



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:13	7:00			9:10
Shabbos		1:45/8:08	7:30	9:00	9:10
Sunday		8:23	7:45	8:00	9:10

IMPORTANCE OF

The Gemara (Sanhedrin 78a) states that if ten people take ten cudgels and beat someone to death, whether they all hit him simultaneously or take turns, they are all פטור because the Posuk states: ואיש כי יכה כל נפש אדם - from which the Rabonon derive that one person must kill "כל נפש" - the entire person, to be חייב. R' Yehudah ben Besaira disagrees, deriving from the same Posuk that if someone killed any part of the person's נפש he is to be held accountable. Therefore, where they took turns beating him, the last one, whose blow was the final dispatch, will be חייב. However, where they all hit him together, no one is guilty because (as Rashi explains) the Posuk says "ואיש כי יכה", which applies only where one person kills, not two. The נר למהא derives from the Rashba in Bava Kamma that it is only because they each used their own cudgel that they are פטור. However, where they all beat him with the same stick, they would all be חייב. This also explains why the Posuk says that the Bnei Yisroel executed Tzelaftchad for having been מחלל שבת by stoning him באבנים - with rocks, rather than with one rock, as was the case with the מקלל. R' Yeshaya of Prague points out that some of the Bnei Yisroel believed Tzelaftchad to be a Tzadik who sacrificed himself to reinforce the sanctity of Shabbos, while others held him to be a Rasha. Therefore, "אבנים" were used, reflecting the fact that there were many different perspectives and motivations among the stoners. To further deal with the possibility that they may be executing an innocent man, they decided to use many rocks, so that they would all be פטור, as the Rashba had stated.

QUESTION OF THE WEEK:

When would one not be required to wash his hands three times, but would be required to wipe them three times?

ANSWER TO LAST WEEK:

(Who survives danger better – a smart person or a feeble-minded one ?)
The Toras Chaim (Avodah Zarah 30b) says that a feeble-minded person is protected by Hashem under: שומר פתאים ד', while a smart person should take steps to avoid the danger himself. If the smart person is unable to avoid it, then שומר פתאים ד' will apply to him as well. However, in allocating activities that may involve danger, the smart one's enhanced ability to do mitzvos should also be taken into consideration.

DIN'S CORNER:

When one davens Shemona Esrei, Krias Shema or Pesukei D'Zimrah, one may not hold onto any object such as a plate, a knife, money, or even a Sefer or Tefillin (or an iPhone ?) where a fear that it may fall will disturb his concentration. If one davened Shemona Esrei while holding something, he need not daven over unless he knows that he did not have proper כוונה during the first brocho. If during Shemona Esrei one notices a Sefer on the floor and he is unable to concentrate because of it, he may bend down and retrieve it after completing the current brocho. (MB 96:7)

DID YOU KNOW THAT

The Gemara (Shabbos 19a) states that one may not embark on a sea journey within 3 days of Shabbos, unless he does so for a mitzvah, and it is sufficient for him to ask the gentile ship's authority to refrain from sailing on Shabbos. The Shulchan Aruch (Orach 248:1) rules accordingly, and applies the same ruling in the case of a caravan setting out for a journey through the wilderness, where one knows that the caravan will continue to travel on Shabbos because of the danger inherent in remaining stationary in the wilderness. The Rema (ibid 248:4) leniently characterizes almost any productive purpose as a mitzvah to permit travel within those 3 days, excluding only travel for pleasure. The RaN cites a Machlokes between the Ramban and the Baal HaMaor in a situation where a Bris was scheduled for Shabbos and hot water had been prepared with which to bathe the infant after the Bris. (This was deemed medically necessary in the time of the Gemara.) What if the water spilled before it could be used ? Should the Bris go forward, necessitating fresh water to be cooked, or does the Bris get postponed until after Shabbos for lack of hot water ? According to the Ramban, the Bris should go forward, even though water will have to be cooked later, because right now, all we see is the Bris, which is Mutar. If so, why can't one embark on a sea or land journey before Shabbos, when there is no Issur, and deal with the possible Pikuach Nefesh on Shabbos, if and when it arises ? In Kovetz Haaraos, R' Elchanan Wasserman suggests that there is an איסור דרבנן which prohibits one from putting himself into a position where he will rely on Pikuach Nefesh for a Heter. However, where it is not he, but rather the mitzvah (i.e. the Bris) that puts him in that position, his behavior is mandated, and the איסור דרבנן would not apply. This is so, provided that the mitzvah is performed properly. The Meraglim were שלוחי מצוה, as is clearly indicated by the many references to וישלח אותם, but since they did not treat the mitzvah properly, it did not protect them, and as such, any Heter of Pikuach Nefesh associated with their wandering in the wilderness of Eretz Yisroel would likely have been retroactively withdrawn.

A Lesson Can Be Learned From:

R' Moshe Sasover was once engaged in collecting donations for the mitzvah of Pidyon Shevuyim. When he was unable to obtain the necessary amount, he began to feel remorse that he had thus wasted time that would have been better spent in Torah study and proper Tefilah, and he resolved not to continue pursuing it. On that same day, a local thief was apprehended during a robbery, given lashes and sent to jail. The Sasover appeared on his behalf and convinced the judge to free him. As the thief was let out, R' Moshe said to him: "Remember well the lashes that you received and be careful not to engage in such behavior again !" The thief replied: "And why not ? Just because I was not successful once doesn't mean I won't be successful next time !" The Sasover said to himself: "If so, it is incumbent upon me as well to try again and again", and he resumed his Pidyon Shevuyim activities.

P.S. Sholosh Seudos is sponsored by the Sternberg family to celebrate the births of twin granddaughters.

This issue is dedicated:

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

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