



	Candles	Mincha	DafYomi	Shiur	פרשת: משפטים סוק"ש
Friday	4:50	5:00	8:00		9:40
Shabbos		4:50	4:15		9:40
Sunday		5:00	5:15		8:00 9:40

**IMPORTANCE OF ....**

The Gemara (*Derech Eretz* 3) states that when *Klal Yisroel* said *נעשה ונשמע* Hashem blessed them with peace. However, the *Posuk* says that when Moshe told *Bnei Yisroel* how they must prepare for *Matan Torah*, they responded with only the word - *נעשה* - we will do. It was only after Moshe built *שנים עשרה מצבה* for the twelve tribes, that the Jews proclaimed *נעשה ונשמע* - we will do and we will learn. Although 12 monuments for 12 tribes seems very logical, the *Mechilta* states that Moshe built 12 monuments for **each** of the 12 tribes. The Belzer Rebbe זצ"ל explains that certain talents and/or abilities seem to be concentrated in specific tribes. Only a *Kohen* may do the *עבודה*, assisted only by the *Leviim*; a *מלך* must come from the tribe of Yehudah; Zevulun will provide financial support; Shimon will provide teachers etc... Since each individual or tribe cannot independently fulfill the whole *Torah*, only as a partnership with the other tribes, will everything be done. Even so, *Chazal* (*Menachos* 110a) say: ... *כל העוסק בתורה כאילו הקריב* - one who learns about a *mitzvah* in the *Torah* is credited as if he had fulfilled it. Therefore, first the *Bnei Yisroel* said *נעשה* - we will do what we can. Then, when they saw Moshe build 12 *מצבות* for each of them, they understood that by learning about the other *mitzvos*, they would be credited with everything, so they now said *נעשה ונשמע*. We see the partnership concept as conceived at *Matan Torah*, by Hashem saying: *כה תאמר לבית יעקב ותגיד לבני ישראל*. The *Midrash* says that Hashem did not wish to make the same "mistake" as in *Gan Eden*, where Chava sinned because she wasn't spoken to directly. The *Sefer M'ri'eh* explains that before *Matan Torah*, women could divorce men, and they shared equally in *קדושה*. All *בני נח*, men and women, were independent of each other. By speaking directly to the women, Hashem made clear His intention that the women were still to be partners, and did not necessarily have to be obligated in everything themselves.

**QUESTION OF THE WEEK:**

Which brocho is one *יוצא* if he thinks it in his mind/heart without actually saying it, under no special or unusual circumstances ?

**ANSWER TO LAST WEEK:**

(When would one recite a *ברכה מעין שלש* after drinking a non-wine liquid ?)  
The *Shulchan Aruch* (אור"ח 202:4) states that although one normally would not say a *brocho* before drinking oil (as it is harmful) or when using it as a dip (as it is *טפל*), still, if one drinks it for medicinal reasons mixed with a sweetener, even if the amount of oil is less, one says *ב"פ העץ* and afterwards *על העץ*.

**DIN'S CORNER:**

One may not ring doorbells, chimes or make any attention-grabbing sound on *Shabbos*, even if not electrical, nor may one even use the regular door knocker, even though his intention is not to create a musical sound. If one wishes to sleep but cannot enter the house, since this is a significant *שבת צורך*, it is permitted to use knockers to attract attention, and this should be done preferably with a *שינוי*. (*Biur Halacha* 338: ד"ה הואיל)

**DID YOU KNOW THAT ....**

The *Mishna* (*Bikurim* 1:2) derives from: *ראשית בכורי אדמתך* that *Bikurim* are only brought from that which grows on one's own land, which excludes sharecroppers, thieves etc.. who do not own the land. The *Or HaChaim HaKadosh* excludes, by the same token, first fruits that emerged during *Shemita*, as they too do not belong to the landowner, but are deemed *Hefker*. As such he cannot say the words *אשר נתת לי* when presenting them to the *Kohen*. However, *Rashi* comments on the above *Posuk*, that *Bikurim* must be brought during *Shemita* as well, and the *MaHaral* (*Gur Aryeh*) insists that this must have been a misprint (טעות סופר), as one does not own *Shemita* crops. The *Gemara* (*Bava Basra* 81a) derives from a *Posuk* that *Bikurim* only applies to *Eretz Yisroel*, and *Tosafos* asks why a *Posuk* is necessary – isn't *Bikurim* by definition an *Eretz Yisroel mitzvah* ? He answers that *לא תבשל גדי בחלב אמו* is followed by *ראשית בכורי אדמתך* which forbids *Basar B'Chalav*, everywhere. Without a *Posuk*, *Bikurim* might be treated the same. And similarly, a *Posuk* would be necessary to apply *Basar B'Chalav* everywhere, so as not to derive from *Bikurim* that it should be restricted to *Eretz Yisroel*. However *Tosafos* cites the *Rashba* who views *Bikurim* as not dependent on the land of *Eretz Yisroel*. Therefore, if *Bikurim* is dependent on *Eretz Yisroel*, then it would not apply during *Shemita*, when all the crops are *Hefker*. But if does not depend on *Eretz Yisroel*, then it could apply during *Shemita*, in *Chutz LaAretz* where *Shemita* definitely does not apply, and where the crops do belong to the landowner. Even if *Bikurim* applies only to *Eretz Yisroel*, there is a *Machlokes* over how crops become *Hefker* during *Shemita*. Most *Acharonim* say it is automatic, while the *Mabit* (1:336) holds that it is not, and that every landowner has a *Chiyuv* to render all his crops *Hefker*. As such, even during *Shemita*, until the owner would make his crops *Hefker*, they would still technically belong to him, qualifying as "אשר נתת לי" to be valid *Bikurim* during that time, as *Rashi* said.

**A Lesson Can Be Learned From:**

An elderly resident of an old-age home in Yerushalayim was known to be a *שונא מתנות* who never accepted a gift from another. One exception to this rule was his habit of constantly "mooching" cigarettes from people. One *Hoshana Rabba*, he received a visit from R' Yechiel Michel Tokachinsky, who wished him a "Gut Kvittel". The older man thanked him and replied that he had just been assured of entry to *עולם הבא*. He proceeded to explain. "Many years ago, I was a wealthy factory owner in Russia, where I was a fair but strict employer. One day, an employee came running in late, and rushed over to his spot on the assembly line. I sternly questioned why he was late and he explained that his wife had suddenly been taken ill, requiring him to run for the doctor. I said to him - Your wife can get sick on your *חשבון* (account), not mine. Later, when the *Bolsheviks* took everything away from me, I had time to reflect on how cold and biting my words had been. I resolved to do a penance by becoming a cigarette *Shnorer*, feeling shame for my act whenever I stuck out my hand for a smoke. Today, I asked someone for a cigarette and he replied - Smoke on your own *חשבון*, not on mine. I feel that my *עבודה* has now been forgiven and I am ready for *עולם הבא*."

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים