



	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	6:09	6:19				9:52
Shabbos		6:09	5:00	5:45	9:00	9:52
Sunday		6:20	6:50		7:30	9:52

IMPORTANCE OF

The *Gemara* (*Gittin* 52a) relates that there were two neighbors who fought with each other every Friday, until R' Meir moved into their neighborhood and caused them to be at peace with one another for three consecutive weeks. Afterwards, the voice of שטן could be heard complaining that R' Meir had removed him from a very comfortable residence. The *Gemara* (*Shabbos* 31a) describes how two men made a 400 *Zuz* wager over whether Hillel, who was known for his patience and humility, could be angered. One of them came calling on Hillel one Friday afternoon while Hillel was washing his head and asked him several inane questions, all of which Hillel answered calmly. The man left and came back an hour later to do the same thing. Again, Hillel treated him with patience and respect. Why did these events occur on a Friday? The *Yalkut* states that after Adam HaRishon sinned in *Gan Eden*, he was supposed to die. *Shabbos* then approached Hashem and said: No one has died during the first 6 days of Creation; shall dying begin with me? Is this the ברכה and קדושה in the *Posuk*: ויברך אלוקים ... ויקדש אותו, that a Jew should suffer pain on this day? In gratitude, Adam authored the hymn שיר ליום השבת. Rav Pam שליט"א writes in *עטרה למלך* that this concept extends to Friday as well, where the rush to get ready for *Shabbos* can make people short-tempered, impatient and insensitive. What's worse, many may think that the arguing and irritability are לשם מצוה! In truth, however, it is just another example of how misplaced emphasis related to a *mitzvah* can degrade בין אדם לחברו.

QUESTION OF THE WEEK:

If one hears two *berachos* at the same time, should he answer אמן to each, or will one אמן for both suffice?

ANSWER TO LAST WEEK:

(Why isn't the *Posul* part of a grafted *Esrog* בטל ברוב?)
Mishmeres Chaim on עניני סוכה (3:1) answers, based on the opinion of the *Mordechai* (*Chulin* 10:737), that בטל ברוב only works with two different entities that came together. However, if something has been this way since its creation, a part of it cannot become בטל to the rest of it.

DIN'S CORNER:

One is obligated to read each week, the *Parsha* in the *Torah* for that week, twice, besides listening to the בעל קורא read it on *Shabbos*. One must also read the *Targum* or *Rashi* for the *Parsha* once. One cannot be יוצא this requirement by reading a basic English translation, because *Targum*, and certainly *Rashi* explain far more than the simple translation of the words. However, an enhanced translation based on *Rashi* is sufficient. (MB 285:4-5)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 61b) says that a man sold a piece of land to another, writing in the sale contract that he was selling him "the land of Chiya's house". As it happened, Chiya owned two parcels of land, both referred to as belonging to "Chiya's house". Were both deemed sold? Rav Ashi ruled that since he had written "land" instead of "lands", only one piece of property had been sold. A man bequeathed in his will: מקומי שיש לי בבהכ"נ (my place in Shul) to his son Zalman, on condition that Zalman light a candle there annually and arrange to have someone learn at the spot the entire day of the *Yahrtzeit*. Zalman's brother argued that the bequest only covered the father's place in Shul, but not the place owned by the father in the *Ezras Nashim*, since he had only specified מקומי - his own place. R' Yehuda Assad in יהודה יעלה cites the *Gemara* (*Sotah* 2a) which states the following rule: since the word אחד in the *Posuk*: לא יקום עד אחד באיש is redundant, because עד is already singular, why then did the *Torah* state אחד? To establish that where the *Torah* says עד without אחד it means 2 witnesses (i.e. testimony), and where the *Torah* means only 1 witness it will add on the word אחד. R' Assad uses the same concept with the *Posuk*: יקומו המים אל מקום אחד, explaining that adding the word אחד after מקום, even though מקום is already singular, is also to establish that מקום without אחד means more than one, just as עד without אחד means more than one. As such, Zalman was entitled to both seats in the Shul, since מקומי included them both.

A Lesson Can Be Learned From:

A waiter at a wedding reception knocked a place setting to the ground and after he bent down, picked up the flatware and small Challah, a guest, waiting to wash before HaMotzi said a few words to him. The waiter replied and the two conversed for a moment. Finally, the guest motioned to the waiter to approach the sink and he helped the waiter wash his hands. The waiter then walked away with the Challah and the guest returned to his seat to make HaMotzi. His friend asked him why he hadn't helped the waiter say HaMotzi on the bread after making him wash. The guest replied that he hadn't made him wash before HaMotzi, but rather, he had gotten him to wash על נטילת ידים from the morning. "It struck me when I saw him pick up the Challah that since he was Jewish, his hands remain טמא all day because he does not wash 'Negel Vaser' in the morning. When I asked him if he did, he didn't know what I was talking about. The Mishna Berurah (4:14) states that if food is touched by one who hasn't washed Negel Vaser, the food is טמא and must be rinsed 3 times. Who knows how much of the food in this room, and how much of the food being prepared in the kitchen has been handled by non-observant Jews who have not washed Negel Vaser? The waiter assured me that he washed his hands with a lot of soap before beginning work, but that's hardly enough, is it? The Mishna Berurah states that a non-Jew does not create such טומאה but a Jew should always be encouraged to wash!"

P.S. Mazel Tov to the Zelters on the Bar Mitzvah of their son Aaron.