



	Candles	Mincha	DafYomi	Shiur	פרשת קדושים שק"ש Shachris
Friday	7:29	6:45/7:39			9:28
Shabbos		1:45/7:24	6:30		9:28
Sunday		7:39	7:55		8:00 9:27

IMPORTANCE OF ...

The *Shulchan Aruch* (ח"מ 339:1-2) states that if an employer does not pay a worker his wages on the day that the task contracted for was completed, if the employer has the money, he has been *עובר* (*inter alia*) on the *לאו* of *שכיר* *לא תלך פערות שכיר*. The *Chofetz Chaim* notes in his preface to *Ahavas Chesed* that no one would dream of fulfilling the *mitzvos* of *Shofar*, *Succah* or *Lulav* a day late, yet, when one is late with wages, not only has he missed a *מצות עשה*, he may be violating several *לאוין*. A *Melamed* (teacher) once agreed to teach on 2 conditions: 1) If he or his students got sick, even for the entire year, he would still be paid; and 2) If he were not paid on time, he could refuse to teach and still collect his wages for the year. The *Rivash* (175) criticized the first condition as oppressive on the parents, but still held it was valid. The second condition, however, was invalid as a form of *רבית* (interest on the unpaid amount), and because it was an *אסמכתא* (gamble), it could not be binding on the parents. The *Tashbatz* (1:64) was faced with a similar question where a *Melamed* extracted an oath from the parents that they would pay on time, otherwise, he could refuse to teach and still get paid. After admonishing the *Melamed* for suggesting such a thing, the *Tashbatz* held that the *Melamed* would not be guilty of causing *בטול תורה* for the children if he enforced the condition. Since the parents have the *חייב* to see to their children's education, they would have to make sure to secure the funds required, on time. The *Tashbatz* also held that continued payment of the wages was deemed *שכר בטלה* (being paid for having given up other employment) and as such, was not *רבית*.

QUESTION OF THE WEEK:

When should someone step back 3 paces in the *middle* of *Shemona Esrei* (i.e. before finishing) ?

ANSWER TO LAST WEEK:

(Which 2 brothers are called up to an *Aliyah* using different father names ?)

The *Rema* (א"ח 139:3) rules that if the father of two sons is a *Mumar* to *Avodah Zarah* (apostate), the sons should be called to the *Torah* using their grandfather's name. However, if the father became a *Mumar* after one son's Bar Mitzvah, that son should continue to be called using his father's name, as had been done his first time.

DIN'S CORNER:

One who wishes to bow at the beginning or at the end of the middle *berachos* in *Shemona Esrei* is strongly encouraged not to. This is to preserve the effectiveness of *Chazal's* enactments, which would be weakened if everyone decided for himself where and how to be *Machmir* on the general standard. It is also discouraged because of the assumption that one who wants to bow at these *berachos* is arrogant and does so only to display how much more righteous he is than everyone else. (*MB* 113:2)

DID YOU KNOW THAT ...

The *Yerushalmi* (*Orlah* 1:2) states that if one plants a tree inside a house, the laws of *ערולה* will still apply, forbidding its fruit for the first three years, while the laws of *מעשר* would not apply. This is because the *Torah* describes the produce requiring *מעשר* as being that which is: *היוצא השדה* - coming out from the field. The *Gemara* (*Berachos* 40b) states that one recites a *SheHakol* over *כמהין* and *ופטריות* (morils and truffles) because as *Abaye* says, they may spring up from the ground but they do not derive nourishment from the ground. As such, *Yechave Daas* (6:11) rules that hydroponic fruits and vegetables, where one is certain there was no connection to the ground, may be eaten after saying a *SheHakol*. If one mistakenly said the logical *brocho* (*העץ* or *האדמה*), he would still be *יוצא* because food growing in water is deemed to be connected through the water to the earth below. The *Yerushalmi* (*Kilayim* 7) raises the question of which *brocho* to say over bread that was made from wheat that had been grown in a pot, without connection to the ground. Can one truthfully say that this was *לחם* that had emerged *מן הארץ* ? According to R' *Yehudah HaChosid*, the *Bnei Yisroel* would recite the *brocho*: *לחם מן השמים* before eating of the *Mon*, as implied by the *Posuk*: *הנני ממטיר לכם לחם מן השמים*. Yet, according to the *Shevet HaLevi* (1:205), we need not be concerned with the circumstances of each individual food item. We must say the general *brocho* usually made for that type of food. This "generality" concept is responsible for our ability today to go into any store and purchase fruits and/or vegetables without asking if they grew naturally or hydroponically. Furthermore, since we hold *ספק ברכות להקל*, it is very proper in a case where we are unsure of what to say, that we default to saying the commonly used *brocho*.

A Lesson Can Be Learned From:

The late Belzer Rov, R' *Aharon Rokeach*, had a loyal *Gabbai* for many years called R' *Shulem Foigel*. One of the duties of a *Gabbai* was to write out the *Kvitlech* - the list of requests and people on whose behalf the requests are made, by each petitioner hoping for a *brocho* from the *Rebbe*. Customarily, the *Gabbai* would write down each family member's name, and what they needed, on a small piece of paper which often, only the *Rebbe* could decipher. The Belzer Rov once mentioned to R' *Shulem* that he was perfectly situated to become an effective *Shadchan*, since he constantly received names of young men and young women whose fathers were seeking the *Rebbe's brocho* that they meet their *Zivug*. All he had to do is suggest to each side what appeared to him to be a possibility. The *Rebbe* continued, "You might say, R' *Shulem*, that I too am in a good position to make *Shidduchim*, since I read the *Kvitlech*, and my suggestion would probably be taken seriously. But I'll tell you why I can't. When I was much younger, there was a *Shidduch* suggestion being discussed in my father's house, and I too voiced an opinion about it. My father said to me: 'I would prefer that you not mix into discussions of *Shidduchim*'. Although my father was probably referring only to the one that was being discussed then, I feel I must still follow his wishes".

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

This issue is dedicated:

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

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