



	Candles	Mincha	Daf Yomi	Shachris	פרשת: בשלח	סזק"ש
Friday	5:02	5:12				9:36
Shabbos		1:45/5:02	4:00	9:00		9:35
Sunday		5:12	5:35	8:00		9:35

**IMPORTANCE OF ....**

The Gemara (Kidushin 41a) states: מצוה בו יותר מבשלוחר - it is greater for one to perform a mitzvah oneself than through an agent. Rashi comments that when one does a mitzvah oneself, there is more S'char. Is that why we do mitzvos? Isn't the main purpose behind mitzvos to fulfill Hashem's will, and to that end, isn't it more important to ensure that mitzvos be done, rather than focus on who does them? The answer must be yes, but at the same time, Chazal stated that Hashem wanted to be מוֹכֵחַ Bnei Yisroel, because as the Chinuch says, a person is influenced by the actions he/she performs, and one will definitely benefit much more from engaging in mitzvos oneself, rather than (e.g.) simply sitting back and financing mitzvah performance by others. The Gemara (Bava Metzia 86b) notes that whatever Avrohom did personally when serving the Malochim resulted in Hashem "personally" providing Bnei Yisroel with similar gifts, and whatever Avrohom provided without personal involvement, such as יקח נא מעט מים - encouraging the Malochim to use water brought by another, resulted in provision to Bnei Yisroel through an agent - Moshe, where he was instructed to smite the rock - והכית בצור, and bring forth water. The Posuk (Tehilim 62:13) states: ולך ד' חסד כי אתה תשלם לאיש כמעשהו - Hashem performs a kindness [for us] because He pays man according to his deeds. Meforshim ask why this is considered a Chesed on Hashem's part. Is not S'char for mitzvos built in to the "system"? The Hafla'ah suggests that this Posuk refers to one who intended to perform a mitzvah but was prevented from doing so through no fault of his own. The rule is that such a person receives S'char for his intent as if he had done the mitzvah, even though he was unable to actually perform the mitzvah. The Chesed is that Hashem rewards him with S'char as if he had actually performed it himself, with all attendant benefits of the Chinuch, rather than just the S'char of being involved in the mitzvah.

**DID YOU KNOW THAT ....**

The Gemara (Taanis 11a) states that the Torah makes the point that Yosef had children הרעב טבת שנת הרעב - before the famine years in Egypt, because siring children is prohibited during a famine. Tosafos asks, wasn't Yocheved born 2 years into the famine, and concludes that abstaining is not actually required, but is rather a מדת חסידות - a Chumra undertaken by those who are especially pious. The Rambam (Taanis 3:8) rules that it is in fact prohibited for those who already have children, which may imply that it is at most a מדת חסידות for those who do not have children. The Rema (אור"ח 240:12) cites the Yerushalmi to apply the prohibition to שאר צרות שהם כרעבון - other misfortunes that are like famine. What aspect of famine does the Rema have in mind? Some Meforshim hold therefore that any drought, infestation or crisis affecting the food supply would qualify. The Erolat Tamid says that whatever the Shulchan Aruch (אור"ח 576:4) lists as a condition requiring fasting should qualify, which would include war, plagues and deadly diseases. How are these similar to famine? The Meiri suggests that the rationale behind the Yerushalmi's expansion to include other misfortunes is based on the theory that where there is famine, Hashem is engaged in Churban - destruction. It is therefore not appropriate for man to engage in Binyan - building. This would hold true for any misfortune that can be traced back directly to Hashem, such as droughts and infestations etc.. However, where a condition is "man-made", it is no longer similar to famine and should therefore not warrant application of the marital prohibition. What about war? Rashi comments on the Posuk: איש מלחמה ד' that Hashem is the Master of wars, and goes on to explain how Hashem conducts His wars. Such wars would fall into the same category as droughts and famine, as they represent Hashem engaging in Churban. However, when nations bring war upon themselves, it is their destructive behavior at work, and so the marital prohibition would not apply.

**QUESTION OF THE WEEK:**

If a group of 3+ teachers met to discuss acceptance or expulsion of a student, may one of them disclose who said what?

**ANSWER TO LAST WEEK:**

(May one disclose info voluntarily or wait to be asked?)  
 If one is certain that a Shidduch or partnership will be damaging, one may/should disclose the information voluntarily. If the potential damage is uncertain, one may not disclose unless asked.

**DIN'S CORNER:**

If a woman is away from the home for Shabbos, she must light candles where she is (if possible) and the husband must light the Shabbos candles at home, and both should intend not to be מוציא the other. The husband is primarily obligated even if he has an adult daughter with him. If he has a married daughter staying with him, he should still light his candles and she may light her own, preferably in a different room. (Be'er Moshe 8:67)

**A Lesson Can Be Learned From:**

Many years ago, a young man prepared candy bags to be given out to children on Simchas Torah. In addition to the candy, he would include small comic books featuring Mickey Mouse, the Lone Ranger, Superman or Batman. The children were very enthusiastic about the comics and enjoyed them very much. A member of the Shul was disturbed by this, and complained to the young man that the comic books were inappropriate and instead, perhaps he should include Tehilim in the bags. The young man countered that if he put in Tehilim, they would probably not be treated with the proper respect, and would likely end up in the trash. They decided to ask Rav Avigdor Miller what to do. The young man gave R' Miller six comic books and a week later, R' Miller told him to tell the man who complained that he was wrong, and that it could even be deemed a mitzvah to give out the comics, as they teach law and order by making sure that the villain is always overcome by the hero. "The heroes even teach humility since they disguise their true identities and keep their good deeds confidential".

**P.S.** Sholosh Seudos sponsored by the Gelb family.

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