



	Candles	Mincha	DafYomi	Shiur	פרשת: וירא	סזק"ש Shachris
Friday	4:32	4:42	7:45			9:04
Shabbos		4:32	3:45	4:15	9:00	9:05
Sunday		4:40	5:15		7:30	9:05

**IMPORTANCE OF ....**

The Gemara (Chulin 104b) discusses what one must do after eating dairy, before eating meat. Beis Shammai says one must clean out one's mouth and Beis Hillel says one must rinse out one's mouth. The Gemara suggests that R' Zeira, who says that no method of cleaning is as good as chewing bread, and only wheat bread, must hold as Beis Shammai. However the Gemara then concludes that Beis Shammai and Beis Hillel do not argue. Rashi explains that the two opinions complement each other, and that both require both methods. The Midrash (48:14) asks why no mention is made in the Posuk that Avrohom served bread to the Malachim. R' Meir says it was because Sarah did not serve bread - her dough became טמא as she regained her youth. The Rabanan say that bread was served, but no mention was made because the Posuk had already quoted Avrohom's intention to do so. The MaHaram Shiff adds that since Avrohom served butter and milk, followed by meat, he must have served bread in between, since according to R' Zeira, only wheat-bread-chewing was an adequate method of cleaning. The Gemara (Bava Metzia 87a) derives from the words קמה סלת that Sarah wished to use קמה - a coarse meal, while Avrohom wanted סלת, a fine flour. According to Rashi (VaYikra 2:1), the word סלת always refers to wheat flour. As such, the חוט המשולש suggests that Sarah wished to use non-wheat קמה to bake bread, knowing that such bread would not be adequate to clean their mouths after the butter and milk. Only wheat bread, such as Avrohom wanted her to bake from סלת could do that. It was Sarah's hope that the guests would thus be unable to eat the meat afterwards. This illustrates how the Gemara says: אשה צרה עיניה באורחים - a woman is stingier with regard to guests.

**DID YOU KNOW THAT ....**

The Gemara (Sotah 9b) derives from לי ולניני ולנכדי that the peace treaty made by Avrohom with Avimelech to refrain from war with each other, a treaty which was binding on their descendants as well, was eventually nullified when the Pelishtim waged war against the Bnei Yisroel, thus permitting Shimshon to turn and fight against the Pelishtim as well. The Shulchan Aruch (ד"ד 236:6) rules accordingly that if two men jointly swear to do a certain thing and one of them subsequently violates his oath, the second man is no longer obligated to fulfill the oath and does not require a התרה to exempt him. The Rema adds that this is only true where the oath was made by them to each other, such as was the peace treaty between Avrohom and Avimelech (Shach). However, where they simply swore to undertake something together, the fact that one of them has violated it does not free the other from his obligation. Still, where the mutual understanding of an oath to do something together made them dependent upon each other, such that one could not have hoped to fulfill it without the other's help, the Rema agrees that the violation by one exempts the other. The אדמת קודש (1:59) concludes that as such, when two people agree to resolve a dispute in Beis Din, the nature of the compromise which is mutually binding on both of them is that of an oath sworn by one to the other. Therefore, if they had agreed that the defendant would pay (e.g.) 2/3 of the claim against him and a formal act of agreement (תקיעת כף) was performed, if the defendant should subsequently renege on his obligation, the plaintiff is automatically released from his agreement to take less than his original claim. As such, he may now reinstitute a claim for the entire amount notwithstanding the obligation of his earlier handshake.

**QUESTION OF THE WEEK:**

Two people are semi-daydreaming in the middle of Shemona Esrei, beyond the first 3 berachos. Why would one be required to stop and wait until he refocuses while the other need not ?

**ANSWER TO LAST WEEK:**

(Which mitzvah takes precedence but defers if only one can be done ?)  
The Bach (ד"ד 335:10) rules that if one is faced with the mitzvos of Bikur Cholim and Nichum Aveilim, visiting the sick takes precedence, since his assistance is deemed to be life-giving, after which he should comfort the mourner. However, where only one of them can be performed, he should choose Nichum Aveilim, which is an act of Chesed to both the living and the deceased.

**DIN'S CORNER:**

On Erev Shabbos, one is obligated to rise early and personally participate in the preparations for Shabbos, even if he has others to do the household tasks and even if a preparatory activity is not "befitting" his honor and stature. One should be particularly vigilant during the winter, when the Fridays are short, to step in and complete what is necessary. (Mishna Berurah 250:3-4)

**A Lesson Can Be Learned From:**

The Satmar Rebbe ZT"L, R' Yoel Teitelbaum, was originally the Rav in Kruli, a town in Rumania. One early spring, he traveled to a distant city for the purpose of kashering the apparatus used to prepare flour for Pesach matzos. He was accompanied by a Rabbi from the district. For some reason, the trip was taking very long, which amused the Rabbi. With a grin, he commented to the Rebbe that in earlier generations, Tzadikim always seemed to enjoy קפיצת הדרך (a miraculous "shortening" of the way). The Rebbe replied that in truth, we find a Remez to this in Parshas VaYera, where the Posuk says that on the third day of Avrohom's trip to Har HaMoriah for the Akeidah, he saw the mountain מרחוק - it was far away. However, in the very next Posuk Avrohom says about himself and Yitzchok: "נלכה עד כה" where Rashi says that they only had מועט (a short distance) to go. How did the distance shorten itself so suddenly ? It was Avrohom's instructions to Eliezer and Yishmael: שבו לכם פה עם החמור. Once Avrohom left his escorts behind, he was Zocheh immediately to קפיצת הדרך.

**P.S.** Sholosh Seudos sponsored this week by the Redlich family.

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לז"נ פערל ב"ר יצחק הלוי

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