



IMPORTANCE OF

The *Gemara* (*Beitzah* 16a) states that Shammai would eat every day **לכבוד שבת** – if he found a delicacy, he would set it aside for the coming *Shabbos*; if he later found something nicer, he would eat the first one and set aside the nicer one for *Shabbos*. Hillel behaved differently, his every deed performed **לשם שמים**. Hillel believed that whatever he found was cause for thanking and blessing Hashem that day, relying that Hashem would provide something appropriate for *Shabbos* when needed. A practical difference between their opinions would emerge when one had nothing to eat, except that special delicacy, and Shammai would hold it must be left for *Shabbos*. *Rashi* comments on the *Posuk*: **זכור את יום השבת לקדשו**, citing this *Gemara*, that one must keep one's focus on *Shabbos* constantly, and that if during the week he comes across some object appropriate for *Shabbos*, he should set it aside. The *Ramban* points out that *Rashi's* words seem to follow Shammai's opinion, apparently ignoring the general rule that in disputes we rule according to Beis Hillel. *Sifsei Chachomim* quotes the *Mizrachi*, who distinguishes between food (where the *halacha* follows Beis Hillel) and other objects, where Hillel agrees with Shammai. In fact, the *MaHarshal* and others hold that this wasn't a Halachic dispute at all, simply a difference in custom. The *Mirkeves HaMishnah* suggests that Shammai was motivated by that which the *Gemara* (*ibid*) stated earlier, that one's income is fixed for the whole year on Rosh HaShanah, except for that which he spends for *Shabbos* and *Yom Tov*. One's weekday sustenance is controlled by one's *Mazel*, as the *Gemara* (*Moed Katan* 28a) states: **מזוני לא בזכותא תליא אלא במזלא תליא**, while *Shabbos Parnasah* reimburses directly. As such, Shammai chose to characterize all his **מזוני** as *Shabbos* food, not wishing to rely on his *Mazel*. Hillel, however, did everything **לשם שמים**, which placed him above *Mazel* (See *Pesachim* 51a). We, who are not on Hillel's level, have no choice but to behave as Shammai.

QUESTION OF THE WEEK:

When would *Tachanun* not be said during *Shacharis* because it's "too late" ?

ANSWER TO LAST WEEK:

(Why is Eliyahu HaNavi called **זכור לטוב** ?)

The *Segulas Yisroel* (*Hashmatah* 2:5) suggests that this was the result of Eliyahu's encounter with the Tzorfas woman, who complained to Eliyahu that his presence made her look bad. Still, Eliyahu continued to do good work, despite her criticism.

DIN'S CORNER:

According to the *Rema* (*או"ח* 562:2) a *Chasan* should *daven Mincha* before the *Chupah* and say *Aneinu*. He may then drink the wine under the *Chupah*, even if it's still day. However, if it is a *Taanis Tzibur* and everyone else must also fast, the wine should be given to a child to drink. (*Magen Avraham* *או"ח* 550:6)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 127a) states that *Hachnosas Orchim* may be greater than rising early to go to the *Beis HaMidrash*. The *Tevuos Shor* suggests that this may be true only of one faced with a choice between *Hachnosas Orchim*, or studying *Torah*. However, a teacher of *Torah*, by his occupation, may be exempt from this rule, and take precedence over *Hachnosas Orchim*. On the words: **ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה** *Rashi* asks: Where was Moshe during this meal ? After all, he had been the one to go out and meet Yisro, which had brought him great honor ! *Rashi* answers that Moshe was serving those at the meal. What forces *Rashi* to say this ? Why couldn't one simply explain that Moshe was busy teaching *Torah* during this meal, which took precedence over *Hachnosas Orchim* ? (*Aharon* and the *Zekainim* studied, but did not teach) However, if that were so, why did Moshe stop teaching *Torah* in order to go out and greet Yisro in the first place ? One could argue that since all of *Klal Yisroel* accompanied Moshe to greet Yisro, there was no one available for Moshe to teach. However, the *Midrash* (brought by *Rashi*) states that initially, Moshe went out to greet Yisro, and since everyone in *Klal Yisroel* was curious to see whom Moshe would give *Kavod* to, they all accompanied him. This means that had Moshe not gone out to greet Yisro, no one else would have, and Moshe would have had an audience for teaching *Torah*. We must therefore conclude that *Hachnosas Orchim* takes precedence over teaching *Torah* as well as studying *Torah*, which explains why Moshe initially went out to greet Yisro, as *Rashi* said.

A Lesson Can Be Learned From:

A man from Eretz Yisroel happened to be in Paris on business, on Erev Tu BiShvat. As he was planning to return home later that day, he decided to go shopping for some exotic fruits with which to celebrate Tu BiShvat, when he got home. He entered a fruit store and began to gather a substantial number of fruits. The Jewish storekeeper marveled at the number of fruits this man was buying, ostensibly for the plane trip. The man told him that he was buying them for Tu BiShvat. "Ah", the storekeeper said, "let me tell you how my grandfather became wealthy because of Tu BiShvat. My grandfather happened once to be in Moscow on Tu BiShvat, and like you, he entered a fruit store and began to gather fruits. Many were still unripe, and expensive. When the Russian storekeeper warned him about the unripe fruits, he replied that he was buying them to celebrate the minhagim of Tu BiShvat. The storekeeper thought it foolish to waste money on unripe, inedible fruit, and took him to the back of the store, where he showed him his hammer, which had a hollowed-out inside, full of valuable coins. The fruit man explained how frugal and careful he was with his money, slowly accumulating these coins. Several years later, my grandfather was in Moscow again, and noticed a crowd in front of that fruit store. The owner had died, and his sons were selling everything off. My grandfather asked if there was a hammer lying around, and the sons gave him the old worn-out hammer for free. The fortune was still inside it, and my grandfather became a wealthy man, all because of Tu BiShvat".

P.S. Sholosh Seudos sponsored by the Sorscher family.

This issue is dedicated:

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

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