



	Candles	Mincha	DafYomi	Shiur	פרשת: ויצא ש"ס Shachris	9:29 9:30 9:31
Friday	4:10	4:20	7:30			
Shabbos		4:10	3:40	4:00	9:00	9:30
Sunday		4:20	8:30		7:45	9:31

## IMPORTANCE OF ....

The *Midrash (Bereishis Rabba 11:7)* states that since there is no mention of *Shemiras Shabbos* by Avrohom, he inherited the world (i.e. *Eretz Yisroel*) with a finite measure, as the *Posuk* indicates: **קום התהלך בארץ לארכה ולרחבה**. Yaakov, of whom the *Posuk* says: **ויחן את פני העיר**, from which we derive that he set up *Techumin* for *Shabbos*, merited to inherit without limitation, as the *Posuk* states: **והיה זרעך כעפר הארץ ופרצת וכו'**. The *Tosefta (Berachos 4:16)* states that 4 *Zekeinim* were sitting at the gate of R' Yehoshua, when R' Akiva commented that it seems Yehudah merited to bear kings because he confessed regarding Tamar. The *Zekeinim* agreed, citing a *Posuk* that only for such confessions should one merit to inherit the land. R' Akiva asked: Is one to be rewarded for having sinned? The *Bais HaOtzar (1:1:20)* notes, is that not how *Teshuvah* works? If one sins, and then confesses, he is to be rewarded for performing the *mitzvah* of *Teshuvah*! R' Akiva must have meant that although *Teshuvah* is certainly recommended, and an important *mitzvah*, it still does not wipe the sin out of existence, and to be granted *Meluchah* as *S'char* for *Teshuvah* involving such a sin, is not appropriate. The same may be said regarding Avrohom, who kept *Shabbos*, despite being a *Ben-Noach*. His *Shemiras Shabbos*, albeit permitted by many Halachic rationales, still included the sin of **שבת חייב מיתה**? The response of the *Zekeinim* indicated that the granting of *Meluchah* and inheriting the land were equivalent, R' Akiva's position regarding Avrohom would also be that unbounded inheritance would not be appropriate for a *Shemiras Shabbos* that includes a sin. Avrohom would however, be able to inherit a certain limited measure (**לארכה ולרחבה**), based on his many other good deeds. Yaakov, on the other hand, by instituting *Techumin*, made it clear that he was no longer a *Ben-Noach*, and as such, his *Shemiras Shabbos* involved no sin. Thus, his inheritance was a limitless **נחלה בלי מצרים**.

## QUESTION OF THE WEEK:

For which *Aveirah* will one be punished only if he is still doing it when the witnesses testify about it, but not if he has stopped?

## ANSWER TO LAST WEEK:

(When is a *Tefilah* shortened because a meal is taking place nearby?)

The *Mishna Berurah (131:25)* cites the *Poskim* who hold that if a *Tzibur* is *davening Mincha* and a *Seudas Bris Milah* (from the morning) is still going on nearby, the *Tzibur* does not say *Tachanun*. If the *Seudah* is over, *Tachanun* is said.

## DIN'S CORNER:

One is permitted to walk (but not hurriedly) over grass on *Shabbos* despite the possibility that some blades may be uprooted thereby. However, one who is eating over grass must be careful not to drip any enriching liquid onto the grass as this would constitute both **זורע** and possibly **חורש**. (*MB 336:25-26*)

## DID YOU KNOW THAT ....

The *Gemara (Sanhedrin 39b)* discusses the *Posuk (Melachim 1:18)*: **ויקרא אחאב אל עובדי' .... ועובדי' ירא ד' מאד**, in which Achav accused Ovadiah of not being a **ירא שמים**. Since the *Torah* quotes Lavan as saying: **נחשתי ויברכני ד' בגללך**, giving Yaakov the credit for Lavan's house being blessed, and the *Torah* also states that Yosef was responsible for the *brocho* in Potiphar's house, Achav claimed that the reason his house was **not** blessed, must be that Ovadiah is not the *Tzadik* that he appears to be. The *Posuk* therefore defends Ovadiah by saying that he was **ירא ד' מאד** and that **ביתו של אחאב אינו מזומן לברכה** – Achav's house was not fit for a *brocho*. As wicked as Achav was, could he have been less deserving than Lavan and Potiphar? The *Ben Yehoyada* notes that Achav was extremely wealthy and had 70 children. How was he not blessed? The *Agra D'Pirka (212)* explains as follows: The *Gemara (ibid 102b)* states that Achav's father Omri merited to be a king in *Eretz Yisroel* because he purchased a mountain from Shemer for two silver talents, built a city on the mountain and called it Shomron, after the seller. The *Agra D'Pirka* suggests that the reason the city was named for Shemer rather than Omri himself, or his son Achav, and the reason we are told how much Omri paid, was because this was the deal that Omri negotiated – buy the mountain cheap and promise the seller to name the city for him. As such, the reason that Achav did in fact enjoy blessings was because they were bestowed upon Shomron and not on **ביתו של אחאב**, since the city never took his name. A city named for him **אינו מזומן לברכה** - would not have been blessed. The *Posuk* says that Yissachar named one of his sons **יוב**, but he was later referred to (in *Parshas Pinchas*) as **ישוב**. The *Midbar Kedemos* suggests that **יוב** turned out to be the name of an *Avodah Zarah*, which upset **יוב** who did not expect to be blessed with such a name. Yissachar then gave him a *Shin* from his own name, making him **ישוב** and "silencing" one of Yissachar's *Shins*.

## A Lesson Can Be Learned From:

A wealthy and prestigious man, who was the Rosh HaKahal (community leader) in a European city, suffered from a serious character flaw – he was very sensitive to slights and could not abide any lack of respect or even a perceived lack of respect for his position and standing in the community. Word of this reached the Rishiner Rebbe, whom this man frequently visited. When he next appeared, the Rishiner spoke to him regarding his insistence on *Kavod*, noting how the *Mishna* says in *Avos* that a man's world is destroyed by **קנאה תאוה וכבוד**. "The *Torah* describes several times how the *Bnei Yisroel* were represented by a Rosh or a Nasi" the Rishiner continued, "but only once does *Rashi* say that such an appointment included a show of *Kavod*. This was when Moshe spoke to the *Roshei HaMatos* regarding the need to keep one's vows. There, *Rashi* says **חלק כבוד לנשיאים ללמדם תחילה** – The princes were shown *Kavod* by being taught first, before the rest of the nation. To be the first to learn is the only kind of *Kavod* you may expect or strive for".

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

This issue is dedicated:  
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