



	Candles	Mincha	DafYomi	Shiur	פרשת: וירא	סזק"ש Shachris
Friday	4:24	4:34	7:30			9:09
Shabbos		4:24	4:00		9:00	9:10
Sunday		4:25	9:00		7:45	9:10

IMPORTANCE OF

The Gemara (Kidushin 32b) quotes Rav Ashi as saying that a Nasi can never relinquish his honor. The Gemara questions this from an incident where several Tanaim were reclining at the wedding of Rabon Gamliel's son, and Rabon Gamliel (the Nasi) was serving them. The Gemara explains that even Avrohom Avinu (who was deemed a Nasi) served his guests, as the Posuk says: והוא עמד עליהם. As such, the Gemara concludes that Rav Ashi was speaking of a king, who may not be מוחל on his honor. The Gemara (Kesubos 61a) discusses how one must provide a portion of pungent food to the waiter that is serving it, to protect him from the harm that a craving would create. Eliyahu HaNavi would only converse with one who gave the waiter a portion from each course. Still, the Gemara (Chulin 107b) says that, to avoid לפני עור, one may not feed the waiter unless one knows that the waiter will wash Netilas Yadayim before eating. Rabbeinu Yonah (Berachos פ"ח) adds that one must also know he will say a brocho before eating, but allows a leniency when food is given for a mitzvah, such as Tzedaka. The Beis Yosef (או"ח 169) asks, how could Rabbeinu Yonah make an exception for a mitzvah? Isn't giving the waiter food a mitzvah, and still, the Gemara forbids it as לפני עור, if he won't wash or say a brocho?! The Lechem Chamudos, quoted by Mishna Berurah (169:11) answers that although the Gemara obligates one to give the waiter food, it is not a "mitzvah" to do so, but rather a financial obligation. Rabbeinu Yonah was only referring to a mitzvah. Where there is a mitzvah, and one is unsure if the recipient will say a brocho, one need not be suspicious, and one may give him food. Minchas Shlomo (2:35) suggests that where a greater Michshol will result from not giving food, such as where the would-be-recipient will begin to hate Torah and Bnei Torah etc., by giving food one will be reducing the Michshol, and it may in some cases be Mutar.

QUESTION OF THE WEEK:

What garment may a person wear only on Shabbos but not on a weekday?

ANSWER TO LAST WEEK:

(Why do we immerse in a Mikveh if we remain טמא מת anyway?)
Shaarei Yosher (2) suggests that the Mikveh removes some form of Tum'ah, even if we still remain טמא מת. Only if one immerses to remove the Tum'ah of a Sheretz, while holding a Sheretz, has he accomplished nothing. The Noda BiYehuda (י"ד 2:120) suggests that sometimes, a Mikveh may serve to remove other restrictions that are not per se, based on Tum'ah.

DIN'S CORNER:

If 2 people enter willingly into a fight (e.g. boxing, wrestling) and one knocks the other down and injures him, he is Potur, because each one's goal was simply to knock the other down, and both knew from the start that injury was probable. (ח"מ 421:5)

DID YOU KNOW THAT

The Gemara (Yuma 33a) explains that certain duties of the daily Avodah in the Beis HaMikdash preceded other duties, because of the rule: אין מעבירין על המצות. The Kohen was obligated to do that which he came upon first. The Gemara (Pesachim 4a) states that one may perform a Bris Milah anytime during the day, except that זריזין מקדימין למצות – the zealous ones perform mitzvos early, which is derived from the Posuk: וישכם אברהם בבקר. The Turei Even (Megilah 6b) notes that failure to be a זריז does not mean that one has violated the rule of מצות על מצות. He cites the Gemara (Chagigah 7b) that יראה כל זכורך obligates a man with 10 sons to bring all 10 with him together to the Beis HaMikdash on Yom Tov, and not 5 on one day and 5 another day. Abaye asks: How could one think to do that? Which 5 would be פושעים and which 5 would be זריזין? The Turei Even concludes that missing the right day would not violate אין מעבירין – it would only mean that they are not זריזין, because אין מעבירין only applies to passing up a mitzvah object, and not passing up the time for a mitzvah. However, Avnei Nezer (או"ח 506) argues that the source of the אין מעבירין על המצות rule is the Posuk: ושמרתם את המצות from which we learn that one should not allow a mitzvah to become "leavened", i.e. by not performing it. This implies that the passing of time also violates אין מעבירין. Certainly where the mitzvah must be performed sometime during that day, allowing the day to slip by would violate אין מעבירין. He points out that the 5 sons who would miss the right day of Yom Tov were not characterized as simply not זריזין, but were called פושעים! As such, the Avnei Nezer holds that one must complete the building of one's Succah entirely, on the day after Yom Kippur.

A Lesson Can Be Learned From:

A Shliach from Eretz Yisroel was staying in the home of a wealthy Spanish Jew. The Shliach saw that his host's daily routine did not involve his Talis or Tefillin nor include davening at all. Due to the wealthy man's prominence in the community, the Shliach was reluctant to speak with him about this. However, the host possessed a small silver goblet, which was very precious to him. He would drink from this goblet every night, and then immediately lock it away until the next day. On the last night of the Shliach's stay, he managed to distract the host long enough to pocket the goblet. Later, he placed it with the host's Talis. Returning a few months later, he asked the wealthy man what had happened to the goblet. His host replied that he hadn't seen it since the Shliach was last there, and he wanted a Cherem placed on anyone involved in the theft. The Shliach said that he would help him to arrange it in Shul the next morning. Upon removing his Talis in Shul, the goblet fell out. The host, shocked by the "miracle", vowed to do Teshuvah and daven everyday.

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