



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:26	4:36				9:08
Shabbos		1:45/4:26	4:00		9:00	9:08
Sunday		4:36	5:00		8:00	9:09

IMPORTANCE OF

The Gemara (*Berachos 7b*) states that from the day the world was created, the first person to thank Hashem was Leah, who thanked Him by naming Yehudah and saying: 'הפעם אודה את ד'. Which makes it strange that the *Posuk* concludes with what appears to be a punishment of sorts – ותעמוד מלדת, that she stopped giving birth, a circumstance not stated for any of the other 3 mothers. The *Ibn Ezra* notes that Leah was in essence saying that she had received all that she could possibly want, and desired no more. Rochel, on the other hand, when she finally gave birth, called her son Yosef, saying: לי בן אחר – יוסף ד' – asking that Hashem continue to bless her with another son, even though the origin of the name is the phrase: אסף אלוקים את חרפתי, and he should have been called Asaf. The *Oholei Shimon* suggests that thanking Hashem – הודאה is defined for us by Dovid *HaMelech* in *Tehilim* (118:1) by the words: הודו לד' כי טוב כי לעולם חסדו, which is comprised of 2 parts: gratitude for what Hashem did (כי טוב), and a *Tefilah* acknowledgment for the future (כי לעולם חסדו). The combination is a recognition that all that came before, plus all that will occur in the future is entirely Hashem's *Chesed* to us. Leah's expression of gratitude only referred to the past, and as it lacked future reference, the future was closed for her – ותעמוד מלדת. Rochel's expression of thanks included reference to the future, so her הודאה was complete. This יסוד is found in the expressions of הודאה established by *Chazal*, such as in מודים דרבנן where we say: על שהחייטנו וקימתנו כן תחיינו ותקיימנו – giving a full הודאה on both the past and future, and ברכת הגומל, where both the *brocho* and the response incorporate both aspects – הגומל (ongoing future) (past), and in the response, שגמלך (past), and יגמלך (future). This also may explain why in the middle of *Hallel*, a set of *Tefilos* designed to praise and thank Hashem, do we suddenly include the requests of ד' הושיעה נא and אנא ד' הושיעה נא, without which the הודאה would not be complete.

QUESTION OF THE WEEK:

When is it preferable for one to be יוצא with the *Tefilah* or *brocho* of another rather than to say it himself ?

ANSWER TO LAST WEEK:

(When must one spit out food that is אסור and when is it swallowed ?)
Food that is *Muktza* may not be moved in any amount, so one who has such food in his mouth must spit it out. Food whose איסור depends on its amount, such as eating a כזית on a *Taanis*, though less than a כזית is also prohibited, eating it does not destroy the *Taanis*, so if one said a *brocho* over it, he should swallow it.

DIN'S CORNER:

A half hour before the time of קריאת שמע של ערבית one may not begin a meal or task that may potentially cause him to forget or otherwise miss saying *Shema*. If he began a meal after the time has arrived, he must stop. However, if he arranges for someone to be sure and remind him later, he may begin a meal, even if the time for *Maariv* has already arrived. (*MB 235:18*)

DID YOU KNOW THAT

The Gemara (*Kesubos 50a*) states that the *Chachomim* in Usha enacted that one should not donate more than a fifth of his assets to *Tzedakah*, so as not to become dependent on others for his own support. This is derived from: עשר אנשרנו לך – giving a tenth twice, which is a fifth. The *Rambam* (*Arachin V'Charamin 8:13*) states that one should not consecrate all of his belongings, for to do so is not an act of piety, but rather idiocy, because he will become dependent on others etc... The Gemara (*Shabbos 127b*) relates the story of a worker who, after three years, came for his wages to his employer before returning home to his family. The employer said he had no money or assets with which to pay, and the worker left with nothing. Later, the employer visited the worker and paid up, asking what the worker had thought when the employer had said he had nothing. The worker replied that he assumed *inter alia*, that the employer had consecrated all his belongings to *Shomayim*, and the employer confirmed that this was in fact, the truth. *Hadrash V'HaIyun* (143) asks how this man could have done so, in the face of the above enactment. The *Sheiltos* (*Shemos 40*) identifies the employer as R' Elazar b. Hyrkanos, and the worker as a young pre-Tanna R' Akiva. As such, the suggestion is made that this event took place before the Usha enactment. *Igros Moshe* (יר"ד 1:143) analyzes whether the Usha decree was merely good advice, or an actual prohibition, and proves from a Gemara (*Kesubos 67a*), where the Gemara questions how Mar Ukva could bequeath half of his assets to *Tzedakah* upon his death, that it must be a prohibition, for how could one give advice to a dead man ? However, there seem to be many exceptions to this limitation, which may explain why the *Rambam* and the *Shulchan Aruch* stop short of actually insisting on it. The *Mishna* (*Eruvin 31a*) states that one may make an *Eruv* (food placement) using דמאי – food whose *Maaser* might not have been separated. The Gemara asks: isn't such food not edible ? The Gemara answers that it is edible for poor people, and since one could potentially make all his belongings *Hefker* and become poor, the דמאי food is usable. Would we allow such a *Hefker* ? Probably not. But as there are exceptions to the 20% limitation, the *Hefker* possibility becomes usable as a hypothetical argument.

A Lesson Can Be Learned From:

A young Dubner Maggid was frequently a guest of the Vilna Gaon. On each visit, he would entertain the Gaon with a parable or insight on a variety of subjects. The Gaon once asked him why he didn't collect and arrange his comments according to the *Parshios* of the Torah and publish them ? The Maggid, as expected, replied with a parable. There was once a wealthy man whose son got married. All the townspeople, including the poor people were invited. Those who were well-to-do sat down and patiently waited for each course to be served. The poor, who did not know what to expect, grabbed whatever they could and ate quickly, while it was available. "A Talmid Chochom, with his vast understanding of the Torah, can interpret the Torah in sequence. I, as a poor person, grab whatever I can, without order, and blurt it out !"

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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