



	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש	פרשיות: בהר-בחוקות
Friday	7:42	6:45/7:52				9:20	
Shabbos		1:45/7:37	6:30	7:25	9:00	9:19	
Sunday		7:50	8:15		8:00	9:19	

IMPORTANCE OF

The Gemara (*Berachos* 16a) states that laborers may stop working temporarily, only long enough to say the first 2 *berachos* of *Birchas HaMazon*. The *Yerushalmi* derives from the fact that they don't say the other two *berachos* as they resume working, that one may not do other things while saying *berachos*. The *Taz* (א"ח 191) makes clear that this restriction applies not only to *Birchas HaMazon*, but to all *berachos* and all *mitzvos*, which may not be performed while engaged in some other activity. To violate this rule would run afoul of the *Posuk*: ואם תלכו עמי בקרי, as it suggests that one is doing the *mitzvah* by happenstance, without proper focus, while engaged in something else. It would also require that one not study *Torah* while saying *Birchas HaMazon*, and not perform 2 different *mitzvos* at the same time. ע"ט. The *Pri Megadim* (א"ח 191) asks, does not the Gemara (*ibid*) also permit one to stop work long enough to say only the first *Parsha* of *Krias Shema*, but requires him to resume work while saying the second *Parsha*? He answers that the second *Parsha* of *Krias Shema* has an element of *Talmud Torah* in its obligation. For this reason, *Chazal* state that if one said *Krias Shema* after the daily time has expired, he has at least achieved the *S'char* of one who reads the *Torah*. The *mitzvah* of *Talmud Torah* does not require that one refrain from all other activity. In fact, *Tosafos* (*Berachos* 11b) explains that one recites *Birchos HaTorah* only once a day (unlike e.g. לישב בסוכה) because one is expected to be engaged in *Torah* study all day, off and on, regardless of whatever other activities he is involved in. *Rishonim* note that only during the first *Parsha* of *Krias Shema* does the Gemara (*Yoma* 19b) state that one may not make facial motions (eye signals, mouthing etc...) or gestures because it represents קבלת עול מלכות שמים, which requires full concentration. The *Biur Halacha* (א"ח 63) notes that some opinions require one to be as strict during the recitation of the second *Parsha* as well, but one may be lenient for smokers who would be unable to concentrate otherwise.

QUESTION OF THE WEEK:

In what circumstances would the most lenient person in a group be selected Halachically to lead the group?

ANSWER TO LAST WEEK:

(Is a Kollel *yungerman's* stipend *Tzedakah* or wages?)

The *Teshuvos V'Hanhagos* (5:384) suggests that if the *yungerman* studies the official *Limud* of the Kollel, he is an "employee"; if he studies what he wants, his stipend is *Tzedakah*.

DIN'S CORNER:

It is customary to stand when saying ברוך דוד, וברוך דוד, and וברוך שנתבה. The *Shliach Tzibur* must stand when saying וברוך שנתבה so as to say *Kadish* afterwards without any delay. One should also hold one's *Tzitzis* from the beginning of *Krias Shema*, to have them ready "in hand" when reaching *Parshas Tzitzis*. (MB 53:1, 24:4)

DID YOU KNOW THAT

The Gemara (*Kidushin* 17a) states that an *Eved Ivri* who was sick and did not work for at least 4 out of his 6 years of servitude, must make up the time he lost. If his sick time was less than 4 years, he needn't make it up. However, if during his sick time he did light work for his master, then even if he was sick the entire 6 years and never did any of the work he was hired for, he needn't make up any of the time. *Tosafos* distinguishes between an *Eved Ivri*, who is physically "owned" by his master (גופו קוני) and a hired worker (such as a teacher) who would only be paid for the time that he actually worked. Could a sick teacher or hired worker also demand wages if he did "light" work? The *Rambam* (עבדים 2:5) derives that if the *Eved Ivri* was sick for 4 years, he must make up the time, as the *Posuk* states: כשכיר כתושב יהי' עמך – in this case he is to be treated as a hired worker. Yet, if he does light work, the *Eved's* obligation is fulfilled. As such, a hired worker should also be able to fulfill his obligation with light work. The *Tzitz Eliezer* (2:26) takes this a bit further, finding it reasonable to assume that a hired worker would not be paid for the time he was sick, because the employer hired him for a specific period, to do a certain job, and did not consider unexpected illnesses when hiring him. However, when one hires an employee without specifying a limited time, even if the employer would also not take sick time into mind, he must foresee that eventually the employee will age, and his abilities may begin to diminish. Yet, the employer must nevertheless continue to employ and pay him. This is especially true in dealing with communal workers and appointees, whose employment is deemed to be for life, unless dismissed for cause. The *Chasam Sofer* (א"ח 205-6) opposes those who would hire a Rav with a 3-year contract, expecting him to uproot and move his family for such a term, and then to have to move on. *Minhag Yisroel* is to present such appointments for life, at the option of the employee. The *Aruch HaShulchan* (א"ח 53:29) adds that when a *Chazan*, *Shochet*, *Shamash* etc... needs help as he grows old or gets sick, that assistance must be provided by the *Kehilah*, and this is understood as if it would be an explicit condition.

A Lesson Can Be Learned From:

Once, when R' Chaim Oizer Grodzenski was walking in Vilna together with his Talmidim, a Jew asked if he knew where a certain street was. In spite of the fact that the street was at the edge of town and R' Chaim Oizer was headed in a different direction, R' Chaim Oizer took the Jew, walked a half hour to the street, followed by all the Talmidim, and led him to the address he was seeking. The Talmidim respectfully asked R' Chaim Oizer why he had gone to such lengths. Anyone else would have simply given him directions, and in the worst case, the Jew could ask someone else nearer to his destination. R' Chaim Oizer replied: Did you not hear how the Jew stuttered, and how it embarrassed him? If I had not taken him, he would have had to ask again, and suffer shame again. Was it not worth a small detour to spare a Jew such embarrassment?

P.S. Sholosh Seudos sponsored by the Sorscher family.

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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