



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	4:49	5:01				9:40
Shabbos		4:49	3:30	4:30	9:00	9:40
Sunday		5:05	5:30		7:30	9:40

IMPORTANCE OF

The *Shulchan Aruch* (או"ח 219:4) states that one who is obligated to say *ברכת הגומל* may listen to someone else say a *brocho*, which refers to him in 2nd person (אשר גמלך כל טוב) – who bestowed every goodness on you) and answer *אמן* to fulfill his obligation. The *Rema* notes that this is not a *ברכה לבטלה* for the one saying it, even though he had no personal obligation to do so, since it is an expression of *שבח* and *הודאה* to *Hashem* for the kindness done to his friend. The *Mishna Berurah* (219:18) quotes the *TaZ* who says that one may only say such a *brocho* with *שם ומלכות* if the person healed or saved was his relative or a close friend, and where the happiness of he who says the *brocho* is sure to be sincere and with a full heart. The *Tzitz Eliezer* (14:87) brings an opinion that holds that a mourner may not say *ברכת הגומל* at all because the words "כל טוב" would not seem to apply to him at this time. However, most *Poskim* rule that a mourner does say it, the words "כל טוב" merely reflecting the fact that saving one's life is certainly equal to טוב. The *Gemara* (*Berachos* 54a) derives from Yisro's words: *ברוך ה' אשר הציל אתכם* that one is obligated to say a *brocho* with *שם ומלכות* when viewing a place where a miracle occurred. The *MaHarSha* notes that although Yisro did not mention *מלכות* in his *brocho*, the fact that it described *Hashem's* rescue of *Bnei Yisroel* from Egypt is itself a demonstration of *Hashem's* *מלכות*. The *GriZ* states that as no miracle had occurred to Yisro – he was saying a *brocho* for the miracle(s) that occurred to *Bnei Yisroel*, the *Posuk* states: *ויחד יתרו על כל הטובה* – that Yisro rejoiced on all the good, meaning, he rejoiced completely, with a full heart. For this reason, he was permitted to say the *brocho* with *שם ומלכות*.

QUESTION OF THE WEEK:

Where do we find that *Beis Din* treats a professional killer more leniently for killing someone, than they do a non-professional ?

ANSWER TO LAST WEEK:

(Where would one cut *Challah* differently during the 3 *Shabbos* meals ?)

The *Tehilah L'Dovid* (167:2) states that if one has but one *Challah* loaf for a *Shabbos* meal, the one loaf will not serve as a *זכר למן* and he should cut off a piece before saying *המוציא*, as he would on a weekday. However, during *Seudah Shlishis*, he should say the *brocho* first even with one loaf, since *בדיעבד* one loaf is sufficient then.

DIN'S CORNER:

A half hour before the time of *קריאת שמע של ערבית* one may not begin a meal or task that may potentially cause him to forget or otherwise miss saying *Shema*. If he began a meal after the time has arrived, he must stop. However, if he arranges for someone to be sure and remind him later, he may begin a meal, even if the time for *Shema* has already arrived. (*Mishna Berurah* 235:18)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 10a) derives from the *Posuk* describing how Moshe judged the *Bnei Yisroel* "מן הבקר עד הערב" that every judge who judges truthfully for even one hour is deemed as if he were a partner with *Hashem* in the Creation. The *Gemara* (*Pesachim* 58a) defines "ערב" as the time when the sun begins to set, i.e. after noon. If so, what was Yisro's complaint to Moshe if he was judging *Bnei Yisroel* no more than half a day, and possibly only one hour ? The *Shulchan Aruch* (ח"מ 5:3) states that judges sit in judgement from morning until 5 hours into the day. The *SMA* explains that this accords with the *Rosh* and *RiF* who hold that the sixth hour is when a *Talmid Chochom* eats his meal, so the judges would stop to eat. The *Rambam* and *Tur* held that the judges would judge for 6 hours. The *Binyan Ariel* says that this was because the *Gemara* (*Avodah Zarah* 3b) states that during the first 3 hours of a day, *Hashem* is involved in learning *Torah* and in the second 3 hours of the day, *Hashem* sits and judges. Therefore, by sitting the extra hour when they could have been eating, the judges are emulating *Hashem* and as such, are deemed partners in *מעשה בראשית*. This then is the meaning of Yisro's complaint - why was Moshe sitting *מן הבקר עד הערב* - from morning until after 6 hours ? He should stop after 5 hours in order to eat ! From here the *Gemara* derived that a judge who judges truthfully even one hour - that extra 6th hour - would thereby become as if a partner with *Hashem* in *מעשה בראשית*.

A Lesson Can Be Learned From:

Three American boys studying in Eretz Yisroel decided one day to visit the holy Rabbi Abuchatzaira (a.k.a. "Baba Sali") and receive a *brocho* from him. After a series of buses, taxis and walking, they arrived at his home and waited in the anteroom with many other unusual and noisy people. Suddenly, a door opened and Baba Sali appeared. He looked around the room and his eyes settled on the three boys, whom he fixed with an angry glare. "What are you doing here ?! You are wasting time that should be spent learning ! Go back immediately to the yeshiva and study !" Thunderstruck, the three boys turned and left. As they waited for the return bus to approach, suddenly an accident occurred and two of the boys were killed. The third boy was understandably in shock for several months over these events until he finally decided to fly home. Before leaving however, he was determined to make some sense of what had happened so he traveled back to Baba Sali. This time, the holy man welcomed him graciously and explained: "When the three of you entered my home, I felt a strong sense of death. When I came out to see why, I saw the *מלאך המות* hovering above the 3 of you. I felt that the only thing I could do to help would be to embarrass all of you, since embarrassment is equivalent to death. That is why I yelled at you. Unfortunately, it seems that only you were embarrassed."

P.S. *Sholosh Seudos* sponsored this week by the Schoenfeld family.