



	Candles	Mincha	DafYomi	Shiur	פרשת: שמות ש"ס Shachris
Friday	4:20	4:30	7:38		9:41
Shabbos		4:20	3:45		9:41
Sunday		4:30	5:15		7:45 9:41

IMPORTANCE OF

The *Gemara* (*Yevamos* 103a) states that when a man is about to perform *Chalitzah*, he must first stomp his right foot on the ground. The *Nimukei Yosef* explains that *Beis Din* sometimes provides a shoe that is too big for his foot, and if he didn't press his foot to the ground, it would appear as if the shoe was coming off by itself, rather than through the efforts of his sister-in-law. The *Shoel U'Maishiv* (תניינא 3:124) asks: why is the *Chalitzah* activity generally attributed to the man, who is referred to as one who is "חולץ ליבמתו"? Isn't it more accurate to describe her as the one who is a חולצת, since it is she who removes the shoe from his foot? The *Gemara* (*Kesubos* 2a) discusses the fact that after *Erusin* (betrothal), a young woman is given up to 12 months to prepare for marriage. At the expiration of the 12 month period, the husband is obligated to begin supporting her, even if the *Nisuin* is delayed due to the woman's illness, because, as the *Gemara* says, she can say to him "נסתחפה שדהו" – his field has been ruined. This means simply, that it is his bad fortune. *Tosafos* adds that this is appropriate language because a wife is considered the "field" of her husband, but a husband is not deemed her field. Therefore, the *Shoel U'Maishiv* suggests, the *Chalitzah* ritual requires him to press his foot upon the ground, symbolizing his dominion over the woman (who is his field). She then removes his shoe, which indicates her overthrow of his control. By the same token, Moshe was told על נעליך מעל רגליך because the sanctity of the ground precluded his ability to exercise even symbolic dominion over the land. For this reason, the man is referred to as the חולץ, since by choosing *Chalitzah*, he is abdicating his power and control over the woman.

QUESTION OF THE WEEK:

What Halachic difference is there between the *Tefilos* of a *Melamed* who teaches the children of one family versus one who teaches the children of several families?

ANSWER TO LAST WEEK:

(When should a younger person **not** give up his seat to an older person?)

In *Derech Sichah* (p. 375), R' Chaim Kanievski states that the *mitzvah* of מפני שיבה תקום only requires one to rise briefly and then sit down. To give up one's seat might stem from the *mitzvah* to do *Chesed*. However, on a crowded bus, pressed with standing men and women, one should not give up one's seat.

DIN'S CORNER:

The custom in many Shuls is for the *Gabbai* to add in the words בלי נדר after announcing the donations of those who have received an *Aliyah*, in case they don't pay. However, although the words remove the pledge from the strictures of a *Neder*, they do not cancel the pledge or remove the obligation, which still exists under מצוה שפתיך תשמור ועשית (*Teshuvos V'Hanhagos* 2:476).

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 97a) lists several characteristics about the generation and era of Moshiach's arrival. When R' Zeira found the *Chachomim* discussing this, he asked them not to delay Moshiach's coming by talking about it, since his arrival is one of three things that happen בהיסח הדעת - when not expected. The *Gemara* (*Kesubos* 111a) also cites R' Zeira, who describes 6 oaths administered by Hashem that are relevant to *Bnei Yisroel's* sojourn in *Galus*, one of which is to ensure ירחקו את הקץ – that they not push off the end (of *Galus*). *Rashi* explains that this would have been the expected result of *Bnei Yisroel's* sins. Another version understands the word ירחקו to be ידחקו, which forbids the pushing forward of the end, through an increase of "too much" prayer. What is too much prayer? Does not the *Shulchan Aruch* (א"ח 1:1) begin with recommendations that one rise early every morning to say *Tikun Chatzos*, cry over the *Churban* and beseech Hashem for *Geulah*? Did not *Chazal* include constant references to *Geulah* in our daily *Tefilos*? The *Gemara* (*Berachos* 32b) resolves conflicting statements which state: 1) one who prolongs (מאריך) his *Tefilos* suffers heartache, and 2) one who prolongs his *Tefilos* will be assured of an effective response. Heartache results when one is confident of his *Tefilos'* success; *davening* without such over-confidence is more effective. This is the meaning of היסח הדעת – without expectation of immediate success, and such is how one is to *daven* for the *Geulah* as well. The *Ramban* (12:42) explains that the *Galus* in *Mitzrayim*, decreed as 400 years, was later calculated to 430 years because of additional sins by *Bnei Yisroel*. However, the 30 years were eliminated through the *Tefilos* of *Bnei Yisroel*, as indicated in the *Posuk*: וירעוקו ותעל שועתם. Thus, *Mishna Halachos* (11:1) derives that one may very well *daven* to shorten the *Galus*. "Too much" prayer results from over-confidence at its success.

A Lesson Can Be Learned From:

A young man was looking to buy a used car. Unfortunately, he did not expect to find many of the type he was looking for, at the price he could afford. To his surprise, an ad appeared for the "perfect" car (for him). When he called the owner and asked when he could see it, he was told to come at 10:30 AM. Realizing that to appear then he would have to give up studying with his Chavrusa, he replied that he would come at noon. The owner said it would probably be sold by then. Sure enough, when he arrived after 12:00, the car had been sold. The next day, he saw the car driving around, and in it, sat – his friend! He flagged him down and heard his friend's excited story of what a great deal he had gotten on the car (adding salt to his wound). A few days later, he saw the friend, with a sullen look on his face. The police had taken away the car – it had been stolen and all its papers had been forged, and he had lost his money. "I think this happened to me", the friend added, "because when I came to look at the car, I had to cancel my Chavrusa."

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

This issue is dedicated by the Shulhof and Winter families:

לז"ר דוד ב"ר יעקב

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

לז"נ פערל ב"ר יצחק הלוי