



IMPORTANCE OF

The *Gemara* (*Menachos* 64a) states that if it was determined that a sick person needed one dried fig to recover, even if ten people ran on *Shabbos* and each brought him such a fig, they are all *Potur*, even if he had already recovered by eating the first one. The *Shulchan Aruch* (*אורח* 328:15) adds that not only are they not liable for an unnecessary *Chilul Shabbos*, but they will receive reward for their good intentions. If so, why was not Eisav deserving of Yitzchok's *brocho* for having also brought food and having fulfilled *Kibud Av*? Does not the *Gemara* (*Shabbos* 63a) derive from the words: *ולחושבי שמו* that if one intended to do a *mitzvah*, and was unwillingly prevented from doing it, that he is nevertheless viewed as if he had done it? The *Beis Shearim* (*יר"ד* 328) cites the *Tosfos Yom Tov* (*Pesachim* 1:1) who explains the *Gemara's* need for *Bedikas Chometz*, when *Bitul* (in one's heart) is sufficient, as based on a concern that one may find an attractive piece of *Chometz* during *Pesach*. *Chazal* were afraid that upon seeing the *Chometz*, one might desire it, and that *מחשבה* (thought) would cancel the pre-*Pesach מחשבה* of *Bitul*, undoing it. Therefore one must search and destroy all *Chometz*, to avoid that, and also because a desirable *מחשבה* can only cancel another *מחשבה* – not a deed, such as *Biur Chometz*. As such, when one intended to perform a *mitzvah* but was prevented, his *מחשבה* will be regarded as if he had actually done it, only if his intentions were *לשמה*. Otherwise, the negative *שלא לשמה* aspect of the *מחשבה* cancels the intention *מחשבה*, leaving him with nothing. The ten people bringing figs to cure the sick man on *Shabbos* all had a *מחשבה* that was *לשמה*, so although the figs of nine did not cure him, their *מחשבה* is regarded as if they had. Eisav on the other hand, intended to perform the *mitzvah* of *Kibud Av* *שלא לשמה*. As Yitzchok did not eat his food, Eisav performed no deed, and all that he was left with was a *מחשבה שלא לשמה*, which cancels the *מחשבה* of intent to perform the *mitzvah*, leaving him with nothing.

QUESTION OF THE WEEK:

The *Gemara* (*Kidushin* 49b) states that if a *Rasha* betroths a woman: *ע"מ שאני צדיק*, she is *מקודשת (מספק)*, because he might have had thoughts of *Teshuva*. Musn't he also say *Viduy*?

ANSWER TO LAST WEEK:

(When is someone no longer considered a *Yasom* (orphan)?)

According to the *Gemara* (*Bava Basra* 156a) a 20-year old is permitted to sell the property left to him by his deceased father. Most consider this to mark his transition from the status of a *יתום*. The *Pesach HaDvir* (*אורח* 156:5) says that if he is very sharp, he can be younger.

DIN'S CORNER:

If one unintentionally forgot to disable the refrigerator light before *Shabbos*, a non-Jew may open the refrigerator for him, and if important *Shabbos* foods are there, the non-Jew may disable the bulb (*Igros Moshe* (*אורח* 2:68))

DID YOU KNOW THAT

The *Gemara* (*Berachos* 26b) states R' Yehoshua's opinion that the three daily *Tefilos* were instituted by *Chazal* to follow the daily *Korban Tomid*, morning and afternoon, and R' Yosi b. Chanina's opinion, that the *Tefilos* were established by the *Avos* – *Shacharis* by Avrohom, *Mincha* by Yitzchok and *Maariv* by Yaakov. *Tosafos* asks: does not the *Gemara* (*Yoma* 28b) derive from: *עקב אשר שמע אברהם בקולי* that Avrohom observed the entire *Torah*? If so, he must have *davened Mincha* and *Maariv* as well. *Tosafos* answers that Avrohom *davened Mincha* only after Yitzchok established it. The *MaHarsha* answers that Avrohom *davened* all three, but was more conscientious with regard to *Shacharis*. The *Rambam* (*Sefer HaMitzvos* *עשה* 10) states that the *Tefilos* were instituted by the *Avos*, but *Chazal* established the times to *daven*, scheduling them according to the *Korban Tomid*. Accordingly, the *Rambam* rules (*תפילה* 3:1) that the time for *Shacharis* begins at sunrise, ends 4 Halachic hours into the day, and if one *davened Shacharis* after that time, up until *Chatzos* (midday), he has still fulfilled *Tefilah*, but not *Tefilah B'Zmanah* (in its proper time). The *Acharonim* ask how the *Rambam* knows this, since the *Gemara* (*Berachos* 26a) only mentions that one can still *daven* until *Chatzos* if he missed the time (*i.e.* a third of the day) inadvertently (*טעה*), but not if he delayed purposely. The *Yachel Yisroel* (16) suggests that the *Rambam* derived this from the fact that *Shacharis* was established by Avrohom *בן התורה*, and it is only the *time* for *Shacharis* that was regulated by *Chazal*. As such, one could really *daven Shacharis* all day, to fulfill his *Tefilah* obligation, and in fact, if one missed (*טעה*) *Shacharis* completely, he may make it up after *Mincha*, as a *תשלומין*, and thereby fulfill his *Torah*-mandated *Tefilah* obligation. However, if one purposely delayed and missed *Shacharis* in the proper time, *Chazal* took away his *Torah*-mandated obligation, and ruled that he may no longer fulfill it with a *תשלומין*. (See *MB* 108:1)

A Lesson Can Be Learned From:

Before the Pnei Menachem assumed the position of Gerer Rebbe, he advised a Chasan to accept upon himself a routine, that every evening when he arrived home, the first thing he should do is pick up a *Gemara* from the Shas he received from his father-in-law, and learn one *Amud* - one side of a page. Not that he should simply learn an *Amud* each night, but that he should do so when he arrives home. The Chasan agreed. Years later, one Chof HaMoed Succo, the young man was in line with his 3 sons to wish the Pnei Menachem "A Gut Moed". The Rebbe asked him, if possible, to return after *Simchas Torah*. When he returned, the Rebbe asked him for the names of his 3 sons, and asked how the oldest boy was progressing in his *Torah* studies and *Yiras Shomayim*. The father replied that he was doing very well, and was a true source of *Nachas* for them. "What about the other two?" the Rebbe inquired. "Not as good", the father replied. The Rebbe pointed out to him that the oldest was born during the time that he was strengthening the *Torah* in his home every night. The others were born after he had given it up. Yet, he will still have more children *IYH*. "Accept to learn the *Amud* each night again, and you will see that you will have good children".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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