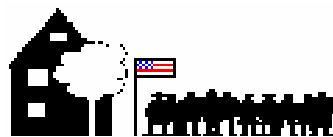


	Candles	Mincha	Daf Yomi	Shachris	עזק"ש
Friday	8:15	7:00			9:13
Shabbos		1:45/8:10	7:30	9:00	9:13
Sunday		8:20	7:45	8:00	9:14



IMPORTANCE OF

The Gemara (Sanhedrin 105b) quotes Rav's oft-stated rule that one should learn Torah and perform mitzvos שלא לשמה (even with an ulterior motive) because it will lead him eventually to doing those same things לשמה - for Hashem alone. To illustrate, the Gemara cites Balak, who offered 42 sacrifices שלא לשמה, and yet was rewarded by the birth of Ruth, whose actions were performed לשמה. As promising as it sounds, would not those mitzvos being done שלא לשמה be inferior to those לשמה? The Gemara (Moed Katan 9b) relates that R' Shimon b. Yochai told his son to visit R' Yonasan b. Asmai and R' Yehudah b. Gairim, describing them as "אנשים של צורה" - men of stature, and advised him to seek their blessing. When he did, they "blessed" him that he should sow crops but not harvest them, buy merchandise but be unable to sell it, that his house should be destroyed and that other similar calamities befall him. R' Shimon's son returned to his father and complained of having been cursed. R' Shimon assured him that each "curse" was in fact a blessing (sow but not harvest = bear children & not bury them; buy merchandise etc.. = obtain a daughter-in-law & not lose her if her husband dies; etc...). The Yismach Moshe comments that the point of bestowing blessings "hidden" within words of קללה, is to "fool" the מקטריגים - those מלאכים whose function it is to prosecute us. On the other hand, wouldn't "good" מלאכים be unaware that a brocho had been proffered, and as such, not present it before Hashem for confirmation? As R' Yonasan and R' Yehudah were men of stature, their berachos did not need intermediary transport, and could appear directly before Hashem, even in the guise of a curse. ע"כ. The same may be true regarding mitzvos done שלא לשמה. In order to evade obstacles placed by the מקטריגים, it is necessary to "hide" the mitzvos in a form of שלא לשמה. However, שלא לשמה מתוך - from under and within the שלא לשמה, emerges the לשמה.

QUESTION OF THE WEEK:

When may one not wear a Yarmulka under one's hat?

ANSWER TO LAST WEEK:

(What animal may be eaten only if fed Kosher food?)

The Rema (י"ד 60:1) states that if an animal has been fed non-kosher food, it is still permitted to be eaten. However, if it has always been fed **only** non-kosher food, it may not be eaten. Such an animal, if now fed kosher food, would become permitted.

DIN'S CORNER:

During the 3 weeks starting 17th Tamuz through 9th of Av we conduct ourselves in a semi-mourning manner, such as by refraining from cutting hair or shaving, and from activities deemed joyous, such as weddings and listening to music. One should not purchase or don new clothing to avoid having to recite the brocho of שהחינו, except perhaps on Shabbos. When 17th of Tamuz falls on Shabbos, although the fast is pushed off to Sunday, all of the 3-weeks restrictions begin on Motzai Shabbos. (Igro Moshe או"ח 1:168 & 3:100)

DID YOU KNOW THAT

The Gemara (Sanhedrin 46a) states that a Beis Din may not prosecute and execute more than one person in a single day. However, if two people are involved בעבירה אחת (in one sin) and will be sentenced to the same form of execution, they may be judged together on the same day. The Or Sameach notes that although Rashi considers two people who are being Mechalel Shabbos at the same time as being involved בעבירה אחת, the Rambam (Sanhedrin 14:10) disagrees, requiring that they actually be involved together in one עבירה (e.g. זנות). The Mishna (ibid 45b) distinguishes the case of R' Shimon ben Shetach who captured and executed 80 witches from Ashkelon on one day as a הוראת שעה - an emergency Halachic ruling applicable only to that moment and circumstance. Rashi explains with difficulty, that all the witches were practicing different forms of sorcery. As such, if not for the הוראת שעה, they could not have been executed on one day. However, according to the Rambam, even if they were all doing the same type of sorcery, it would still not be בעבירה אחת and a הוראת שעה would still be necessary. If so, how could Hashem tell Moshe to execute those who worshipped Baal Peor, Avodah Zara, the Rambam holds they may still not be judged together! The Sifri states that a foreign ruler once arrived from overseas, eager to worship Peor. When he was told of its demeaning mode of worship, he grew disgusted and withdrew. At this point, the Sifri continues, the Posuk says that the Jews began to worship Peor: ויצמד ישראל לבעל פגור ויחר אף ה' בישראל. Kli Chemdah explains that Hashem's anger came from the Chilul Hashem of the Avodah Zara, where even the foreign ruler found it disgusting. As each Jew succumbed to the עבירה, the Chilul Hashem increased. As such, all those serving Baal Peor were not committing individual sins of Avodah Zara but rather one large, growing sin of Chilul HaShem, which is clearly עבירה אחת and warrants judgement together.

A Lesson Can Be Learned From:

The Sanzer Rav (author of Divrei Chaim) was talking to a certain Rav about the residents of the Rav's town, and in particular, regarding a poor man struggling unsuccessfully to support his starving family. The Rav said "I am not embarrassed to say that I had no idea that his situation was so severe". The Sanzer Rav replied: "Saying 'I didn't know' is not only a poor excuse but it is deemed a sin, as we see clearly in the Posuk, where Bilaam says: חטאתי כי לא ידעתי. If Bilaam did not know [that the angel was standing before him], how did he sin? But we see that sometimes not knowing is a sin. Particularly, a Rav or community leader has an obligation to keep an eye on the poor in his town, to be at their side, to support them and encourage them, and defend them against those who would treat them without sympathy".

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרת מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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