



	Candles	Mincha	DafYomi	Shiur	פרשת: נשא זק"ש Shachris
Friday	8:05	6:45/8:15			9:10
Shabbos		1:45/8:00	7:00	7:50	9:10
Sunday		8:15	8:30		8:00 9:10

## IMPORTANCE OF ....

The *Gemara* (*Chulin* 87a) states that one who slaughters an animal must cover its blood. Once, a *Shochet* slaughtered an animal, but someone else jumped ahead and covered the blood. Rabon Gamliel ruled he must pay the *Shochet* 10 gold coins for "stealing" his *mitzvah*. The *Or Zarua* (כ"סוי הדם 399) quotes R' Yehuda HaChasid who explains that an appropriated *mitzvah* or *brocho* is assessed at 10 gold coins because of a parallel between Hashem's enjoyment of a *mitzvah* and *brocho* on the one hand, and the *Ketores* on the other hand. Since the *Posuk* lists in every *Nasi's Korban*: כ"ף אחת עשרה זהב מלאה קטרת - a spoonful of *Ketores*, therefore the *mitzvah/brocho* is valued at 10 gold coins. The *Chasam Sofer* asks why anything need be paid, since the *Gemara* (*Kidushin* 40a) states that if one intended to do a *mitzvah* but was prevented from actually performing it, he is still deemed to have fulfilled it. If so, what did the *Shochet* lose, since by virtue of his intent he still received *Schar* for the *mitzvah* of covering the blood, even though someone else actually performed it. The *Neta Sorek* qualifies the axiom that חשב לעשות מצוה is deemed as if he fulfilled it, limiting it to where the intention was entirely and purely לשמה with no other purpose at all. If, however, one's intentions were mixed, then the degree to which he is deemed to have fulfilled the *mitzvah* would be proportionate to the degree of לשמה in those intentions. Thus, he would not be credited with that part of the *mitzvah* that corresponds to his personal agenda, and the only way to receive that credit would be by actually performing the *mitzvah*. As such, when someone else grabbed his *mitzvah* away, he lost out on the part relating to his personal intent, whose "value" *Chazal* have appraised at 10 gold coins.

## QUESTION OF THE WEEK:

Why would someone have to recite ברכת המזון twice and מסיח דעת once, in one meal, without leaving the table or being ?

## ANSWER TO LAST WEEK:

(Where would we permit a לאור but not an עשה ?)

The *Kitzur Shulchan Aruch* (165:4) states that although one may not eat before *Kiddush* (לאור), it is permitted to feed a child before *Kiddush*, even though *Chinuch* requires that he be trained in *Kiddush*. However, one may not feed the child outside the *Succah* (עשה), though the child may eat there on his own.

## DIN'S CORNER:

If one owns a בהמה טהורה (an animal permitted to be eaten such as a cow or lamb) that is pregnant for the first time, it is a *mitzvah* to arrange with a non-Jew to sell him a share in the animal so that when it gives birth, the newborn will be (at least partly) the property of a non-Jew and thus be ineligible for the sanctity of בכורה. The sale must be authentic, for a market price, but requires only a small down payment. If one did not arrange such a sale, he must keep the newborn until it gets a blemish. (*Kitzur* 177:15)

## DID YOU KNOW THAT ....

The *Gemara* (*Sotah* 39a) says that R' Elazar ben Shamua's *Talmidim* asked him how he had merited long life. Among the reasons that he gave them was the fact that he never *Duchened* without first reciting the *brocho* that preceded it. Many *Meforshim* wonder what was so special about this particular practice that it should provide אריכת ימים. The *MaHarSha* explains that since *Duchening* is entirely for the benefit of the *Bnei Yisroel*, I might have believed that no *brocho* was necessary on the part of the *Kohanim*. However, once the requirement of a *brocho* was established, what was so special about R' Elazar's compliance with this חיוב? The *Turei Even* suggests that perhaps R' Elazar was the author of the *brocho* in the first place. In fact, the *Gemara* (*Sotah*) derives that a *Kohen* may not *Duchen* without first washing his hands, from: שאור ידיכם קדש וברכו את ה', which acknowledges that a *brocho* was associated with *Duchening*. However, since the *Posuk* says: וברכו את ה' (not וברכו את ישראל) it clearly implies that the *brocho* was *not* the *brocho* which describes how the *Kohanim* were about to bless the *Bnei Yisroel* באהבה. However, *Rashi* implies that R' Elazar was talking about a pre-existing *brocho*. Therefore, *Igros Moshe* (אור"ח 3:17) suggests that the special deed of R' Elazar was based on a *Magen Avraham* (אור"ח 128:17) which states that each *Kohen* must recite his own *brocho*, and not attempt to be יוצא with the *brocho* of another *Kohen*. The reason for this, as offered by the *MaBit* (1:180) was to prevent confusion, and to provide the momentum of a *brocho* recited in unison. Since there were those who were not afraid of confusion, and so were willing to allow one *Kohen* to say the *brocho* on their communal behalf, R' Elazar showed his concern, by insisting on individual *berachos*, and this apparently made him worthy of achieving long life.

## A Lesson Can Be Learned From:

A Rav was asked to be Mesader *Kidushin* at a certain Chasunah. The Rav asked if there would be a Kosher *Mechitzah* at the wedding and he was assured that there would be. When he arrived at the hall he saw that in fact there was a proper *Mechitzah*, and he was pleased that everything appeared to be in order. After the *Chupah*, the Rav sat down for a short while to participate in the *Simcha*. A man approached the Rav and advised him that as soon as he would leave, the *Mechitzah* would come down and there would in all likelihood be mixed dancing. As long as the Rav remained there, however, this would not happen. The Rav was now faced with a dilemma, since he was scheduled to give a *Shiur* in a few minutes, and had been about to leave. On the one hand, nothing damages a regular *Shiur* like the *Magid Shiur* not showing up from time to time. On the other hand, how could he leave, and by leaving cause such prohibited behavior to take place? Upon discussing the question, it was concluded that the Rav should stay at the wedding, based on a *Gemara* (*Succah* 52a) which relates that *Abaye* once spotted a man and woman walking into a forest, and fearing that they may have intended to sin there, *Abaye* followed them for quite a while until they emerged and entered a city. Thus, to prevent sinful behavior, *Abaye* deemed it proper to waste precious Torah learning time, and so should the Rav.

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

This issue is dedicated:

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

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