



	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה	סזק"ש Shachris
Friday	4:25	4:35	7:45			9:08
Shabbos		4:25	3:45	4:10	9:00	9:09
Sunday		4:35	5:05		7:30	9:10

IMPORTANCE OF ...

The Gemara (Shabbos 23b) quotes Rav Huna who says that one who is רגיל (habitual) in lighting Shabbos and Chanukah candles will have sons who are Talmidei Chachomim; one who is זהיר (careful) to perform the mitzvah of Mezuzah will merit a beautiful home; one who is careful to perform Tzitzis will merit a beautiful garment; one who is careful to say Kiddush on Shabbos will merit an abundance of wine. The MaHarsha asks why, with regard to lighting candles, the Gemara uses the word הרגיל instead of הזהיר, as it does in the other examples. One might also ask why today, when everyone is certainly רגיל to light candles, isn't everyone's child a Talmid Chochom? The Gemara (Gittin 52a) states that every Erev Shabbos two neighbors would quarrel, until R' Meir moved in to the neighborhood and put a stop to it. The שטן was then overheard complaining that he would now have to find a new dwelling. The Gemara (Shabbos 31a) describes several unsuccessful attempts to anger Hillel, all of which took place on Erev Shabbos. In עטרה למלך, Rav Pam ZT"L noted that specifically on Erev Shabbos one is at risk of quarreling because of the anxiety and pressure before Shabbos, which also provides an unjustified excuse for such behavior. Shalom Bayis in particular is threatened by this. Rashi comments that when Rivka entered Sarah's tent, Sarah's berachos returned. One of these was that a candle burned there all week, from Erev Shabbos to Erev Shabbos. This Erev Shabbos candle embodied her Shalom Bayis, which continued to burn for her all week. Such is the requirement of הרגיל בנר - to make the candle and what it provides, habitual, constant and available to last all week. Only then, will one merit children who are תלמידי חכמים מרבים שלום בעולם.

QUESTION OF THE WEEK:

Where is it Mutar to repeat or quote something in the name of someone else where that other person never said it?

ANSWER TO LAST WEEK:

(Who must refocus before continuing Shemona Esrei?) In Hilchos HaGRA U'Minragav (96), the GRA is quoted in his commentary on the Zohar, likening one whose mind is focused during Shemona Esrei on thoughts of his needs and desires or his sins to one whose foot is encircled by a snake, where the Gemara says: לא יפסיק - he should not stop. However, being engulfed in thoughts of anger or Avodah Zara is likened to a threat from a scorpion, and one may not proceed to daven that way.

DIN'S CORNER:

One must bend one's head to the side and cover one's face when saying Tachanun, but only if there is a Sefer Torah present in the room. If there is no Sefer Torah, the Tachanun is said, preferably seated, without inclining the head or covering the face. Bending to the side is to distinguish from total prostration, which is not permitted. In Yerushalayim the custom is to cover one's face even in the absence of a Sefer Torah. (Igros Moshe י"ד 3:129:2)

DID YOU KNOW THAT ...

The Gemara (Arachin 15a) states that when the Meraglim said: ממונ, implying that Eretz Yisroel was stronger than they were, אל תקרי ממנו אלא ממנו - do not read [the word as] ממנו rather [as] ממונ, to indicate their mocking claim that the land was even stronger than Hashem. Tosafos suggests that the Gemara meant: do not read ממנו with a soft letter Mem - read it rather with a Dagesh; but Tosafos rejects that theory, since ממנו always has a Dagesh. What then does the Gemara mean? Simply that אל תקרי need not imply a change in how a word is read; a change in its meaning is sufficient. Tosafos illustrates this with a reference to the words ורגלי האנשים אשר אתו, where water was brought to wash the feet of Eliezer's entourage upon their arrival at Lavan's house. What is the change in meaning in those words? The Ramban explains that ויבא האיש הביתה refers to Eliezer arriving at Lavan's house, but the rest of the Posuk concerning the supplier of straw for the camels and water for the feet refers to Lavan. The Maharsha (Bava Metzia 86b) distinguishes between Avrohom, who provided water to wash away the Avodah Zara before offering hospitality, and Lot & Lavan, who offered hospitality first, and then water to wash. But didn't the Ramban just explain that the first thing Lavan did was provide straw and water? The קול מבשר (1:28) suggests therefore that Tosafos must have learned an alternate פשט, that it was really Eliezer who provided water to Lavan and his men, for although Lavan had cleaned out the house from Avodah Zara (וואנכי פניתי הבית), he had not cleaned off all the dust. The words אשר אתו thus refers to those with Lavan. The Yeshuos Yaakov held that a Shliach, delivering a Get, should say: ממונ, pronouncing ממנו as "MiMeno" which refers to a 3rd person, instead of "MiMenu" which is too general. However, as the word Mimeno is not found anywhere and even קול מבשר אלא ממנו leaves the articulation intact, the קול מבשר held that use of the word MiMeno would be invalid.

A Lesson Can Be Learned From:

A certain man faithfully attended a daily Shiur every evening. With unerring regularity, as soon as he sat down to the Shiur, he fell asleep, awaking at the end. The Magid Shiur finally approached him and suggested that instead of coming to the night Shiur, when he was so obviously tired from the day, he should go to sleep a little earlier each night and come instead to the morning Shiur, when he is awake and alert. The man replied that he knows he falls asleep on the Gemara each night, but he must continue to do so for the following reason: Even after a long hard day, his children see him leaving for the Shiur. If he were to switch to the morning Shiur, much as he would love to, his children would still be sleeping when he left. Plus, instead of seeing his Mesiras Nefesh, they would only notice his going to sleep earlier each night. He did not wish to forgo the valuable Chinuch lesson of the evening Shiur. Eventually, the man ended up going to both Shiurim.

P.S. Sholosh Seudos sponsored this week by the Petlin family.