



	Candles	Mincha	DafYomi	Shiur	פרשת: ראש ש"ש Shachris
Friday	7:39	7:00/7:50			9:32
Shabbos		7:35	6:45	7:25	9:00 9:33
Sunday		7:45	7:15		8:00 9:33

## IMPORTANCE OF ....

The Gemara (*Berachos* 33b) presumes that *Yiras Shomayim* was not a difficult quality to achieve for Moshe Rabbeinu, from the manner in which he stated: **מה ד' ... שואל מעמך כי אם ליראה** – what does Hashem ask of you – only to fear Him etc... The *Tzalach* suggests that the *Posuk* used the word “שואל” (ask) rather than “מבקש” (request) for the following reason: The *Midrash* (*VaYikra* 27:2) states that the world is “arranged” in such a way that mankind must be beneficiaries of Hashem’s gifts before they can use them to perform *mitzvos*. One can only fulfill the *mitzvah* of *Bris Milah* after Hashem gives him a son; one can only give *Tzedakah* after Hashem has blessed him with assets. This is clear in the words of *Rashi* on the words: **את הברכה אשר תשמעו**, where *Rashi* explains that Hashem gives the *brocho* **על מנת** – on condition that one use the *brocho* one receives to “listen” and perform *mitzvos*. The opposite – **והקללה אם לא תשמעו** – makes the curse dependent on and the consequence of not listening. The *Mishna* (*Avos* 3:7) states: **תן לו משלו שאתה ושלך שלו** – give Hashem of His own, for you and yours are His, meaning that Hashem “owes” us nothing for our having done *mitzvos*, since He already set us up for it. It is His special *Chesed* that we still earn *S'char* for the *mitzvah* as if we had done it on our own. The exception to this rule is the *mitzvah* of *Yiras Shomayim*, which is our choice to perform, without any “pre-payment”. If one fulfills it, Hashem “owes” him. As such, the *Tzalach* concludes, the *Posuk* uses the word **שואל** rather than **מבקש** because **שואל** also means “borrow”. Since Hashem “owes” the person who fulfills *Yiras Shomayim*, He is in the role of borrower. Therefore, the *Posuk* asks: **מה ד' ... שואל מעמך** – what does Hashem borrow from you? **כי אם ליראה** – only *Yiras Shomayim*. For everything else was pre-paid.

## DID YOU KNOW THAT ....

The Gemara (*Bechoros* 6b), while dealing with the possibility that drinking milk might violate the *Issur* of **אבר מן החי**, attempts to prove that milk of a kosher animal is permitted for consumption from the fact that *Yishai* gave *Dovid* 10 pieces of cheese to bring with him to the Jewish army encampment. The *Gemara* rejects the proof, saying that *Dovid* may have brought them for *סחורה* – to sell to non-Jews. The *Mishna* (*Sheviis* 7:3) states that one may not engage in *סחורה* with edible items whose consumption is restricted such as *Shemittah* fruits, *Terumah*, *Neveilah*, *Treifah* etc. The *Tosfos Yom Tov* asks: if so, how could the *Gemara* suggest that *Dovid* took forbidden cheese to sell? The *Yehudah Yaaleh* (63 אר"ח) distinguishes between a passive versus an active partnership role, where a Jew is a partner with a non-Jew. If the Jew takes an active role, then the partnership may not engage in the business of dealing with restricted items; if the Jew merely invests money but has no operational role, then the partnership may deal in things that are *Assur*. In such a case, where the Jew was only an investor, it was thus permitted for the non-Jew to engage the partnership in raising *Chazirim*. It was not the Jew who was raising them, but rather his money, which was not prohibited. The *Melamed L'Hoil* (40 י"ד) permitted the sale of animal blood, quoting two sources. The *Pri ToAr* derived a *Heter* from the *Posuk*: **על הארץ תשפכו כמים**. Since the *Gemara* (*Pesachim* 22a) cites a *Hekesh* connecting blood with the water in the *Posuk* (**כמים**), if it is to be spilled like water, it can be sold like water as well. The *Shoel U'Maishiv* (3:3:30) maintains that although some may consider blood products to be edible, the consensus is that blood is something that **נפשו של אדם קצה בו** – one finds it revolting (to even consider consuming it). As such, one may deal in the business of blood products.

## QUESTION OF THE WEEK:

When would one recite a *brocho* before reading *Tehilim* ?

## ANSWER TO LAST WEEK:

(Should one who must travel on *Shabbos* say *Tefilas HaDerech* ?)

R' Chaim Kanievsky (*Derech Sichah* p.277) leaned at first glance towards not saying it, since he is traveling *B'Issur*, albeit with permission, over which one should perhaps not say *berachos*. However, since it is to provide *Shemirah*, which is needed here as well, perhaps they should say it. He remains with צ"ע.

## DIN'S CORNER:

If one received money intended for food and necessities, but instead spent it frivolously, if the condition was not specifically stated, the money need not be returned nor will any penalty incur for the misuse. Certainly where the donor is a parent giving money to the child, it is assumed by the parent that the child may spend some on “unapproved” things. Still, the child should ask the parent for *Mechilah* in such a case. (*Igros Moshe* חר"מ 1:88)

## A Lesson Can Be Learned From:

A Rav was walking down the street when a man came over to ask a *Sheilah*. It seems that the man was wealthy and was blessed with many *berachos*. “I have everything that I could want. Yet, yesterday, when my neighbor across the street brought home a shiny new car, I felt jealous. How could the Torah expect me not to be jealous? How can I avoid the *Aveirah* of **לא תחמוד** when I see my neighbor's new car?” The Rav, after saying a small *Keptel* of *Tehilim* while asking for *Siyata DiShmaya* on this question, turned to the man and said: “But not everything is in order with your neighbor, is that not so?” The man was shocked to hear the question, asking the Rav how he had known. The Rav ignored his question and proceeded to ask if he was jealous of and wished to have everything the neighbor had, including his “*Pekel*” (i.e. problems). The man, of course, said no. The Rav explained to him that when the Torah stated **לא תחמוד**, it gave a list of things that one might be jealous of (i.e. his house, field, wife). However the last item is **וכל אשר לרעידך** – everything he has. Why is this here? It is to teach us that when one feels jealous of someone's material possessions, he should remember everything else that his neighbor possesses as well.

**P.S.** Mazel Tov to the Werberger family upon the birth of their first grandchild. May they enjoy much *Yiddishe Nachas* from her.

This issue is dedicated:  
לז"נ פערל ב"ר יצחק הלוי