



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:15	6:45/8:25				9:11
Shabbos		1:45/8:10	7:15	7:55	9:00	9:12
Sunday		8:25	8:45		8:00	9:12

## IMPORTANCE OF ....

The *Gemara* (*Nedarim* 39b) quotes Reish Lakish as saying that a **רמז לבקור חולים** (an allusion to the *mitzvah* of *Bikur Cholim*) is found in the *Posuk*: **אם כמות כל האדם ימתון האלה ... יפקד עליהם** ... wherein Moshe alludes to the possibility that Korach and his company may die a natural death, and be visited during their final illness. The *Ramban* notes that use of the word "רמז" does not necessarily imply that the subject is Rabbinic in nature, citing several clear *Torah mitzvos* where the *Gemara* seeks a "רמז" for it. The *Gemara* continues that **בקור חולים אין לה שיעור** – *Bikur Cholim* has no limit. R' Yosef says this means its *Schar* is unlimited. Abaye asks: is there a limit to the *Schar* of other *mitzvos*? Abaye suggests that the *Gemara* is speaking of the scope of the *mitzvah*, that even a great person should visit a lesser person, who is sick. The *Gemara* (*Sotah* 46b) quotes R' Meir who stated: **כופין ללויה ששכר לויה אין לה שיעור** – we coerce [one] to fulfill the *mitzvah* of escorting, for the *Schar* of escorting has no limit. The *Gemara* derives this from an incident where a resident of a city in Canaan escorted Jewish soldiers, showing them where the secret entrance to the city was, which they were thus able to conquer. The Canaani was amply rewarded with his life and the lives of his family. The *Birkei Yosef* (ד"ר 335) asks why Abaye did not ask the same question – isn't the *Schar* for all *mitzvos* limitless? and why he didn't suggest that the *Gemara* meant to obligate a greater person to escort a lesser one. It could be argued that here, the *Gemara* itself uses the word **שכר**, which is presumably what it is referring to, and the definition of **כופין** already obligates greater people to escort even lesser ones. The *Meforshim* question the derivation from the Canaani, who did not escort the Jews for their sake, but rather for his own. However, since the *Gemara* is focusing on the *Schar*, the fact that the Canaani, who can only expect to be rewarded in *Olam HaZeh*, focused on it, is an acceptable source for the statement.

## QUESTION OF THE WEEK:

Where do we find that kosher food mixes with non-kosher food, and the kosher becomes non-kosher while the non-kosher becomes kosher?

## ANSWER TO LAST WEEK:

(Where is there a *Remez* in *davening* to Palti b. Layish's self-control?)

The *Mishna Berurah* (98:2) cites a *Sefer* who says that if one's mind is invaded by evil thoughts during *davening*, he should say **פי פי פי** (as the word **פי** refers to Palti and Yosef, both of whom were able to control their desires) after which he should spit. ע"ש

## DIN'S CORNER:

If one swears to a sick spouse that he/she will not remarry after the spouse dies (to make the sick spouse feel better), or vows something to a sick person, only to take their mind off the illness, we may characterize these oaths as similar to **נדרי אונסין**, which are not enforceable. (SA ד"ר 232:17).

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Basra* 146b) states that if a man is being led away to be executed, and he calls out "Write a *Get* for my wife" (so as to spare her the need for *Yibum*), his instructions are to be followed, and though he did not say "and give it to her", the *Get* is given to her as well. *Rashi* explains that a man about to die may not be able to formulate and verbalize a complete instruction, but it is clear that his intention was for the *Get* to be given to her. The *Gemara* also cites a case where a man, believing his son had died, gave all his possessions to a third party. When the son showed up, the *Tanna Kamma* held that the gift to a third party was still valid because the donor did not specifically make it conditional, whereas R' Shimon held that the gift was obviously made in contemplation of the son's death, which had not happened, and the gift was void. Moshe was told to collect the 250 **מחנות** - *Ketores* pans and use them to coat the *Mizbeyach*. *Rashi* explains that the pans had become sanctified as **כלי שרת**. The *Tiv Gittin* asks why they had become sanctified if **הוא הקדוש** – **אשר יבחר ד'** – only that of the one Hashem was going to choose (*i.e.* Aharon) would be sanctified. Perhaps, according to the *Tanna Kamma*, sanctification of the pans was not made explicitly conditional on Hashem's acceptance, and their initial "hopeful" use might have been sufficient to confer sanctity. What about according to R' Shimon, especially since we *pasken* like his opinion? The *Avnei Zikaron* (2:99) suggests that the pans retained partial sanctity, enough to warrant respect. He notes that the *Gemara* (*Menachos* 99a) derives **מעלין בקודש** from **את מחנות החטאים** whereas *Rashi* (*Megilah* 26a) cites a *Tosefta* that derives **ואין מורידין** from those words, suggesting that the *Gemara* expresses the opinion of the *Tanna Kamma* - that the **מחנות** had achieved full *Kedusha*, and the *Tosefta* sided with R' Shimon, that the partial *Kedusha* of the **מחנות** was sufficient to prohibit any reduction of sanctity.

## A Lesson Can Be Learned From:

The Brisker Rav (GrIZ) asked someone to mail an important letter for him at the post office. The Rav was very concerned that it reach its destination and was assured that it would be taken care of. The Rav handed the man a large denomination of money to cover the cost of mailing. The man recognized that the estimated cost of mailing was far less than the money given to him, and assumed that the Rav did not have a smaller bill. Whereupon, the man said to the Rav that it was unnecessary for the Rav to give him this money, that he would lay out the mailing cost and get the money back from the Rav at some other time. The Rav replied: Why do you think that Yosef decided to put his brothers' money together with their purchased grain? Yosef wanted to be sure that his brothers would return to Egypt. There was no guarantee that they wouldn't find some other market to buy additional grain. However, he knew that if they had money that didn't belong to them, they would be sure to return. I too, the Rav continued, want to be sure that my letter is mailed. If you lay out the money, it may be a long time until I find out that you mailed it, because I am sure that you will be in no hurry to return to me for reimbursement. However, I know that you will return to me promptly with the change from my money, which is why I prefer to do it this way.

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

This issue is dedicated by Jonathan Weber:

In memory of Sylvia Weber - שרה ב'ר אליעזר

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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