendy Aizikovitch:

The Teicher & Aizikovitch families **לכבוד**

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