

תשע"ט



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח זק"ש Shachris
Friday	4:51	5:01	8:00		9:40
Shabbos		4:51	4:15		9:00 9:39
Sunday		5:01	5:25		8:00 9:39

IMPORTANCE OF

The *Mishna* (*Sotah* 45b) states that when a corpse is found murdered outside a city, the elders of the nearest city's *Beis Din* must say: **דינו לא שפכו את הדם הזה וענינו לא ראו** (*i.e.* we are not responsible). The *Mishna* elaborates, explaining that the elders claim they were not remiss in providing the murder victim with food or escort as he left their city, and *Rashi* adds that "our eyes did not see" means they did not see him leaving town alone, without a group. The *Yefay Mar'eh* asks: is *Beis Din* obligated to arrange groups to escort everyone, ensuring that no one ever goes anywhere alone? He answers that the obligation of **לוי** (escort) only requires accompanying someone who is leaving the city, 4 *Amos*. The *MaHarsha* questions this, in light of R' Yehoshua b. Levi's statement (*ibid* 46b) that one who is traveling, and is without escort, should study *Torah*, as it is called **לוית חן**, which indicates that being escorted is also necessary on the road, to provide protection from dangers of travel. However, according to everyone, the protection provided by escorting is not a physical one, but a spiritual one, as the escort's good thoughts continue to accompany the traveler. *Aruch HaShulchan* (ח"מ 426:2) notes that today we are not accustomed to provide escort because people no longer travel by foot, but rather by transportation vehicles, where they are not alone, indicating that when one is not alone, there is no need to escort him. However, the *Mechilta* comments on the words: **ויהי בשלח פרעה שילוח** that always denotes escorting, and that as a reward to Pharaoh for having escorted *Bnei Yisroel* as they left Egypt, the *Torah* states: **לא תתעב מצרי**. Why did the multitudes of *Bnei Yisroel* require escort as they left Egypt? The *Posuk* also describes how after the three *Malochim* visited Avrohom, he escorted them (**הלך עמם לשלחם**) as they left. Thus, although the main *mitzvah* is to provide spiritual protection to an individual, there seems to be an additional *mitzvah* to act in a gracious and caring manner towards people as they take leave of you, which is relevant always, even without threat of peril.

QUESTION OF THE WEEK:

When would one's punishment for *Chilul Shabbos* depend on **which** of the 39 *Av Melachos* he does, not how he does it?

ANSWER TO LAST WEEK:

(Why don't we say **עשרתם ערבים וכו'** on Friday, as the *Mishna* says?)
The *Shaarei Teshuvah* (אר"ח 457:3) quotes the *Knesses HaGedolah* (23) who explained that outside *Eretz Yisroel*, the "עשרתם" would only apply to taking *Challah* from baked bread. Since one is not required to separate it before eating, but may leave some over at the end, the instruction is not necessary. ע"ש

DIN'S CORNER:

It is a *mitzvah* to eat the *Shabbos Seudah* with **תאבון** (craving). Therefore one should avoid eating food on *Erev Shabbos* that would dilute that degree of craving. Since the main *Seudah* food is the bread, one should not eat *Tu B'Shvat* fruits before *HaMotzi*, but rather at the end of the meal. (*Yechaveh Daas* 1:82)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 3a) states that a *Mumar* (purposeful sinner) is eligible to *Shecht* (slaughter an animal for food). What kind of *Mumar*? Rava says that a *Mumar* who sins by eating non-kosher meat because he is hungry for it (if he doesn't find kosher meat), known as a **מומר לתיאבון**, may be given a (checked) slaughtering knife, and if he is skilled at *Shechitah*, one may eat from the animal that he then slaughters. Presumably, he would rather perform a valid *Shechitah* where possible, and others may rely on that supposition. The *Shulchan Aruch* (י"ד 2:2) rules accordingly, adding that if the *Mumar* is a **מומר להכעיס** (one who sins for the sake of rebellion, rather than gratification), then his *Shechitah* does not permit others to eat the slaughtered meat, even if the knife was checked afterwards and found to be nick-free, for fear that he may have purposefully invalidated the *Shechitah*. Yet, this *Shechitah* renders the animal properly slaughtered, and the *Mumar* himself is permitted to eat of it, even if no one else is. (*ibid* 2:5) A third category includes a *Mumar* to *Avodah Zara*, and one who is *Mechalel Shabbos*, whether **לתיאבון** or **להכעיס**. Since such people are deemed Halachically to be equivalent to a non-Jew, their act of slaughtering is not considered to be a *Shechitah*, and as such, renders the animal a *Neveilah*. The **י"ד משפטי עוזיאל** (י"ד 2:1) was asked concerning a group of young men, **יראי שמים**, who for reasons of *Parnasah* were obliged to be *Mechalel Shabbos* in order to keep their jobs. These young men were interested in learning *Shechitah*, to at least avoid having to eat non-kosher meat. The **משפטי עוזיאל** saw no point in teaching them *Shechitah*, since as *Mechalelei Shabbos*, their *Shechitah* would in any case be invalid. He also questioned their *Bitachon*, citing the *Posuk*: **על כן הוא נותן לכם לחם יומים**, followed by **ראו כי ד' נתן לכם השבת**. The One who gives us *Shabbos* also gives us the weekly *Parnasah*, as *Shabbos* is the **מקור הברכה**.

A Lesson Can Be Learned From:

R' Hillel of Poritsch, during one of his travels through Eastern Europe, arrived in a town where he discovered that all the (Jewish) liquor businesses were **רה"ל** open on *Shabbos*. He immediately called all the liquor businessmen together and implored them to close for *Shabbos*. They agreed under one condition – that R' Hillel convince the one with the largest liquor business (who hadn't shown up) to close also. Otherwise, he would take away all their business. R' Hillel sent for him 2 and 3 times, but the man didn't come. R' Hillel decided to stay for *Shabbos*. In the middle of his *Shabbos* day *Seudah*, the liquor man suddenly became ill. His wife understood it was because of his disrespect to R' Hillel so she ran to ask R' Hillel for a *brocho*. R' Hillel said nothing. The *Chasidim* asked R' Hillel "Can't the Rebbe at least say: **שבת היא מלזעוק ורפואה קרובה לבוא**?" R' Hillel said nothing. During *Melave Malka*, the wife appeared again, as the situation had worsened. This time, R' Hillel said: **שבת היא מלזעוק ורפואה קרובה לבוא**. The *Chasidim* asked him: "Now, after *Shabbos*, the Rebbe says this?" R' Hillel replied: "On *Shabbos* itself, while this man's business was running, *Shabbos* was crying out from the pain. Now that *Shabbos* has stopped its crying (**מלזעוק**), it is possible for the *Refuah* to come quickly. But he must agree in front of 3 people to keep *Shabbos* in the future". As soon as the man agreed, his pains subsided, and he quickly recovered.

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

This issue is dedicated:

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