



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	5:31	5:41			10:05
Shabbos		1:45/5:31	5:00	9:00	10:05
Sunday		4:41	5:00	8:00	9:06

IMPORTANCE OF

The *Mishna* (*Kidushin* 41a) states: **האיש מקדש בו ובשלוחו** – a man can betroth [a woman] himself (בו) or with a *Shliach*. The *Gemara* asks: if he can do so using a *Shliach*, is it necessary to say he can do it himself? R' Yosef answers that בו teaches us that it is a greater *mitzvah* when one does it himself. *Rashi* explains that when one is involved in a *mitzvah* personally, he receives more *S'char*. Is receiving (more) *S'char* the motivating factor behind doing *mitzvos*? If one performs *mitzvos* without thought or intention of receiving *S'char*, as we are instructed in *Pirkei Avo*s, is there still some reason to be personally involved? The *Gemara* (*Bava Metzia* 86a) states that whatever hospitable service Avraham performed for the *Malochim* personally, the same was performed by Hashem for *Bnei Yisroel* "personally"; whatever Avraham did using a *Shliach*, the same was later provided by Hashem through a *Shliach* as well. Therefore, since the *Posuk* describes how Avraham prepared meat for the *Malochim* personally (ואל הנקר רץ אברהם), Hashem delivered the *Slav* birds Himself to *Bnei Yisroel*. Thus, in addition to whatever *S'char* is due for the performance of a *mitzvah*, the fact that one is involved personally seems to generate an aspect of Hashem's personal involvement, which is what *Rashi* meant by "more *S'char*". The *Shach* (382:3) asks why one who "grabs" a *mitzvah* away from someone has to pay him 10 gold coins. Can't the "grabee" answer אמן to the "grabber's" *brocho*, which *Chazal* deem greater than actually saying the *brocho*? Doesn't the "grabee" get *S'char* as if he had done the *mitzvah* himself, as an אונס had prevented him? The answer may very well be – yes. The "grabee" does in fact get *S'char* as if he had done the *mitzvah*. However, he does not earn that extra element of generating Hashem's personal involvement in his *S'char* that he would have earned with his own personal involvement. The penalty of 10 gold coins is a symbolic recognition of that loss.

QUESTION OF THE WEEK:

When would it have been necessary for one who *davened* his own *Shemona Esrei* correctly to listen carefully to *Chazoras HaShatz*?

ANSWER TO LAST WEEK:

(When would one not say ברוך שאמר or ישתבח during *Shacharis*?) The *Pri Megadim* (אור"ח 53:2) suggests that if one said *Tehilim* before *davening Shacharis*, and included *Ashrei* (תהלים 145) in those *Tehilim*, since ברוך שאמר and ישתבח were set up as a *brocho* for the purpose of including *Ashrei* (תהלה לדוד), and he has already been יוצא the saying of *Ashrei*, he would no longer be obligated to say ברוך שאמר and ישתבח (ע"ש for "workarounds")

DIN'S CORNER:

One may not place the *Yad* (e.g. silver pointer) commonly used by the *Baal Keriah* on the *Sefer Torah* while reading, as its level of *Kedusha* is not high. Yet, one may hang it on the *Sefer Torah* for decoration. Although the *Yad* may be regarded as a *Tikun*, it is not a *Tikun* for the *Sefer Torah*, but rather for the one who is reading or the one receiving the *Aliyah*. (*Igros Moshe* אור"ח 1:37)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 62b) asks: From where do we know that which the *Rabanan* say: בני בנים הרי הם כבנים (grandchildren are considered as children), and offers a *Posuk* as a source. Yet, the *Gemara* (*Makos* 12a) concludes that if a father killed his son inadvertently, the dead son's brother may not avenge his death as a גואל הדם against his own father, but the dead son's son is permitted to be a גואל הדם against his own grandfather. The same distinction exists with regard to a son who curses his father (he is executed with choking) versus one who curses his grandfather, where he is not executed. There is even disagreement among *Poskim* on the obligation of *Kavod* towards one's grandfather. (See *Rema* יו"ד 240:24) If so, what then does the equivalence of בני בנים הרי הם כבנים accomplish? The *Torah Lishmah* (265) explains that the rule of בני בנים הרי הם כבנים is *MideRabanan*, and the *Posuk* offered by the *Gemara* is only support for it. Such is also indicated from the wording of the *Gemara* (above) which referred to it as "that which the *Rabanan* say". Thus, for purposes of איסור one would never be liable for a *Torah* offense against a grandfather like he would be for the same offense against his father. The *MaHarik* (44) states that application of the rule of פריה ורביה בני בנים הרי הם כבנים is limited only to matters of פריה ורביה where one is deemed to fulfill the *mitzvah* of procreation with a grandchild who is deemed to be like one's own child for filial purposes. However, this too would only provide a "credit" *MideRabanan*, since the *Torah*'s obligation requires actual children. Yet, the fact that for purposes of family identification, one's grandchildren are given the status of one's child, it was appropriate for Avraham to say that since Sarah was a granddaughter of Terach, she could also be referred to as Terach's daughter, which would qualify her as Avraham's sister, as *Rashi* points out.

A Lesson Can Be Learned From:

R' Avraham Abush, Rav of Frankfurt, was known far and wide to emulate the example of Avraham Avinu in his dedication to *Chesed* and *Hachnosas Orchim*. His door was always open to the needy and money never spent the night in his house. His students pointed out the *Gemara* (*Kesubos* 67b) which states that one should not give away more than 20% of his assets to *Tzedaka*. How then was he justified in giving away much more? R' Avraham countered with the *Gemara* (*Kidushin* 8b) which states that if a man held out a loaf of bread to a woman and said to her: התקדשי לי בככר זו (be betrothed to me with this loaf) and the woman replied "Give it to a pauper", she is not betrothed to him. The *Gemara* explains that what she is in essence saying is that just as I have an obligation to feed the poor, so do you. Therefore, let your loaf go to *Tzedaka*, and not to betroth me. R' Avraham asked: How could the *Gemara* make such a statement?! Perhaps the man had already given away 20% of his assets and he was no longer obligated! But from here we see that even after one has given away 20% of his assets to *Tzedaka*, he has nevertheless not freed himself from the *Tzedaka* obligation.

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרתני מלכה ב"ר יהודה לייבוש הלוי
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