



	Candles	Mincha	DafYomi	Shiur	פרשת: ראיה ש"ש Shachris	ש"ש 9:38
Friday	7:15	6:45/7:25				9:38
Shabbos		7:10	6:00	7:00	9:00	9:39
Sunday		7:20			8:00	9:39

IMPORTANCE OF

The *Gemara* (*Kidushin* 16b) states that the obligation of **העניקה** (giving a Jewish servant gifts when his servitude ends) is triggered by the completion of 6 years of labor, by *Yovel*, or by the death of his master-employer. The *Ketzos HaChoshen* (39:1) asks how those who inherit the assets of the deceased master remain obligated to pay the **העניקה**, since the servant did not work for them, and the obligation could only begin after their father's death. Certainly, there are those who hold that the *Torah* obligates one personally to pay a debt, but the *Torah* does not allow a **שעבוד** to attach itself to personal property. What then is the obligation? The *Tzitz Eliezer* (7:48:10) suggests that although this may be true regarding most obligations, here, the *Torah* specifically added that one is to give a departing servant **ומגדל ומקבץ** (from one's sheep, grain and wine) with which *Hashem* had blessed him. In fact, the *Gemara* excludes money as a form of **העניקה** because money cannot "grow", as animals and produce can. As such, the *Torah* specifically required that these items be designated and paid to the servant, even after the master's death. The *Chinuch* (482) states that although the concept of **עבד עברי** only existed during the time of the *Beis HaMikdash*, still, a wise man will apply it today as well, bestowing **העניקה** upon a departing employee. Based on this, the *Tzitz Eliezer* considered the case of an employee who was dismissed after 13 years for taking an inordinate amount of sick leave, causing the employer financial loss. Citing common employment custom of one month's pay for every year of service, the employee demanded severance pay, and did not wish to "settle" up with the employer over the many months of sick time. However, since there were many issues in doubt, the *Tzitz Eliezer* could not obligate payment without proof.

QUESTION OF THE WEEK:

When would one not be permitted to deposit *Tzedakah* into a *Pushka* he keeps at home, but he would be permitted to do so into a communal (e.g. Shul) *Pushka*, even for the same *Mosad*?

ANSWER TO LAST WEEK:

(Whom is it preferable to be *Melaveh* – a neighbor or a stranger?)

The *B'Tzeil HaChochma* (4:35) suggests that it may be preferable to accompany a stranger leaving town over a resident who is also leaving, since accompanying (**לויה**) provides divine *Shemirah* (*Maharal*), which a stranger may need more of, unfamiliar as he is with the area.

DIN'S CORNER:

Rosh Chodesh Elul is always two days, and starting on the second day, a *Tzibur* blows *Shofar* at the conclusion of *Shacharis*, followed by *Kapitel 27* of *Tehilim* - **לדוד ד' אורי**. During this time, until *Yom Kippur*, when one writes a social letter one should include a *brocho* that the recipient merit to be written and sealed in the *Sefer* of **חיים טובים**. One should also free up time to arrange for additional *Torah* study and *Teshuvah*. (*Mateh Efraim* 1-9)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 113b) states that there are three people whom the *Ribono Shel Olam* hates: 1) a hypocrite (who says one thing while meaning something else); 2) one who knows testimony favoring someone, but does not testify; and 3) one who sees another commit an immoral act and testifies against him alone, as one witness. R' Shimon adds that even if one may not testify alone against such a person (who committed the immoral act), one is permitted to hate him, and it is such a person that the *Torah* refers to in the *Posuk*: **כי תראה חמור שונאך** – obligating one to assist in the unloading of a donkey owned by one he hates. How could he hate someone in violation of **לא תשנא**? It must be that he alone knows of the transgression, permitting him to hate the transgressor, but yet, he is obligated to help him (**עזוב תעזוב**). R' Nachman obligates him to hate a transgressor. The *Gemara* (*Yoma* 4b) states that the *Torah* says: **וישמע את הקול מדבר אליו** (Moshe heard Hashem's voice speaking to him), and the *Posuk* could have said **מדבר לו**. Since it said **מדבר אליו**, it means that the Voice spoke **only** to Moshe, and not the rest of *Bnei Yisroel*. The *Binyan Ariel* suggests that this distinction is the basis of *Rashi's* explanation for how one should treat a **מסית**. *Rashi* comments on the words: **לא תאבה לו** – you shall not love him, despite the *mitzvah* of **ואהבת לרעך כמוך**, and on the words: **לא תשמע אליו** – you shall not listen to [help] him when he asks, despite the *mitzvah* of **עזוב תעזוב עמו**. The word **לו** is used to remove the **מסית** from those whom one is obligated to love, but the exception is not exclusive – one may (or must) hate transgressors of any *aveirah*. However, the word **אליו** is used to remove a **מסית** from those whom one must assist under **עזוב תעזוב**, since generally, one must still assist a transgressor, as the *Gemara* in *Pesachim* establishes. The exception to that general rule is a **מסית**, whom one may not help. Therefore the *Posuk* says **לא תשמע אליו**, since the word **אליו** denotes exclusivity – only the **מסית** is excepted.

A Lesson Can Be Learned From:

A woman came to the Minsker Rov, R' Gershon Tanchum, complaining that she was no longer able to endure the **צרות** that she suffered from her husband. She refused to leave until the Rov assured her that he would arrange a *Get* for her. The Rov said that he would, but on condition that she obey his instructions. When she agreed, he told her that for one month, she should take food every Friday and distribute it among the poor. At the end of a month, he would arrange the *Get*. The woman left the Rov's house and did not come back at month-end. R' Gershon Tanchum sent for her and asked why she hadn't returned. She explained to him that in the course of distributing food to the poor each week, she came to realize that her **צרות** were very minor, compared to the "real" **צרות** that she saw among the poor. As soon as she realized that her situation wasn't so bad, it began to look better. As she continued the *mitzvah*, even her husband began to "improve", and now her *Shalom Bayis* was better than ever. She no longer wanted the *Get*.

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

This issue is dedicated:

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

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