



Friday	5:09	5:04	8:00			9:32
Shabbos		5:09	4:30	5:00	9:00	9:32
Sunday & Monday		5:20	6:00		7:45	9:31

IMPORTANCE OF

The Gemara (Bava Metzia 8a) attempts to prove the concept that one person can lift up an object and acquire it on behalf of another (המגביה מציאה לחבירו קנה חבירו) from a situation where two people lift something up together, and each gets a half. Rava argues that this is not a proof, as it may be due to a different rule: מאן דזכי לנפשיה זכי נמי לחבריה – since (each) one who lifts, acquires it (partly) for himself, he acquires it for the other as well. This rule is derived from the following: One who tells another “Steal for me” is not liable when the agent steals; but if they are partners, each is liable for the other’s theft. Why? It must be due to the rule: מאן דזכי לנפשיה זכי נמי לחבריה. Tosafos notes that merely having the other in mind is not sufficient – both thieving partners must lift up the object together in order to acquire it. Once they have acquired it, they are responsible for it, like a Shomer. The Gemara (Shabbos 93a) derives that if two people jointly commit one aveirah act, they are both Potur. R’ Eliyahu Raam points out that as such, if two people kidnapped someone, since neither of them can be said to have “acquired” the abductee, the rule of מאן דזכי לנפשיה cannot apply to them either, leaving them both Potur, as is always the case when an aveirah is jointly committed. Therefore, where the Torah speaks of kidnapping (in the Aseres HaDibros), the phrase לא תגנב (singular) is used, since only an individual can be liable for kidnapping. However, where the Torah speaks of larceny, the phrase לא תגנבו (plural) is used, since two people who pick up and acquire the theft jointly are jointly liable for it as well.

QUESTION OF THE WEEK:

When is a son only permitted to do 4 things for his father: 1) supply him with water; 2) provide him with light; 3) roast him a small fish; and 4) run errands only if his father never does them for himself?

ANSWER TO LAST WEEK:

(When would one say a brocho only because he is sitting a certain way?) The Mishna Berurah (213:4) explains that in the times of the Gemara, bread and wine, as important foods were always eaten while reclining (בהסיבה). If a number of people convened and sat this way, one person could say a brocho for everyone, as it was clear they were a group. However, if they did not recline but sat a different way, then each would have to say their own brocho.

DIN'S CORNER:

If a Shliach Tzibur began to say Kadish after Shemona Esrei Friday night instead of saying ויכילו and מגן אבות, if he hasn't reached רבא יהא שממי' yet, he should stop and begin ויכילו. If the Tzibur said יהא שממי' רבא he should complete a Chatzi Kadish. If he finished the Kadish Shalem, they should say ויכילו followed by another Kadish Shaleim. (Igros Moshe 4:70)

DID YOU KNOW THAT

The Midrash (Mishlei 10) quotes R’ Yishmael on how difficult the Yom HaDin will be as Hashem judges each person. To those who have only studied Mikra (Tanach) but not Mishna, Hashem will turn away His face. To those who studied two or three Sidrei Mishna, Hashem will ask: “Why did you not study all six? Why did you not study Gemara?” To those who studied all the Sidrei Mishna, Hashem will ask: “Why did you not study Agadah?” To those who studied Gemara, Hashem will ask: “Did you examine the Merkavah?” R’ Chaim Vital states that since Torah consists of Pardes (Pshat, Remez, Drush and Sod), if one leaves out even one of them, he must come back as a Gilgul to complete it. Thus, it would seem imperative for one to study Sod, i.e. Kabbalah during one’s lifetime. However, the Gemara (Chagigah 13a) permits the teaching of Kabbalah only to those possessed of five attributes: 1) Fluency in Torah; 2) His righteousness protects his generation; 3) He is able to calculate leap years and the calendar; 4) Everyone is silent when he speaks, as he makes his teachers wise; and 5) He has a perceptive mind. The MaHarsha (Kidushin 71a) issues a dire warning to those who indiscriminately give discourses in Kabbalah to students who have not reached such a level. The Gemara (ibid) adds that when R’ Yochanan offered to teach R’ Elazar the Maaseh HaMerkavah R’ Elazar declined, saying he was too young. When he was much older, he again declined, saying that if he could not learn from R’ Yochanan, it didn’t pay to learn it. The Rav Poalim (3:13) was himself dissuaded by the Mekubal R’ Eliyahu Mani from his plan to study Seder HaKavanos. He supported this advice with a Remez from: רד העד בעם פן יהרסו אל ד' לראות ונפל ממנו רב which suggests that it would be destructive (יהרסו) to attempt to rise (רד) up to the Kavanos which can be seen (לראות) in a Sefer, if one has no appropriate teacher (ונפל ממנו רב).

A Lesson Can Be Learned From:

R’ Refoel Kohen, a Lubavitcher Chosid, was arrested by the Communists and sent to Siberia for a few years. When he was finally set free, he returned to the city of his residence and the first thing he did was go to Shul. His many friends and acquaintances were very excited to see him but there was one man in particular who was very animated. R’ Refoel looked at him closely but did not recognize him. The man said to R’ Refoel: “Shalom Aleichem, R’ Refoel! The Halacha is that when one does not see a good friend for thirty days he is required to say a SheHechianu brocho when he sees him next. If he hasn't seen him in a year, he must say the brocho of Mechayeh HaMaisim. What brocho should one say when he sees a friend that he has never seen before? I believe he should provide some Mashkeh (liquor) and celebrate the meeting with a SheHakol!” And he did exactly that.

P.S. Mazel Tov to the Werberger family upon the upcoming Chasunah of their daughter Shirah. Sholosh Seudos sponsored this week by the Burman family.

This issue is dedicated by Yisroel Safrin and family:

In memory of Max Safrin ז"ל, founder of “Awareness”

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use

לז"נ פערל ב"ר יצחק הלוי