



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח ש"ס Shachris
Friday	4:57	5:07	8:00		9:38
Shabbos		1:45/4:57	4:30		9:38
Sunday		5:07	5:30		9:37

IMPORTANCE OF

The *Mishna* (*Kidushin* 41a) states that a man can betroth a woman himself, or by using a *Shliach*. The *Gemara* asks, if he can use a *Shliach*, why did the *Mishna* need to say he could do it himself? The *Gemara* answers that the *Mishna* wishes to teach that it is a greater *mitzvah* to do it himself. *Rashi* explains that when one involves oneself personally in a *mitzvah*, he receives more *Schar*. What is *Rashi's* source? After all, does one perform *mitzvos* in order to get *Schar*? The *Gemara* (*Bava Metzia* 86b) states that whatever Avrohom Avinu did for the 3 *Malochim* himself, Hashem did for *Bnei Yisroel*, also Himself; and whatever Avrohom did for them using a *Shliach*, Hashem also provided via a *Shliach*. Thus, Avrohom brought them butter and milk himself, so Hashem provided the *Mon* - לחם מן השמים (let water be brought – by another) so Hashem instructed Moshe: יקח נא מעט מים – והכית בצור ויצאו ממנו מים (to strike the rock, bringing forth water). Thus, it is clear that personal involvement provides a greater reward. The *Gemara* (*Chulin* 87a) states that R' Gamliel penalized someone 10 gold coins for seizing and performing someone else's *mitzvah*. If one "grabbed" *Birchas HaMazon* away from another, the grabber must pay 40 gold coins – 10 for each of the *berachos*. The *Shach* (*Chulin* 382:4) asks why the grabber pays anything at all for *Birchas HaMazon*. Cannot the "grabbed" answer *Amein* to the grabber's *berachos*, which is like saying them himself, and in fact may even be better (גדול העונה אמן)? The *Shach* suggests that he may not have heard the *berachos* from the grabber. However, if there is additional *Schar* for one who performs *mitzvos* personally, then even if the "grabbed" had answered *Amein*, he was still missing the *Schar* he would have received for saying the *berachos* himself, and it is for depriving him of this opportunity that the grabber must pay him.

QUESTION OF THE WEEK:

When would 10 adult males eat a meal together, *bentsch* together, but not say *אלוקינו* when *bentsching*?

ANSWER TO LAST WEEK:

(Must one say *Birchos HaTorah* before teaching *Aleph Beis*?)
Teshuvos V'Hanagos (4:17) states that teaching *Aleph-Beis* to children is deemed *Talmud Torah* and not only does one fulfill a *mitzvah*, one needs to say *Birchos HaTorah* before engaging in it. However, since people generally consider it to be only a *Hechsher* (preparatory) *Mitzvah* it is *Mutar* occasionally without the *berachos*.

DIN'S CORNER:

If a non-observant Jew is driving by on *Shabbos* and stops to ask directions, one may not assist him with information, even though to do so may shorten his trip and will certainly preclude his need to stop again and ask more directions. Rather, one should remain silent. (ציץ אליעזר 15:18)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 13a) illustrates how dear *mitzvos* were to Moshe (חכם לב יקח מצוות) by distinguishing between Moshe, who was engaged in the *mitzvos* concerning Yosef's coffin while the rest of *Bnei Yisroel* were busy with the Egyptian booty. The *GRA* asks: a) why is Moshe referred to as a *Chochom* for this, and b) wasn't collecting the booty from Egypt also a *mitzvah*? The *Gemara* (*Yevamos* 62a) states that Moshe did 3 things on his own, all of which were ultimately found to be in synch with Hashem's agreement: 1) separating from his wife; 2) breaking the *Luchos*; and 3) adding a third day of abstinence before *Matan Torah*. The *Gemara* gives sources for Moshe's actions, some of which are found (see *Tosafos*) to be flawed, but remain as an *Asmachta*. R' Elchonon Wasserman (*Kuntres Divrei Sofrim* 1:16-18) suggests that all *mitzvos* and *Issurim* that are *DiRabonon* are based on the same precept – enactments that are found ultimately to be in synch with Hashem's agreement, and which were promulgated in the first place to fulfill Hashem's *Ratzon*. The *Rambam* (*Shema* 24:12) describes the *Chachomim's* motivation for the laws of *Muktzah* as based on the same theory (ודבר דבר) which mandates that our conversations and activities on *Shabbos* be different from those during the week. So too, what we carry around on *Shabbos* should be different from what we carry during the week. Since we may not work on *Shabbos*, we may be tempted to look for something to do, and pick up a *Muktza* item, which would defeat the whole purpose of למען ינוח. R' Elchonon says that the *Rambam* did not mean that one transgresses למען ינוח when carrying *Muktzah*, but that one has violated Hashem's *Ratzon*. Yet, without a direct צווי, such enactments must of necessity be more lenient than *mitzvos* stated explicitly in the *Torah*, or those which have a *Posuk* as a source or *Asmachta*. The *GRIZ* (הגדה לבית לוי) suggests that collecting Egypt's booty wasn't a *mitzvah*, but rather a request from Moshe, at Hashem's behest, so that Avrohom wouldn't "complain". Thus, it would fall into R' Elchonon's category of fulfilling Hashem's רצון. Moshe may be referred to as a *Chochom* because he chose the *mitzvos* dealing with a מת, derived from ואהבת לרעיק כמוך, over the booty.

A Lesson Can Be Learned From:

A young man saw an advertisement for a house in a neighborhood that he was interested in, and made an appointment to see it. The house was shown by the owner, an elderly irreligious Jew, and after they had been through the house, the young man asked the price. Unfortunately the price was much higher than he had expected, and the young man left. A few months later he had occasion to pass by the house and saw the "For Sale" sign was still up. He went up and knocked on the door, which was opened by the same owner. When the owner offered to show him the house, the young man said that he had already seen it, and wondered only at the current price. The owner quoted him the same figure. The young man asked how he expected to sell it if he didn't lower the price some. The owner broke into tears and admitted he didn't want to sell at all, but his family paid him no attention, and he was so lonely

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

This issue is dedicated:

לע"נ שמואל ב"ר אהרן

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