



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ק
Friday	5:18	5:30	8:00			9:28
Shabbos		5:18	4:40	5:05	9:00	9:27
Sunday		5:30	6:10		7:45	9:26

## IMPORTANCE OF ....

The *Gemara* (*Bava Metzia* 97a) states in Rava's name that where teachers, sharecroppers, butchers, bloodletters and barbers are all paid from city taxes, they are considered to be employed by every resident of the city. As such, if a resident borrowed an animal from one of them and it died, the borrower would be *Potur* from liability, since the *Posuk*: בעליו עמו לא ישלם (if the owner is working for the borrower he need not pay) would apply. Rava's students said to Rava that he was "working for them" as he taught them *Torah*. Rava argued that the opposite was true – they worked for him, since he had the right to decide which *Mesechta* to teach them. *Rashi* explains Rava's argument as stated, adding that whenever Rava would desire to start a different *Mesechta* so as not to forget it, the students could not stop him. The *Imrei Emes* questions this in light of the *Gemara* (*Avodah Zarah* 19a) which states that one can only learn *Torah* ממקום שלבו הפך - if his heart is interested in the subject matter, and *Rashi* adds that this advice is directed at the *Rebbi*, who should make sure to teach his student the *Mesechta* that interests him. Otherwise, the student will not focus. The *Imrei Emes* sent this question to the *Eretz Tzvi* (92) who answered him as follows: It is indeed well-established that a *Rebbi* must teach his student ממקום שלבו הפך. However, the *Gemara* (*Menachos* 99a) says that one transgresses: פן תשכח ... פן תשכח if he forgets his own learning. For this reason, *Rashi* added the words: שלא תשכח ממני – "so as not to forget it" in his explanation of Rava's claim. The right of the *Rebbi* to safeguard his own *Torah* is paramount to the interests of the student. Only where the *Rebbi* is not faced with this risk, must he teach the student ממקום שלבו הפך.

## QUESTION OF THE WEEK:

Two boys are born on *Shabbos*. One, whose father transgresses all *mitzvos* except one, will have a *Bris* next *Shabbos*. The other, whose father observes all *mitzvos* except the one observed by the other father, will not have a *Bris* next *Shabbos*. Which *mitzvah* ?

## ANSWER TO LAST WEEK:

(When may a son only perform 4 tasks for his father ?)

The *Shulchan Aruch* (י"ד 223:1) rules that where a father vows not to derive any enjoyment from his son because he wants his son to learn *Torah* without being disturbed, the son may still perform 4 specific, basic and simple tasks for the father.

## DIN'S CORNER:

When *Sholosh Seudos* stretches into *Motzai Shabbos*, if *Shabbos* was also *Chanukah* or *Rosh Chodesh*, one adds על הניסים and/or רצה to יעלה ויבוא during *bentching*, because the meal started on *Shabbos*. If Sunday will be *Chanukah*, *Purim* or *Rosh Chodesh*, one should not add על הניסים or יעלה ויבוא. However, some hold that where Sunday is *Rosh Chodesh* or *Yom Tov*, if one ate bread after nightfall, יעלה ויבוא should be added. (MB 188:33-4)

## DID YOU KNOW THAT ....

The *Gemara* (*Yoma* 22b) discusses how the *Kohen* chosen to carry away the ashes from the *Mizbeyach* would be selected using a lottery, where each *Kohen* would stretch out a finger to be counted, rather than to be counted in person. The reason for this was the prohibition against counting *Bnei Yisroel*, even for a *mitzvah*. This is supported by King *Shaul*'s unwillingness to count his soldiers, electing instead to have them each contribute a piece of pottery, all of which were then counted. The *MaHarSha* asks why the *Gemara* did not rather choose to support its statement from the *Torah*'s method of counting *Bnei Yisroel* - by having them each contribute a half-*Shekel*. He answers that the warning of ולא יהי בהם נגף, which would avert destruction by contributing the half-*Shekel*, could have been referring to the *Machatzis HaShekel*'s ability to atone for the Golden Calf which the contributors in the *Midbar* needed a *Kaparah* for. Since the pottery contributed by *Shaul*'s army could in no way be viewed as atonement, it was a more effective proof that counting was injurious. However, the *Iyun Yaakov* cites the *Gemara* (*Berachos* 62b) which describes how *Dovid HaMelech* was made to forget the lesson of בהם נגף, causing him to count the *Bnei Yisroel*, which then resulted in tragedy. Clearly, ולא יהי בהם נגף refers to counting, not to the sin of the Calf. The *Tzitz Eliezer* (7:3) seeks to defend the *MaHarSha* by pointing out that from *Moshe*'s *Machatzis HaShekel* one could conclude that it was legal to count *Bnei Yisroel*, as long as a half-*Shekel* was offered afterwards to atone and avert danger. *Dovid HaMelech*'s tragedy resulted from a lack of that follow-up כופר to atone. We also have a *Kabalah* that every tragedy or punishment befalling *Bnei Yisroel* is due in small part to the Golden Calf. As such, the *Gemara* found the example of *Shaul*'s army to be more effective.

## A Lesson Can Be Learned From:

A businessman flew across the country to consult with his *Rebbe* about a very significant business opportunity. The *Rebbe* inquired after the man's children and their *Chinuch*. The businessman replied that they had unfortunately strayed far from *Yiddishkeit*. The *Rebbe* offered the man a few suggestions on how to be *Mekarev* them back to the *Torah*. The man apologized to the *Rebbe* before saying that the suggestions didn't seem to him to be very relevant or practical in his situation. The *Rebbe* replied: "Regarding business opportunities, of which I know very little, if anything, you see no problem in flying across the country to ask my advice. Regarding *Torah* and *Yiras Shomayim*, on the other hand, both of which are my life's work, you believe me to be out of touch with reality. Let me assure you that whatever *Siyata D'Shmaya* I manage to enjoy in business matters, I have the use of much more in *Ruchniyus* matters!"

**P.S.** Mazel Tov and much *Nachas* to the *Sheli* family upon the *Bar Mitzvah* of their son *Yochai*. *Sholosh Seudos* sponsored this week by the *Sheli* family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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