Vol 28 # 35 תשע"ח

PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim) פרשת: שמות

	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	4:24	4:34			9:42
Shabbos		1:45/4:24	3:45	9:00	9:42
Sunday		4:34	5:00	8:00	9:42

IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 99b) brings the statement of R' Avahu that כל המעשה את חבירו לדבר מצוה - one who causes another to do a *mitzvah*, מעלה עליו... כאילו עשאה - is given credit as if he had done it himself. This is derived from the *Posuk* which describes the use of Moshe's staff - אשר הכית בו את היאור, with which you [Moshe] struck the [Nile] river. Was it not Aharon who would strike the river, as Moshe was unwilling to ignore his gratitude to the river for preserving him in his casket ? We see therefore, that Moshe's instruction to Aharon which brought about the מכה is credited to Moshe. The *Meforshim* ask, does not the *Gemara* say (*Bava Basra* 9a) that גדול המעשה מן העושה - the one who facilitates the *mitzvah* is even greater than the one who performs it ? Why is the facilitator greater than the doer ? The *Gemara* (*Bava Metzia* 32b) states that if one is faced with the following choice - help unload baggage or cargo from the back of his **friend**'s burdened mule, or help load up his **enemy**'s mule, he should assist his enemy, in order to subdue his *Yetzer HoRa*. The *Gemara* asks, if we hold that the *Torah* prohibits צער בעלי חיים (inflicting pain on animals), how may we ignore the suffering of the burdened animal and instead help to load up another ? The *Gemara* answers that subduing one's *Yetzer HoRa* is paramount. The דברי יואל explains that if between two equivalent *mitzvos*, the one which faces the greater resistance from the *Yetzer HoRa* is to be chosen, certainly where a *mitzvah* is by definition subject to a greater resistance from the *Yetzer HoRa*, we may consider that *mitzvah* also to be greater. Therefore, one who facilitates the fulfillment of a *mitzvah* by another gets credit as if he had done the *mitzvah* himself. However, since, in order to get that *mitzvah* performed, two battles with the *Yetzer HoRa* had to be waged - one by the facilitator, and then another by the actual performer, *Chazal* correctly characterized its value as greater.

QUESTION OF THE WEEK:

When would someone say the words: אלוקינו מלך העולם in a *brocho* twice ?

ANSWER TO LAST WEEK:

(If making cheese on *Shabbos* is בונה, isn't eating it סותר?)

The *Mishmeres Chaim* (2:שבת:3) states that since it would be a case of סותר without intent to rebuild, it could only be prohibited *MiDeRabanan*. Since it would be דרך אכילה, there would not even be that *Issur*. Also, the סותר would have to be the opposite process of בונה. As such, taking slices off the cheese is not סותר but "melting" the cheese back into milk might be.

DIN'S CORNER:

When one says *Kadish*, he is to bow slightly when he says the following 5 phrases: 1) יתגדל ויתקדש, 2) יהא שמה רבא, 3) יתברך, 4) בריך הוא and 5) ואמרו אמן. When one adds on more phrases for קדיש שלם or קדיש יתום, he is to bow to the left at the phrase עושה שלום במרומיו, then to the right for הוא יעשה שלום עלינו, and then forward, as for *Shemona Esrei*. (מטה אפרים *Kadish* 17-18)

DID YOU KNOW THAT ....

The *Gemara* (*Avodah Zarah* 4a) states that a *Tzadik* who fulfills the entire *Torah* "from א to ת" is nevertheless considered less than a *Tzadik Gamur* (complete *Tzadik*) if he does not protest against the sins of others. *Tosafos* cites the well-known rule that it is better not to protest if the sinners sin *B'Shogeg* (inadvertently), rather than to inform them of their sins, and watch them sin brazenly *B'Maizid*. *Tosafos* explains that this rule only applies where one is certain that the sinners will ignore the rebuke, so it is "better" to let them continue *B'Shogeg*. However, does not the *Gemara* (*Bava Metzia* 31a) derive from הוכח תוכיח that one must rebuke even 100 times ? If the sinner did not stop sinning after 3 rebukes (a חזקה), should we not assume that further rebuke will be likewise ignored ? One might suggest that חזקה only "works" where repetition of an act accustoms the actor to act that way, such as an ox that gored 3 times, and is now a goring ox. But to sit and do nothing 3 times when someone attempts to give you rebuke might not create the same habituation. However, we do find a passive חזקה in the case of property possession, where we presume that if the former owner has not objected for 3 years, that he will continue to **not object**. So why rebuke a sinner more than 3 times ? The *Rambam* (דעות 6:7) states that if one rebukes a sinner but he does not accept it, one should do so a second and third time; and one is always obligated to give rebuke until the sinner is about to strike him. The ודרשת וחקרת suggests that the *Rambam* is describing two different situations: 1) One must rebuke someone up to 3 times for a specific sin that he commits; and 2) One is obligated to rebuke a sinner for many different sins, even 100 times, until he is threatened. This may be why Moshe did not give proper rebuke to Dasan, calling him a *Rasha* instead of speaking kindly to him. If Moshe was able to determine prophetically that the Egyptian he had killed would have no redeeming descendants, he could probably also know that Dasan would be מורד במלכות against Moshe several times, and as such, qualified as a *Rasha* for whom rebuke was no longer required.

A Lesson Can Be Learned From:

R' Daniel Yafeh was a wealthy Torah patron in Berlin. He was also blessed with 9 daughters, all graced with charm and intelligence. They all married young men from the elite of the Berlin community. At some point, R' Daniel became aware that his oldest son-in-law, David Friedlander, had been influenced by the Haskalah movement and was dragging his brothers-in-law in that direction. R' Daniel asked the Rav of Berlin, R' Tzvi Hirsch Levine to invite Friedlander to his home occasionally, and engage him in Torah discussions with the other Chachomim who frequented R' Tzvi Hirsch's home. R' Tzvi Hirsch knew there was little hope of turning Friedlander around, so he replied: "I would love to do so. However, you are surely aware that the Torah lists Noach's sons as Shem, Cham and Yafes. Was not Cham the youngest ? Why does the Posuk put him in the middle ? It is because Shem and Yafes recognized Cham's wicked nature and tried to guide him between them for improvement. Alas, it was to no avail. He remained Cham, as he had always been".

P.S. Sholosh Seudos sponsored this week by the Sternberg family.

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