

תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: שמות סזק"ש Shachris
Friday	4:27	4:37	8:00		9:42
Shabbos		4:27	4:00		9:42
Sunday		4:37	5:00		8:00 9:42

IMPORTANCE OF

The Gemara (Shekalim 7a) states that R' Yochanan (who was very heavy) would lean on R' Chiya bar Abba when walking. When R' Eliezer would see him coming, he would hide, and R' Yochanan complained that R' Eliezer avoided greeting him and asking after his welfare. R' Yaakov b. Idi said to R' Yochanan that it wasn't proper for a younger person to make such inquiries of an older person, an excuse which R' Yochanan accepted. The Gemara (Shabbos 89a) describes how when Moshe went up to receive the Torah, he found Hashem placing crowns on the Torah's letters, but said nothing. Hashem criticized Moshe for not greeting Him, or at least wishing Him success. Moshe explained that he had thought it improper for a servant to preemptively greet the master, but Moshe sensed this was not a sufficient excuse, and concluded with a wish that Hashem's strength be expanded. R' Yehuda Assad (יהודה יעלה 1:204) distinguishes between the two situations, pointing out that it would indeed not be proper for (a servant, a Talmid, younger person or) R' Eliezer to inquire after R' Yochanan's welfare to his face, which is the situation which R' Eliezer sought to avoid. However, if it was **שלא בפניו** (not to his face), that impropriety does not exist. Since the Torah says that Moshe was **ירא מהביט אל האלוקים** (afraid to gaze at Hashem) and also that Hashem said to him **לא יראו פני לא יראו** (you will see my "back", but not my "front"), it is evident that Moshe's expected greeting would not have been to Hashem's face, but rather **שלא בפניו**. The same concept should remove any hesitation to offer *Mishloach Manos* to one's *Rebbi*, based on the argument that *Mishloach Manos* is defined as a gift "איש לרעהו" – a man to his friend, and one's *Rebbi* should not be viewed as one's friend. Certainly, if one delivers *Mishloach Manos* **שלא בפניו**, everyone would agree there is no problem. Besides, there are many *Torah Pesukim* (לא תעמד על דם רעך, לא תעשוק את רעך, ואהבת לרעך כמוך) which use the word רעך, and *Talmidei Chachomim*, including one's *Rebbi* are included.

QUESTION OF THE WEEK:

When must a son use his own money to care for a parent ?

ANSWER TO LAST WEEK:

(When does *Pikuach Nefesh* of a Jew not permit *Chilul Shabbos* ?)

The *Shvus Yaakov* (או"ח 1:16) rules that where one negligently placed himself in a *Pikuach Nefesh* situation, no one is obligated to be *Mechalel Shabbos* for him. Here, we do not tell one person to sin, in order to benefit others.

DIN'S CORNER:

Two poor men may agree to give each other their respective *Tzedakah* donations. However, if they were obligated by *Beis Din* to pay a *קנס* to *Tzedakah*, they may not pay it to each other because that would not be a *קנס*. Still, once it is paid into *Tzedakah*, the *Gabbai* may give it back to the *עני*. (*Shulchan Aruch* יו"ד 251:12)

DID YOU KNOW THAT

The Gemara (*Sanhedrin* 58b) states that if one raises one's hand to strike another, he is called a *Rasha*, as derived from the *Posuk*: **ויאמר לרשע למה תכה רעך** – he is called wicked even though he did not yet strike. Which **לאו** did this *Rasha* transgress ? One who actually hits another violates the **לאו** *לא יוסף להכותו* of *Rambam* (*Rambam* (5:1) חובל ומיך), but if he hasn't actually struck, what has he done ? The *Bris Yaakov* (40 אהע"ו) suggests that he has transgressed the **לאו** of *תונו*. The *Chayei Adam* (143:1) rules that one transgresses *לא תונו* for causing pain (*צער*) to a fellow Jew, by word or deed. It follows that if one raises his hand to strike, the victim will invariably experience fear or humiliation from that alone. However, the *Gemara* (*Bava Metzia* 59a) expounds on the **לאו** of *עמיתו* – **לא תונו איש את עמיתו** – which translates into *עם שאתך בתורה ומצוות* – one who is with you in observing *Torah* and *mitzvos*. Indeed, the *Rema* (ח"מ 228:1) notes that *יראי ד'* only applies to 'יראי ד', based on this. However, *Rashi* adds onto the *Posuk*: **למה תכה רעך**: *Rashi* indicates how the victim (*Aviram*) was "רשע כמוך" – a *Rasha* just like the one who was about to strike him (*Dasan*). As such, how could *Dasan* transgress *לא תונו* if it is limited to assaulting observant 'יראי ד' ? The *Yekar Tiferes* suggests that the *Gemara* (*ibid*) purposely phrased the limitation as *עם שאתך בתורה ומצוות* rather than the more common *בגושה מעשה עמך* (one who does the proper deeds of your nation) to make it subjective - *שאתך* (with you) - to include situations where the assailant and his victim are equivalent in their observance of *Torah* and *mitzvos*, however flawed it may be. So even according to the *Rema*, where *לא תונו* would apply only to protect 'יראי ד', an exception would exist to include where both the assailant and the victim were not 'יראי ד', which may be what *Rashi* had in mind when adding *רשע כמוך*.

A Lesson Can Be Learned From:

R' Yaakov Loberbaum was the Rav of Lissa, and the author of *Chavos Daas*, *Nesivas HaMishpat* and many other *Seforim* on the *Megilos* and individual *Mesechtos*. A childhood friend who had studied with him in *Cheder* at a young age moved to Lissa. At every opportunity, this friend would come over to R' Yaakov, clap him familiarly on the back and begin conversations with him about their childhood days, and about many other topics, all the while treating "Yaakov" as a pal. Although it was certainly not appropriate for this friend to behave this way, R' Yaakov did not want to say anything to him, nor did he feel that avoiding or ignoring him was a good idea. Finally, R' Yaakov hit on an idea. Whenever the friend would approach and begin reminiscing about their *Cheder* days, R' Yaakov would ask him if he remembered what their *Rebbi* had said about various topics that they had learned then, and he would offer many more questions to be dealt with, pertaining to those subjects. The friend understood very little of what R' Yaakov was discussing, but was embarrassed to admit it, so he kept quiet. When R' Yaakov had done this a few times, the friend finally stopped "stopping by". R' Yaakov remarked that this sheds new meaning on Chazal's phrase: **אל יפטר אדם מחברו אלא מתוך דבר הלכה** – the best way to be *Potur* from someone who is nudging you as *חברו* (his friend) is to begin discussing *Dvar Halacha* with him.

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

This issue is dedicated:

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

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