



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:52	7:00			9:28
Shabbos		1:45/7:47	7:15	9:00	9:28
Sunday		8:02	7:30	8:00	9:29

IMPORTANCE OF

The *Mishnah* (*Avos* 2:1) states that one should be as careful with a *מצוה קלה* ("minor" *mitzvah*) as with a *מצוה חמורה* (important one), because one does not know the reward allocated for each. The *Meforshim* ask, if one does not know the rewards, how can one know which is minor and which is important? The *Midrash Tanchuma* (*Devarim* 3) derives from a *Posuk* in *Mishlei* that the *Schar* for *mitzvos* is not known so that all *mitzvos* will be observed, rather than just those which produce the greater reward. As an illustration, the *Midrash* notes that the "most" *קל* (easy) of *mitzvos* - sending away the mother bird, and the most *חמור* (difficult) of *mitzvos* - honoring one's parents correctly, share the same *Schar*. If ease and difficulty is not the measure of *mitzvos*, what is the meaning of "המצות הקלות שאדם דש בעקביו"? How could one tread with his heel on minor *mitzvos* if he does not know what they are? The *Gemara* (*Sotah* 22a) states that R' Yochanan learned about receiving *Schar* from a widow, who despite living near a Shul, used to walk to R' Yochanan's Shul every day to *daven*. When R' Yochanan asked her why she didn't *daven* in her neighborhood, she said that she wanted *פסיעות שאדם דש בעקביו* - an "extra" reward for walking (*Rashi*). The *Divrei Yoel* characterizes this *פסיעות* as a *מצוה קלה*, since it is not obligatory. As one fulfills it by being *דש בעקביו* - stepping with one's heels, it may also be why the *Drasha* emanates from the word *עקב* before beginning the list of rewards one will receive in his lifetime for performing *mitzvos*. Since one does not receive *Schar* for fulfilling obligatory *mitzvos* in *הזמן הזה*, the *Schar* must be for the extra effort. Dovid *HaMelech* said "Every day I plan to go to different places but my feet take me to the Shuls and study houses". Where had Dovid intended to go? It may be that he wished to obtain *פסיעות* by going to a different Shul or *Beis HaMidrash*. Instead his feet took him to his own.

QUESTION OF THE WEEK:

If someone borrowed money intending to repay the loan, but then became unable to, does *לוה רשע ולא ישלם* apply to him?

ANSWER TO LAST WEEK:

(May one praise a *Chasan*, if praise often leads to *Lashon Hora*?)
 The *MaHarshal* (*SMAg* 9) states that the *Gemara's* concern is regarding one's friend, but not one's *Rebbi*, since everyone knows that a *Talmid* is obligated to praise his *Rebbi*. The same would apply to a *Chasan*, just as it applies to the *Kallah*, about whom the *Gemara* (according to *Beis Hillel*) says that one is to say *יפה וחסודה*, *כלה נאה וחסודה*, as everyone knows that they must be praised.

DIN'S CORNER:

Those who travel by airplane must recite *ברכת הגומל* after the trip, whether they flew over water or not. It is the same as travelling by boat, after which one says the *brocho*, even if there had been no danger. Since both modes of travel are not on land, they are both deemed officially dangerous. (*Igros Moshe* אור"ח 2:59)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 8b) seeks to derive that those who are engaged in a *mitzvah* are protected from harm, citing the *Posuk*: *ולא יחמד איש את ארצך*, which is Hashem's promise that no damage will befall the property of those who go up to Yerushalayim for the *Shalosh Regalim*. The *Gemara* presents the following examples: Your cow will graze in the meadow but no wild beast will harm it; your chicken will peck in the garbage and no weasel will harm it. The *Gemara* uses this for a *Kal V'Chomer* - if animals, who have a tendency to suffer harm when unguarded will be protected during this time, humans, who normally are able to avoid harm, will certainly be protected from harm on their way to and during their stay in Yerushalayim. *Tosafos* adds that the protection afforded to the animals is derived from the (extra) word *את*, characterizing the animals as a secondary derivative of *ארצך* (living as they do on the land), since the simple meaning of the *Posuk* would seem to refer only to the land itself being protected from thieves and/or marauders, in the owner's absence. However, does not the *Posuk* say: *ולא יחמד איש* - that no man will covet [your land]? How (and why) does the *Gemara* come up with examples of animals being protected from other animals? The *Torah* refers to *Eretz Yisroel* as *ארץ אשר ... עיני ד' אלוקך בה* - land which Hashem's eyes are upon, and the *Rambam* (*Moreh Nevuchim* 1:44) notes that Hashem's eyes refer to *Hashgacha Pratis*, Hashem's special oversight provided to each individual. The *Zohar* explains that Reuven had Yosef thrown into the pit to escape from his brothers, where Hashem would "defer" to their will because they had *Bechirah*, placing him instead among snakes etc.. who have no *Bechirah*, where Hashem was "free" to protect him under *Hashgacha Pratis*. As such, the *Gemara's* examples are an extension of the *Posuk's* meaning, which guarantees protection for one's land and property (*i.e.* animals) from man, despite man's *Bechirah*. Certainly then, he has nothing to fear from other animals, where Hashem's control is always absolute.

A Lesson Can Be Learned From:

When the Mirrer Yeshiva relocated to Shanghai during World War II, they were generally treated well by the Chinese, for the most part. However, there was a group in China that did not share this tolerance, and plotted against the Yeshiva bochrim. One of their plans attempted to lure the Yeshiva onto a boat, from which the plotters would later push them overboard. A Japanese man who respected the Jews discovered the plot, and revealed it to the authorities, who foiled it. Unfortunately, when it was discovered that the Japanese man had been responsible for the plot's failure, the group had him beaten to death. The Yeshiva was very saddened by his death, as he was clearly a righteous gentile, and did not deserve such a fate. They decided to approach their Mashgiach, R' Chezkel Levenstein, for some explanation. As they neared the door to his office, they heard R' Chezkel saying: "Ribono Shel Olam, this man helped the Yeshiva once, and was rewarded with a death Al Kiddush Hashem. I help the bochurim every day. When may I merit that gift?" Upon hearing this, the bochurim turned back - they understood.

P.S. *Shalosh Seudos* sponsored this week by the Grossman family.

This issue is dedicated by the Zelman family in celebration of the upcoming marriage of בטי"ו:

Matis Zelman to Nava Roth

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