



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	פרשת: נח
Friday	5:51	6:01					9:57
Shabbos		5:51	4:45	5:35	9:00		9:57
Sunday		6:01	6:30		7:30		9:58

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 58b) states that if a non-Jew observes a day as *Shabbos* he is to be executed. The *Panim Yafos* explains that although Avrohom fulfilled the whole *Torah* (as stated in *Yuma* 28b), including *Shabbos*, he was not liable for **מיתה** because the *Issur* was based on the *Posuk*: **יום ולילה לא ישבותו**, where the night follows the day, the arrangement in force prior to *Matan Torah*. Since Avrohom kept *Shabbos* as we do, beginning Friday night and ending Saturday night, he never observed a day-night abstention period from work (e.g. Friday and Friday night), so he did not violate the *Issur*. The *Binyan Tzion* (126) does not hold that such a distinction should be made. There are many more *Pesukim* in the *Torah* in which **יום** precedes **לילה** than there are vice-versa. This is simply because day is more significant than night. As such, the night-day order established at **בריאת העולם** should always apply. However, *Tosafos* (*Berachos* 11b) quotes Rabbeinu Tam's opinion that one who rises early to study need not first recite *Birchos HaTorah* since the ones he said yesterday morning are still in effect until the next morning. Why does the night follow and continue the previous day in this case? The *Eretz Tzvi* says it is because of the *Posuk*: **הגית בו יומם ולילה**, referring to *Torah* study, where night follows day. The *Ner LeMeah* maintains that similarly, the original *Shabbos* definition was based on **יום ולילה לא ישבותו**, where night follows day, as does **יוםם ולילה** where *Korbanos* brought by day were completed overnight.

QUESTION OF THE WEEK:

If a man swears to a woman that he will get engaged to her and not to anyone else, but then he goes and gets engaged to someone else, is the second engagement valid?

ANSWER TO LAST WEEK:

(When would a *mitzvah Chiyuv* be ignored and instead be done as a *Reshus*?)

The *Shulchan Aruch* (א"ח 199:7) states that when women eat together with men, they are **חייבות** to participate in the *Zimun* of the men. However, the *Mishna Berurah* (18) quotes the Rav who permits the women to separate from the men and make their own *Zimun*, which would then be only a *Reshus*.

DIN'S CORNER:

One is obligated to read the *Parsha* of that week twice, and the *Targum* once, each week, preferably by *Shabbos* afternoon. Even those *Pesukim* where the *Targum* is the same as the *Posuk* must also be read a total of three times. If one studied the *Parsha* with *Rashi's* commentary, the *Rashi* is deemed the equivalent of the *Targum*. Therefore, if a *Posuk* does not have a commentary from *Rashi*, the *Posuk* itself must be said three times. If one has difficulty understanding *Rashi*, he may read a different, easier translation/commentary, provided it is based on *Rashi* or *Chazal*, whose sources are from the *Talmud*. It is highly recommended that both *Targum* and *Rashi* be read. (MB 285:5)

DID YOU KNOW THAT

The *Yerushalmi* (*Kesubos* 12:35a) relates that when Rebbi was *Niftar*, it was Friday and there were so many people in attendance at his *Hesped*, that the sun miraculously continued to shine for 6 extra hours. It was only after everyone had returned home, prepared for *Shabbos* and lit candles, that the sun finally set. When people wondered if they had been *Mechalel Shabbos*, a *Bas Kol* rang out assuring them that everyone who had participated in Rebbi's *Hesped* would merit *Olam HaBa*. The *Tiras Kesef* (3) derives from here that despite the fact that the sun continued to shine, extending Friday, *Shabbos* was deemed to have arrived at its regular time. Otherwise, why would the people have wondered if they had been *Mechalel Shabbos*? Wasn't it still Friday? It must be that *Shabbos* absolutely requires 24+ hours, without exception. Thus, if someone walked (or traveled) on *Shabbos* to a place where the clock was an hour or two ahead, he must complete his 24 hour *Shabbos* observance, even though night will have arrived earlier. However, the *Rav Poalim* (2:4) suggests that the people did not really suspect that they might have been *Mechalel Shabbos* for if so, how could they, minutes earlier, have lit candles? Therefore, it must be that they were probably seeking clarification, and *Shabbos* observance may in fact be dependent not on one's personal 24 hours but rather on the sun's behavior in a particular place. As such, one could conceivably observe *Shabbos* for only 20-22 or even fewer hours, if he crosses time zones on *Shabbos*. However, the *Yerushalmi* (*Pesachim* 1:27b) states that Noach took precious stones with him into the ark. When they shone brightly he knew it was night; when they were dim, it was day. He needed them because during the year of the flood, the rotation and function of the **מזלות** (heavenly bodies) was suspended, leaving the world in darkness. Yet, the periods of rainfall, drying etc.. were all measured in days, proving that a day = 24 hours, regardless of the sun.

A Lesson Can Be Learned From:

The Baal Shem Tov once sent two of his disciples abroad to procure wine for the upcoming Pesach. The disciples found an appropriate vineyard, arranged with the owner to be present during the harvesting and pressing of the grapes, and zealously guarded the wine as it was produced, from both Chometz and the eyes of gentiles. They were extremely protective and careful during the trip back home, never leaving their precious cargo out of their sight for a moment. Finally, after depositing the wine safely in their cellars, they were dismayed to discover that a gentile cleaning lady came in and rendered it all **נין נסך**. When they informed the BESHT with a heavy heart, he told them that they had taken such good care of the wine, that they had forgotten to ask Hashem for His help, without which they could never be successful.

P.S. A Hartzicha Mazel Tov to the Hirsch family upon the Bar Mitzvah of Yirmi Hirsch. Sholosh Seudos sponsored this week by the Schoenfeld family.