



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	פרשת: נצבים - וילך
Friday	6:48	6:58					9:44
Shabbos		6:43	5:50	6:35	9:00		9:44
Selichos	12:45		6:50	8:30	8:00		9:45

IMPORTANCE OF

The Gemara (*Rosh HaShanah* 4a) states that if one gives *Tzedaka* (regularly) and says it is given so that his sons should live or so that he should merit *Olam HaBa*, he is deemed nevertheless to be a total *Tzadik*. *Tosafos* asks how this reconciles with the *Mishna* (*Avos* 1:2) which advocates serving Hashem without the aim of a reward. *Tosafos* answers that when a Jew gives *Tzedaka* for such a reason, even if his goal is not fulfilled (e.g. his sons did not live), he does not regret having done the *mitzvah*, and presumes that Hashem did not grant his plea because he was not deserving. A gentile on the other hand, would feel cheated and would regret having given the *Tzedaka* "for nothing". The *Aruch LaNer* notes that if one says to his master that he will serve him on condition that the master allow him to continue serving him for many years, the master will be pleased at the servant's loyalty and dedication. A Jew who wishes to serve Hashem in this world together with his sons and merit *Olam HaBa* is expressing just such a sentiment, and is thereby deemed a *Tzadik Gomur*. The Gemara (*Pesachim* 49b) states that marrying the daughter of an *Am HaAretz* is equivalent to marrying a beast, since, as *Rashi* notes, they do not have a "heart to understand". The *Taz* (אה"ע" 2:3) explains that the daughter of an *Am HaAretz* believes that Torah has value only in *Olam HaBa*, and that in order to enjoy this world, her husband must forsake *Torah* study and focus only on business. However, her mistake is revealed by the *Posuk*: ימך כי היא חיך ואורך where *חיך* refers to life on this world, which is enhanced by *Torah* study, while *אורך ימך* refers to the eternity of *Olam HaBa*. The *Taz* concludes that if the daughter of an *Am HaAretz* understands this, then there is no objection to marrying her.

QUESTION OF THE WEEK:

May one give something that is אסור בהנאה to a *Goy*? To avoid חנם, would not the Jew have to profit from it?

ANSWER TO LAST WEEK:

(When could one make 6 *berachos* over one object?)

One says the following *berachos* when seeing a friend after 30 days (שהחינו), who is a *Talmid Chochom* (שחלק מחכמתו), who is equivalent (like Moshe) to 600,000 (חכם הרזים), who is a King (משנה הבריות) and is exceedingly strange looking (שחלק מכבודו). It also seems from the *Birkei Yosef* (225:3) that there is an opinion that requires מחי המתים in addition to שהחינו after a year.

DIN'S CORNER:

One is permitted to accept a gift for work that was done on *Shabbos* since a gift is not wages. However one may not perform work that no one would normally do without payment, and pretend that the wages are only a gift. If the job is such that it is not unusual for it to be done without payment, then a gift can be given and accepted. (א"ח 1:75-5 - אבני יעפה)

DID YOU KNOW THAT

The Gemara (*Megilah* 19a) states that in order to qualify as a פרוז - resident of an unwallled city for reading the *Megilah* on the 14th of Adar, one day's residency is sufficient. However, with regard to sinners in an עיר הנדחת, one must reside there 30 days before being executed as a resident of that city. The *Chasam Sofer* (א"ח 194) distinguishes between the terms יושבי העיר (residents of the city) and יושבי בעיר (residents in the city). יושבי העיר is a descriptive term, defining the individual as a resident. יושבי בעיר refers only to the activity of residing. Therefore, since the *Posuk* describes the residents of an עיר הנדחת as "יושבי עירם", to qualify as a resident, one's identity must be redefined as such, requiring 30 days. With regard to the *Megilah* on the other hand, one's activity on that day - being one of the יושבים בערי הפרזות is sufficient to qualify one as a resident of an unwallled city, and as such, a 30 day residency is not required. The Gemara (*Kesubos* 111a) states: כל הזר בארץ ישראל שרוי בלא עון - all who live in *Eretz Yisroel* do so without being held accountable for sin, as is derived from a *Posuk*: העם היושב בה נשוא עון ... which refers to *Bnei Yisroel* as שכן (dwelling) and היושב בה (residing in it). According to the *Chasam Sofer*, to qualify as one whose sins will be forgiven, one must fulfill 2 requirements - 1) be a dweller, and 2) reside there at the time one seeks forgiveness, like יושבי בעיר. However, the phrase: אשר יושבי ביתך is a reference to those who are identified as יושבי ביתך - residents of Hashem's house (i.e. the *Beis HaMidrash*). Since this is descriptive of them and not of their activity, they are considered to be such even when they are not physically in the *Beis HaMidrash*. Therefore, we begin *Selichos* early each morning with this approach, asking Hashem to award us this designation, and forgive us accordingly.

A Lesson Can Be Learned From:

R' Chaim of Volozhin had a married daughter named Chasya who lived in Lida. Someone was about to travel from Volozhin to Lida so R' Chaim quickly wrote her a letter, inserted it into an envelope and handed it to him. As the traveler was preparing to leave Volozhin, he received word that R' Chaim wished to see him before he left. He hurried over to R' Chaim's house and R' Chaim asked him for the envelope. Removing the letter, R' Chaim took another letter and replaced it in the envelope. A few months later, Chasya was in Volozhin and her brother R' Itzchele asked her what their father had written in that letter. When she told him the substance of the letter he was surprised that it matched exactly the substance of the letter that R' Chaim had removed from the envelope. However, R' Itzchele soon understood what R' Chaim had done when Chasya also mentioned in passing, that a week after she had received the letter, her father-in-law, the Lider Rav, was involved in arranging a Get for a woman with the same name as hers, and he had asked her if she happened to have a letter from her father, so as to determine the proper spelling for the woman's name. Knowing that his actions could have unexpected consequences, R' Chaim had made sure to rewrite his daughter's name according to its exact Halachic spelling, removing any suffix of endearment, to anticipate such a use.

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

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