



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:27	6:50/7:37				9:36
Shabbos		7:22	6:30	7:10	9:00	9:36
Sunday		7:35	7:10		8:00	9:36

## IMPORTANCE OF ....

The *Gemara* (*Kidushin* 16b) states that an *Eved Ivri* (Jewish servant) who runs away in the middle of his mandatory six-year term must end up working a completed six years when caught. However, if he takes ill during the six years, he still goes free on the seventh, provided that he worked at least half (3 years) of the time. *Tosafos* explains that this is based on a *Posuk* (ישעי' 16): מקצה שלש שנים כשני שכיר, which establishes that the minimum years of a שכיר (hired worker) is 3. This is why the 6-year term of an *Eved Ivri* is referred to as משנה שכר שכיר – double the arrangement of a שכיר. Accordingly, the *Rema* (ח"מ 333:3) forbids one, even a teacher or scribe, to hire himself out to work privately in someone's home permanently for a period of three years, as this would constitute servitude, which runs afoul of the *Posuk*: עבדי הם (we are Hashem's servants) and we may not willingly accept upon ourselves human masters. The *SHACh* notes that the *Rema* must have meant to forbid more than 3 years, since up to and including 3 years is the term of a שכיר, which one may be; it is serving more than 3 years that qualifies as an *Eved*, which עבדי הם forbids. The *Chasam Sofer* (ח"מ 172) adds that the Rav of a city, since he is supported by the joint membership of the *Kehilah*, given a house to live in and required to reside within the *Kehilah*, is a typical example of someone whose status is one of servitude and restriction, and as such, should not be permitted to accept a term of employment greater than 3 years ! However, if the Rav specifically contracts with the *Kehilah* to retain autonomous control of himself (ברשות עצמו), with the ability to resign from his post at any time, there would be no problem with an extended term.

## QUESTION OF THE WEEK:

Where would one *daven*, and be directed to ask for something verbally in one place, but have *Kavanah* for it elsewhere ?

## ANSWER TO LAST WEEK:

(What is one's obligation when losing a home *Pushka* ?)

The *Tzitz Eliezer* (16:29) states that one who deposits *Tzedaka* into a home *Pushka* has not accepted responsibility for it but has designated the *Tzedaka* as a *Nedavah* - הרי הריז rather than הרי עלי. As such, he may replace the money from the stolen or lost *Pushka* to its *Mosad* if he wishes, but he is not obligated.

## DIN'S CORNER:

Students who are away from home, living in a Yeshiva or Seminary dormitory, are individually obligated in *Hadlokas Neiros* for *Shabbos*, although they are considered members of a large "family", allowing one of them to light on behalf of all of them. The candles should be lit in the dining room and if it is a very large room, the designated lighter should light in a few places around the room. (*Shemiras Shabbos K'Hilchaso* 45:11)

## DID YOU KNOW THAT ....

The *Sifri* (*Devarim* 68) states that we derive from: מבחר נדריכם (נדריכם ונדבות) to the *Beis HaMikdash*, one must offer מן המובחר – from the choicest animals and materials. The *Sifri* continues, what about obligatory offerings, such as the firstborn animals that are to be given to the *Kohen* ? What about *Maaser*, *Korban Chatas* and *Asham* ? Must these also be offered from the best ? The *Sifri* says yes – this is derived from מבחר נדריכם. וכל מבחר נדריכם. How is one to offer a firstborn animal מן המובחר ? In whatever condition a firstborn animal is born, is that not what must be given to the *Kohen* ? The *Gerer Rebbe* (*Imrei Emes*) cites the *Mishna* (*Bechoros* 17a) which says that if a sheep, that had never given birth before, should have twin males, where both heads emerged together, the *Tanaim* argue over what should be done. R' Yosi says that both are a *Bechor* and should be given to the *Kohen*; the *Chachomim* says that is impossible, and only one should be given to the *Kohen*. Which one ? R' Tarfon says the *Kohen* gets the better one; R' Akiva says he gets the lesser one. Thus, according to R' Tarfon, this would be a case where מן המובחר is used for a firstborn. Besides, since we are מפתמין את הבכור (fattening and improving firstborns) before giving them to the *Kohen*, this may qualify it as מן המובחר. R' Chaim Kreisworth ZT"l suggested with reference to the *Rambam* (*Isurei Mizbeach* 2:8) that an animal which contracts one of 4 illnesses is not to be offered on the *Mizbeach* as it is not "מן המובחר", and the *Rambam* (*Bechoros* 2:2) rules that whichever animals would be disqualified as *Korbanos* because they are not מן המובחר, shall be equally excluded from the *Halachos* of *Bechor*, and left to graze until they develop a *Mum*.

## A Lesson Can Be Learned From:

The Chozeh of Lublin was fond of telling this story in order to illustrate how one should carefully train oneself in breaking down one's desires and strengthen one's self-control: One night, as Napoleon Bonaparte lay in bed, he was suddenly seized with a great thirst. As he debated internally whether or not to awaken his servant to fetch him a drink, he finally concluded that it was very comfortable to lay in bed. As such, if he were to remain in bed and call his servant to fetch him the drink so that he himself would not have to get up and do so, that would be pure laziness. "If I am lazy, in what way am I Napoleon Bonaparte ? I appear to be like everyone else !" With that, he arose from bed, and poured himself a drink. Before sipping from it, he reasoned again: "Consider, I arose from bed at this hour to satisfy a small bodily need. If I cannot even control such an urge, how am I Napoleon Bonaparte ?" With that he spilled out the drink and went back to bed.

**P.S.** המקום ירחם Amos Sheli and family upon the Petirah of his father ע"ה. A *Hartzlich Mazel Tov* to the Schoenfeld family upon the Bar Mitzvah of their son Shlomo. Sholosh Seudos sponsored by the Zeitlin family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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