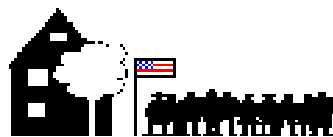


	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	8:00	7:00			9:25
Shabbos		1:45/7:55	7:20	9:00	9:25
Sunday		8:10		8:00	9:26



IMPORTANCE OF

The Gemara (*Kesubos* 111b) derives from 'ואתם הדבקים בד' that if one does פרקמטיא (business) for a *Talmid Chochom*, such a person is deemed as if he had attached himself to the *Shechinah*. The Gemara (*Pesachim* 53b) states that if one throws business to a *Talmid Chochom* he will merit to sit מעלה של מעלה. What is the difference? *Rashi* explains that the Gemara in *Kesubos* refers to one who invests the *Talmid Chochom's* money for him, leaving the *Talmid Chochom* free to learn *Torah*. The Gemara in *Pesachim* would require the *Talmid Chochom's* involvement. Presumably, the reward of 'ואתם הדבקים בד' is reserved exclusively for the former. However, the phraseology used by the Gemara in *Kesubos* is כאילו מתנדב בשכינה - as if he is attached to the *Shechinah*, whereas in *Pesachim*, the Gemara states definitively that he will be זוכה ויושב בישיבה של מעלה. This may be because, as the *Rambam* (שלוחין 6:1) explains, every partnership, where one party contributes the money and the other does the investing, is called an עסקא (venture), which is considered to be half מלוה (loan) and half פקדון (bailment), and subject to complex rules of responsibility. For example, the investing party is only responsible for the theft or (even accidental) loss of the portion deemed a loan while the contributing party must accept any loss to the פקדון half of the investment. Because of the potential for abuse, the Gemara wishes to stress that anyone who takes upon himself to invest on behalf of a *Talmid Chochom*, who will be learning *Torah* instead of watching his investment's progress, should do so as if he is attached to the *Shechinah*, who is watching to ensure the highest standard of integrity. On the other hand, doing business with a *Talmid Chochom* who is involved, as the Gemara describes in *Pesachim*, is already subject to the applicable laws of מקח וממכר and as such, he who does so will be זוכה to sit מעלה של מעלה.

QUESTION OF THE WEEK:

If the Gemara (*Arachin* 16a) prohibits one from praising someone for fear it will lead to *Lashon Hora* about him, is it permitted to praise a *Chasan*, as is usually done around his *Chasunah*?

ANSWER TO LAST WEEK:

(Who may eat only with 2 people; not less or more?)
The Gemara (*Berachos* 45a) and *Shulchan Aruch* (או"ח 170:21) state that a waiter may join a meal of 2 in order to provide *Zimun*, without their permission. Otherwise, he may not unless invited to.

DIN'S CORNER:

The *minhag* that one who has *Yahrtzeit* in the coming week davens *Musaf* on *Shabbos* as *Shliach Tzibur*, is a *minhag* without source. Therefore, although compliance with the *minhag* is certainly recommended, in situations where there are two such individuals, it is not proper to split off a group from the *Tzibur* to make a 2nd *minyan* elsewhere, and thereby sacrifice the *mitzvos* of עס and davening in Shul. (*Teshuvos V'Hanhagos* 1:127)

DID YOU KNOW THAT

The Gemara (*Avodah Zara* 64a) states that if one of two gentile brothers converts, both inherit the estate of the gentile father. However, since the estate presumably contains things which a Jew may not own, the Jewish son may arrange for the gentile son to take all those things (such as עבודה זרה or יין נסך) while he takes only those that are permitted to him. The Gemara asks: does not the Jewish son have an interest in the forbidden items remaining intact, long enough for the division? Is this not itself forbidden, under the doctrine of הרוצה בקיומו? The Gemara answers that this is speaking of a case where the עבודה זרה was made of gold and/or silver. Since it would still be of value even if broken, no one cares if it remains intact. What about the יין נסך? The Gemara explains that the יין נסך was contained in a jug that absorbs wine. Even if it broke, the wine could be extracted from the shards. The Gemara concedes however, that since both the עבודה זרה and/or the יין נסך could also be lost or stolen, the Jewish son has no choice but to be רוצה בקיומו. Therefore, the Gemara concludes that allowing a Jewish son to inherit from his gentile father is a special leniency, in spite of הרוצה בקיומו, to prevent his regretting converting. *Rashi* (*Yehoshua* 24:30) says that there was a picture of the sun on *Yehoshua's* gravestone, as he had caused the sun to stand still. Does this not violate כל תמונה אשר בשמים ... לא תעשה? Some *Meforshim* hold that it was not the *Bnei Yisroel* who made the sun's image on the stone. However, would not leaving it there be הרוצה בקיומו? The *Tzitz Eliezer* (9:44) suggests that, as *Rashi* himself says, the purpose of the image was to encourage *Teshuvah* among those who passed by and noted that even such a great man who could do such a thing, also died. For such a purpose, there could be no suspicion of possible worship.

A Lesson Can Be Learned From:

R' Ephraim Zalman Margolios merited to what Chazal refer to as *Shtei Shulchanos* (2 tables) – greatness in *Torah* and financial wealth. A steady stream of supplicants could be seen entering and departing his home at all hours. One such petitioner, a *Talmid Chochom*, enjoyed a *Torah* conversation with R' Ephraim Zalman, after which he received a generous donation. Looking to take advantage of his rapport with R' Ephraim Zalman, the petitioner remarked that if their roles were reversed, he would have given R' Ephraim Zalman a much larger sum. R' Ephraim Zalman smiled and replied: "I would like to believe you, but *Shlomo HaMelech* said it's not true". When asked to elaborate, R' Ephraim Zalman cited the *Posuk*: תאות אדם חסדו וטוב רש מאיש כזב (Mishlei 19:22). "How does the beginning of this *Posuk* connect with the end? The *Posuk* is saying that everyone, including the poor, has a desire (תאוה) to do *Chesed*. The poor, in particular, make promises that if Hashem only gave them wealth they would do much more *Chesed* than everyone else. Why does Hashem not give them the chance to do so? Because Hashem knows the truth, that if they became wealthy they would quickly forget their promise, so Hashem prefers to leave them as a רש (poor) rather than see them become איש כזב – a liar".

P.S. *Shalosh Seudos* sponsored this week by the Chaimowitz family *L'Zecher Nishmas* בן מאיר יעקב מיכאל.

This issue is dedicated by the Zelman family:

לז"נ מתת' בן יבל"ח משולם זושא זעלמאן

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

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה ולז"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים ולז"נ רבקה ב"ר מנחם מאיר