



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:51	7:01				10:02
Shabbos		6:51	6:00		9:00	10:01
Sunday		7:05			8:00	10:00

IMPORTANCE OF

The *Mishna* (*Kidushin* 39b) states that whoever performs one *mitzvah* will be rewarded, will have his days lengthened and will merit *Olam HaBa*. Whoever does not perform one *mitzvah* will not be rewarded, will not have his days lengthened and will not merit *Olam Haba*. The *Gemara* discusses whether the reward cited is bestowed in *Olam HaZeh* or *Olam HaBa*, in light of the rule that **שכר מצוה בהאי עלמא ליכא**. The *Bechor Shor* notes that even if there is no *mitzvah* reward in *Olam HaZeh*, still, there is reward for one who avoids violating *aveiros*. His theory is that, as the *Mishna* says, if one does not perform a *mitzvah*, he is not punished in this World, so too, if he **does** perform a *mitzvah, he will not be rewarded in this World. However, if one transgresses an *aveirah*, he is punished in this World. Therefore, if he refrains from transgressing (where tempted) he should be rewarded in this World. *Rashi* quotes the *Mechilta* on the *Posuk*: **והיה לכם למשמרת** where R' Masya b. Charash says that Hashem gave *Bnei Yisroel* two *mitzvos* to be busy with in order to merit being redeemed – *Bris Milah* and *Korban Pesach*. (Not changing their names, language and clothing were not activities to be “busy” with) Why *Milah* and *Pesach* ? The *Lev Aryeh* (*Chulin* 141a) suggests that these two *mitzvos* are the only ones where failure to perform them is punishable in this World, by *Kareis*. As such, according to the *Bechor Shor*'s theory, they should then also be rewarded in this World, when performed. Thus, only by performing these *mitzvos* would the *Bnei Yisroel* merit the immediate reward of *Geulah*.*

QUESTION OF THE WEEK:

When would what a person is supposed to say during *davening*, depend on whether he is using a *Siddur* or not ?

ANSWER TO LAST WEEK:

(May one be יניא the *Shir Shel Yom* with one מומר לודד מומר ?)

לודד מומר is only said by those present when the *Sefer Torah* is returned. Otherwise (or afterwards) it is not said. Yet, saying it then together with **ובנחה יאמר** has no source in *Halacha*. As such, when there is *Krias HaTorah* on a Sunday, and upon returning the *Sefer Torah* to the *Aron* one said **לודד מומר**, it can “double” as the *Shir Shel Yom*.

DIN'S CORNER:

One who believes his cognitive ability and memory to be weak, may not use such an excuse to refrain from establishing regular times for *Torah* study. One receives *S'char* for the time spent studying, rather than based on what he retains. If one does so, he will merit that in future (*Olam HaBa*) he will be able to grasp what was too difficult for him to understand in *Olam HaZeh*. Additionally, he should *daven* for enhanced ability and memory, he should spend extra time and *Kavanah* when saying *Birchos HaTorah* and the *Tefilah* of *Ahavah Rabbah*, and he should involve himself in those activities deemed a *Segulah* such as studying in a *Beis Medrash*, out loud, and kissing the *Sefer* before and after using it. (*Piskei Teshuvos* 155:2)

DID YOU KNOW THAT

The *Gemara* (*Megilah* 22b) suggests an explanation for why sometimes 3 men are called up to the *Torah*, and other times 4 are called. On fast days, since work is permitted, only 3 men are called up, so as to conclude *Shacharis* faster. On *Rosh Chodesh* and *Chol HaMoed*, since work is not permitted, 4 men are called. *Rashi* notes that on *Rosh Chodesh* it is the women who abstain from work, as it was given to them as a *Yom Tov* for refusing to donate their jewelry to the *Eigel*. What exactly constitutes the “work” that women abstain from is a matter of *minhag*. Most *Poskim* would agree that as a minimum, the day is to be distinguished from a regular weekday in some manner. The *Tashbetz* (3:244) states that the reason (he saw) women abstain from spinning wool on *Rosh Chodesh* while not abstaining from sewing is based on the *Posuk*: **וכל אשה חכמת לב בידיה טוו**, which describes how women expertly spun wool from goat fleece while it was still on the animals. Their enthusiastic contribution to the *Mishkan*'s trappings is juxtaposed to the men's eagerness in constructing the *Eigel*, and as such, spinning symbolizes the *minhag* to abstain from work. Others hold that sewing should also be abstained from, a *minhag* which many follow today. The *Aruch HaShulchan* (417:10) states that in his region, women would abstain from work at home, but employed women would go to work, since they apparently did not accept the *minhag* to cause a loss of *Parnasah*. Many *Poskim* disagree with this distinction as well, especially in light of the above *Gemara* which characterizes *Rosh Chodesh* as a non-working day when 4 men were called to the *Torah*, because there was no rush to conclude the *Tefilah*. One might suggest that since *Rosh Chodesh* and *Chol HaMoed* were named together in this regard, similarities may exist which allow a distinction to be made between where a woman's non-appearance at work may jeopardize her job, versus that of a self-employed woman, who is encouraged to “take off”.

A Lesson Can Be Learned From:

The first Belzer Rebbe, the “Sar Shalom”, was orphaned at a young age. His father, R' Yehoshua, had always availed himself of the services of a local gentile shoemaker to constantly repair his shoes. Whenever he would go pick up his shoes, he would always negotiate with the shoemaker, knocking down the price of the repair. Eventually, a Jewish shoemaker moved into his neighborhood and from then on, R' Yehoshua began to use the Jew exclusively. His neighbors noticed that not only would R' Yehoshua not negotiate price with the Jewish shoemaker, but he also added a little to the price and he paid it with glowing *Simcha* on his face. When asked why, R' Yehoshua explained to them that in all the time that he had no choice but to use the gentile shoemaker, he was afraid that he might be overpaying him, which would result in his transgression of **לא תחנם** – giving a non-Jew a gift. For this reason he always “handled”, attempting to knock the price down a little, hoping that this would remove the possibility. Now, however, that he no longer needed to use the non-Jew, not only was he happy to give all his business regularly to a Jew, he was even happy to overpay.

P.S. *HaMakom Yenachem* Mrs. Rivka Stauber upon the *Petirah* of her mother. *Sholosh Seudos* sponsored by the Sheli family.

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