



	Candles	Mincha	DafYomi	Shiur	פרשת: וישלח זק"ש Shachris	9:17
Friday	4:14	4:24	7:45			
Shabbos		4:14	3:30	4:00	9:00	9:18
Sunday		4:25	5:05		7:45	9:19

## IMPORTANCE OF ....

The *Gemara (Bava Metzia 84b)* states that while R' Shimon b. Gamliel and R' Yehoshu b. Karcha were sitting on benches in the *Beis HaMidrash*, their students, R' Elazar b. Shimon and Rebbi, were sitting on the floor before them. R' Elazar and Rebbi would converse, asking questions and answering them, to the point where the other *Chachomim* in the room felt that they deserved to be seated as well. So an additional bench was built and the two young scholars were raised onto it. Immediately, R' Shimon b. Gamliel complained that he has but one son (Rebbi) and that all the honor thus bestowed upon him would result in nothing more than an *Ayin HoRa* (evil eye) and potential danger. The admonished *Chachomim* took Rebbi and lowered him back down to the floor. R' Yehoshua b. Karcha then asked: Is this how we do it? Only he who has a father to stick up for him shall be saved from danger? What of those who have no father (R' Elazar b. R' Shimon's father - R' Shimon b. Yochai, had died)? Who will save them from an *Ayin Hora*? The *Chachomim* then lowered R' Elazar b. R' Shimon to the floor as well. Apparently, being selected for honor is fraught with danger. The *Ramat Shmuel* notes that Yaakov placed Leah with her children "אחרונים" (last) and then Rochel with Yosef "אחרונים". The further away from dangerous Eisav, the better. Rashi comments: אחרון אחרון חביב - the last are the dearest, which was presumably a rule used exclusively in danger situations. However, the *Midrash* seems to apply it all over. What advantage is there to being last, except to avoid danger? It must be that danger is posed by the *Ayin HoRa* which is the result of unwarranted honor, such as being elevated in front of everyone. It is therefore because one is held dearly, that he is sent to be last, to avoid the honor of being before last.

## QUESTION OF THE WEEK:

When may one walk, but not run, unrelated to Shul, *davening* or doing *mitzvos*?

## ANSWER TO LAST WEEK:

(When could an *Aveil* say *Kadish* only if he's the only one?)

The *Mishna Berurah (71:7)* cites the *Pri Megadim* who says that if it is prior to burial, when the *Aveil* is still an *Onan*, and there are others to administer the burial arrangements, it is permitted for the *Aveil* to go to Shul in order to say *Kadish* for his father, but only if there are no other *Aveilim*.

## DIN'S CORNER:

One may not study *Mikra*, *Mishna*, *Gemara* or *Midrash* before reciting *Birchos HaTorah* but one may think *Torah* thoughts. One is also permitted to perform a *mitzvah* task in the morning prior to reciting *Birchos HaTorah*, even though while performing it his mind will be involved in the laws of the *mitzvah*, because his *Kavanah* is not to study. (*Mishna Berurah 47:5-7*)

## DID YOU KNOW THAT ....

The *Gemara (Chulin 5a)* states that all are permitted to *Shecht* (slaughter), even a *Kusi* (non-Jew), or an *Arel* (uncircumcised Jew) or a *Mumar* (apostate). The *Gemara* concludes that the *Arel* was one who was a *Mumar* only towards circumcision, which apparently does not convey to him a general *Mumar* title, as that is itself the third example. The *Shulchan Aruch (או"ח 55:11)* rules that even a sinner, as long as he has not been put in *Cherem*, may be counted towards a *Minyan*. As such, R' Yitzchok Elchanan Spektor said that even an *Arel* may be so counted, particularly since his attendance at the *Minyan* may help him to eventually arrange a *Bris Milah*. Yet, the vast majority of *Poskim* disagree. The *Mayim Rabim (י"ד 51)*, when faced with the question of allowing an *Arel* to carry the *Torah*, passed the question on to the local *Yeshiva*, who concluded that although not strictly forbidden, we should not allow an *Arel* access to *דברים שבקדושה*, thus prohibiting his use of *Tzitzis*, *Tefillin* or *Sifrei Torah*, and requiring that he *daven* at home, alone. In fact, it was clear that the rule was not to allow a potential *Baal Teshuvah* to don *Tefillin*, if he was still an *Arel*. The *Shoel U'Maishiv (2:2:64)* refused an *Aliyah* to an *Arel*, characterizing neglect of *Milah* as worse than a *Kares* prohibition. The *Minchas Yitzchok (4:10)*, when faced with a Bar Mitzvah celebration of an *Arel*, concluded that a *Mechalel Shabbos* in public may not receive an *Aliyah*, despite the fact that at the time of the *Aliyah* he would not have been engaged in *Chilul Shabbos*. Certainly an *Arel*, who is liable for *Kares* every moment he remains uncircumcised, is prohibited from receiving an *Aliyah*. R' Yechezkel Abramski adds that one may not be a *Mesader Kidushin* for an *Arel*, since depriving an *Arel* of such basic "rights" is the only leverage available to induce *Milah*. As the *Posuk* demands: **אם תהיו כמונו להמול לכם כל זכר** - there is no other choice for Jews, other than to be circumcised.

## A Lesson Can Be Learned From:

A businessman poured out his burdened heart to his Rav, explaining how for many years, he had been consistently stealing from his customers. He would always remove one or two pieces from every dozen that he delivered and on his way over to the Rav's house, he estimated the total of his larceny to be over \$100,000. It was impossible for him to find \$100,000 with which to repay. The Rav did not mince words. "What can I tell you? You stole - you must return what you stole. That is the Halacha." The man turned to his wife and asked her: "Perhaps we should sell our beautiful home and use the money to pay what we owe." The woman did not hesitate to give her consent, despite the tremendous investment of time and money that she had put in to furnish her home just as she wanted it. As the rueful couple turned to leave, the Rav stood up and remarked: "You are prepared, after a life of comfort and luxury, to live out your days in a small, rented apartment. Such *Mesiras Nefesh* to fulfill **השבת גיולה** will be a *Zechus* for Klal Yisroel and I must stand for you".

**P.S.** Sholosh Seudos is sponsored by the Chaimowitz family.

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