



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:45	4:55				9:41
Shabbos		1:45/4:45	4:00		9:00	9:41
Sunday		4:55	5:15		8:00	9:41

**IMPORTANCE OF ...**

The *Posuk* says that when Moshe told the *Bnei Yisroel* how they must prepare for *Matan Torah*, they responded with the word - נעשה - we will do. Moshe then built מצבה (12 monuments) - שתים עשרה מצבה (12 monuments) - לשנים עשר שבטי ישראל - for the twelve tribes, after which the Jews proclaimed נעשה ונשמע - we will do and we will learn. Although 12 monuments for 12 tribes seems very logical, the *Mechilta* states that Moshe built 12 monuments for each of the 12 tribes. The *Belzer Rebbe* זצ"ל explains that certain talents and/or abilities seem to be concentrated in specific tribes. Only a *Kohen* may do the עבודה, assisted only by the *Leviim*; a מלך must come from the tribe of Yehudah; Zevulun will provide financial support; Shimon will provide teachers etc... Since each individual or tribe cannot independently fulfill the whole *Torah*, it is only as a partnership with the other tribes, that everything will be done. *Chazal* (*Menachos* 110a) say: ... כל העוסק בתורה כאילו הקריב - one who learns about a *mitzvah* in the *Torah* is credited as if he had fulfilled it. Therefore, first the *Bnei Yisroel* said נעשה - we will do [what we can]. When they saw Moshe build 12 מצבות for each of them, they understood that by learning about the other *mitzvos*, they would be credited with them as well - כאילו - so they now said נעשה ונשמע. We see the partnership concept as conceived at *Matan Torah*, by *Hashem* saying: כה תאמר לבית יעקב ותגיד לבני ישראל. The *Midrash* says that *Hashem* did not wish to make the same "mistake" as in *Gan Eden*, where Chava sinned because she wasn't spoken to directly. The *Sefer M'ri'eh* explains that before *Matan Torah*, women could divorce men, and they shared equally in ירושה. All *Bnei Noach* - men and women, were independent of each other. By speaking directly to the women, *Hashem* made clear His intention that the women were to be partners, and נעשה ונשמע meant that they did not necessarily have to be capable of doing everything themselves.

**QUESTION OF THE WEEK:**

May a man dye his hair white in order to appear older ?

**ANSWER TO LAST WEEK:**

(When would one say full *Hallel* on *Chol HaMoed Pesach* ?)

The *Beis HaLevi Hagadah* states that since there is an obligation to say full *Hallel* on the first day of *Pesach* and half-*Hallel* on the other days, if one was unable to say full *Hallel* on the first day, he must say it on another day, because he must say full *Hallel* at least once during the *Yom Tov*.

**DIN'S CORNER:**

Although water that is commonly taken to drink contains many microorganisms that are impossible to see with the naked eye, the fact that they would appear under a microscope or even a magnifying glass does not require that such a test be performed before drinking. If it did, the air one breathes would also have to be tested before breathing, which would clearly be too burdensome. (*Aruch HaShulchan* YD 84:36)

**DID YOU KNOW THAT ...**

The *Gemara* (*Shevuos* 31a) states that if a student sees his Rav about to rule on a dispute between a rich man and a poor man in the rich man's favor, but the student knows an argument in favor of the poor man, he must express that argument, as derived from the *Posuk*: מדבר שקר תרחק. *Tosafos* notes that the *Gemara* (*Sanhedrin* 6b) derives the same thing from: לא תגורו מפני איש (do not fear any man). However, if one must speak up and not "fear" the rich man, what should one do in the opposite situation, where the verdict leans toward the poor man, and one knows a helpful argument for the rich man ? לא תגורו would not apply, but what about מדבר שקר תרחק ? Most *Meforshim* see no difference between helping the poor or the rich, and require one to speak up in both cases. However, the *TaZ* (9:7 חו"מ) cites the *Maharal* who says that in such a case, one need not speak up in favor of the rich man, because the prohibition of ודל לא תהדר בריבו (do not [automatically] favor the poor in a dispute) only applies to a judge, not to an observer, who may remain silent. But does suppressing such information comport with מדבר שקר תרחק ? The *Gemara* (*Chulin* 134a) quotes Resh Lakish who says that the *Posuk*: עני ורש הצדיק (favor the poor and indigent) comes not to influence a judge, but rather: צדק משלך ותן לו - take from what is yours and give it to him. According to the *Maharal*, the obligation to disclose an argument in the poor man's favor may come from here. Since there is always a chance that the student's argument may be rejected by the Rav, there really is no imperative for him to speak up, especially as it might prove embarrassing to the Rav, all of which removes remaining silent from דבר שקר. However, when the argument is in favor of the poor man, הצדיק creates an obligation to favor him. But הצדיק is only for עני ורש, not the wealthy, which permits one to suppress arguments in their favor.

**A Lesson Can Be Learned From:**

A poor man came to ask the Strikover Rebbe for a *brocho* to enable him to marry off his daughter. She had already been engaged twice but when her father had been unable to provide the agreed-upon *Nodin* (dowry), the engagements had been broken. He didn't want this to happen to her again. The Rebbe told him to go home and buy a lottery ticket - the *Ribono Shel Olam* would assuredly help him. The poor man returned home and optimistically bought a ticket, but the ticket did not win. Although the father managed to keep the *Shidduch* afloat and marry his daughter off, the Strikover Rebbe was so shaken by this "failure" that he refused to accept any more petitioners for a *brocho*, arguing that a Rebbe's power came from צדיק גורו והקב"ה מקיים (*Hashem* fulfills the will of a *Tzadik*) and he was obviously not a צדיק. R' Simcha Bunim of Pshischa came to Strikover to visit the Rebbe and asked him how one reconciles the dictum: צדיק גורו והקב"ה מקיים with a *Posuk* in *Iyov* - מי יאמר אליו מה תעשה (who can tell *Hashem* what to do) ? The answer is that *Hashem* may be counted upon to fulfill the *Tzadik*'s will, as here, where the daughter did get married. But even the *Tzadik* has no right to dictate how *Hashem* will do it. The Rebbe was encouraged by his words, and resumed accepting petitioners.

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

This issue is dedicated:

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

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