



	Candles	Mincha	Daf Yomi	Shachris	פרשת: לך לך סזק"ט
Friday	4:22	4:32			9:10
Shabbos		1:45/4:22	3:45	9:00	9:11
Sunday		4:32		8:00	9:11

IMPORTANCE OF

The Gemara (Succah 31a) relates that an elderly woman came before R' Nachman during Succos to complain that the Reish Galusa and all the Rabbis who were in his household were eating in a Succah that had been built with wood that had been stolen from her, apparently by the Reish Galusa's servants. She insisted that the Succah be dismantled immediately and the wood returned to her. When R' Nachman did not pay attention to her complaint, the woman then exclaimed: "A woman whose father had 318 servants is yelling in front of you, and yet you pay her no attention!?" Rashi explains that her reference to a father with 318 servants was to Avrohom Avinu, about whom the Posuk says: וירק את חניכיו לדידי ביתו שמנה עשר ושלוש מאות, speaking of the 318 servants with whom Avrohom attacked and defeated the 4 kings. What prompted such a reference? The Midrash Rabba (לך לך 43) states: צדקה צווחת ואומרת אם אין אברהם אין מי יעשה אותי – justice cried out [regarding the defeat of the 5 kings at the hands of the 4] if not Avrohom, no one will provide me (i.e. justice). This implies that the initiative for Avrohom's campaign against the 4 kings was not so much to rescue Lot as it was to provide justice and righteousness to the victims of aggression in the conquered areas. As such, the HaDrash V'Halayun suggests that this was the Kavanah of the woman complaining before R' Nachman, that her ancestor Avrohom Avinu had such a strict sense of fairness and intolerance for injustice, that she at least deserved to be heard. The Gemara states that R' Nachman continued to ignore her, but commented to his students that all she would be entitled to is the value of the wood. The Meforshim explain R' Nachman's behavior, pointing out that Chazal had enacted a תקנת מריש which allowed a thief to keep a stolen beam, paying for it, rather than dismantling what it had been built into. If the woman's claim had been recognized, she would only have been entitled to payment. By ignoring her, R' Nachman was encouraging her to return after Succos, when the Succah would have been dismantled anyway, at which time she would be able to get her wood back.

QUESTION OF THE WEEK:

What place is Mutar for some to daven in, but Assur for others?

ANSWER TO LAST WEEK:

(When would one answer אמן to a brocho before it ends?)

The רבנות אפרים (7:26) notes the minhag of R' Moshe Feinstein ZTL who when hearing someone say the brocho of אפרים, would answer אמן after the words: נפש כל חי, as our minhag is not to end it with a brocho, leaving that as the original end.

DIN'S CORNER:

According to the Rema (אורח 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 אורח 550:6)

DID YOU KNOW THAT

The Gemara (Berachos 19b) states that if one finds Shaatnez in his clothing he must remove the garment immediately, despite the obvious indignity. Still, the Gemara points out, an elderly man need not pick up and return a lost object, if doing so is beneath his dignity. The Gemara explains that this exemption is derived from a Posuk, and it applies only to monetary obligations. Accordingly, the Gemara (Nedarim 39b) states that there are no limitations on the mitzvah of Bikur Cholim – an important person is obligated to visit a "lesser" person, regardless of dignity concerns, as it would seem not to be a monetary obligation. Yet, the Shitah Mekubetzes seems to equate Bikur Cholim with Hashovas Aveidah, which is certainly monetary. Also, the Gemara (Sanhedrin 73a) states that we derive from: לא תעמוד על דם רעך an obligation to save another man's life, and the Gemara asks, why not derive it from Hashovas Aveidah – if we must return a lost item we must certainly "return" his life to him. Chochmas Shlomo (מ"מ 426:1) points out that if we derive it from Hashovas Aveidah, an elderly person might be exempt, whereas לא תעמוד would allow no exemption. But didn't the Gemara limit an elderly exemption to monetary obligations? How could it be used to exempt him from saving a life? R' Shmuel Rozovsky suggests that a monetary mitzvah is not simply an obligation to pay money, but also includes the right of someone to demand fulfillment by others. For example, a servant may demand that his master fulfill העניקה and a parent may demand that a child fulfill כיבוד אב. By the same application, if someone in danger demands that another save him to fulfill לא תעמוד, that too can be characterized as monetary, as would be the demand of a sick person that he be visited. The Chofetz Chaim (3 אהבת חסד) states that visiting the sick without davening for them is an incomplete mitzvah, and sometimes one should only daven and not visit. Yekar Tiferes explains that Sarai told Avram: חמסי עליך where חמסי is a word sourced in חמס (theft), rather than חמתי (my anger) because she had a right to demand that he daven for her too (see Rashi), and as she had thus been deprived, he "owed" her, and "accused" him of חמס.

A Lesson Can Be Learned From:

There was a bochur who became a very big Masmid, staying up all night, sleeping during the day, and when the Steipler heard about it, he asked the bochur to come see him. The Gaon started out by quoting the Gemara and Rambam regarding the importance of learning at night. The bochur felt justified hearing this, after all the ridicule he endured. The Steipler continued: "Imagine such nonsense! When going to sleep, people take off their shoes, change into pajamas, etc.. R' Itzile Ponovezher would fall asleep with his glasses on – if he had had the strength to remove them, he would have continued learning". The Gaon went on. "But the main thing is that one must be NORMAL! What may have been normal when I was a bochur is not normal today. You must learn by day and sleep at night, in pajamas, like everyone else. If not, your learning will not have Hatzlacha!"

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