



	Candles	Mincha	DafYomi	Shiur	פרשת: בא	סוק"ש
Friday	4:47	4:57	8:00			9:41
Shabbos		4:47	4:15	4:35	9:00	9:41
Sunday		4:55	9:00		7:45	9:40

IMPORTANCE OF

The Gemara (Sanhedrin 42a) states that one who says *Birchas HaLevanah* in its proper time is deemed to have received the *Shechinah*, as derived from **החודש הזה לכם**, together with a *Gezerah Shaveh* **זה קלי ואהו**. A *Beraisas* states that even if *Bnei Yisroel* would have been privileged to greet the *Shechinah* only once a month (as we say in *Birchas HaLevanah*), it would have been enough. Abaye adds, therefore we must say it standing. What does one thing have to do with the other? *Rashi* explains that greeting the *Shechinah* warrants standing up. The *Margolios Hayam* notes, in the name of the *Belzer Rebbe Z"l* that the *Birchas HaLevanah* is not a *Birchas HaNehenin*. For if it was, one would have to say a *brocho* each night, every time one derives enjoyment from the moon. Therefore, since we say it only once a month, it must be a *Birchas HaMitzvah*. The *Beis Yosef* (8 אור"ח) states that one must wrap oneself in the *Talis* each day while standing, as the *mitzvah* of *Tzitzis* is compared to *Sefiras HaOmer*, which must also be performed standing (based on the *Rosh*, who claimed there was a *Beraisas* which stated that the *Posuk*: **אל תקרי בקמה אלא בקומה** teaches us **מהחל חרמש בקמה** – standing). The *brocho* over the donning of the *Talis* must also be said standing, as the *Yerushalmi* says that all *Birchos HaMitzvah* are to be said standing (at least the ones where the *mitzvah* itself must also be done standing). Therefore, Abaye says, *Kiddush Levanah* must also be said while standing, since it is a *Birchas HaMitzvah*.

QUESTION OF THE WEEK:

If one missed *שחרית* and then says 2 *Shemona Esrei's* during *מנחה*, he must have in mind that the 1st is for *מנחה* and the 2nd is for *שחרית*. The reverse *כונה* is not valid, except in which case?

ANSWER TO LAST WEEK:

(When could a man and his son have consecutive *Aliyos* on 1 *Sefer Torah*?)

The *Kaf HaChaim* (141:34) quotes the *Shiurei Knesses HaGedolah* who rules that although if a father receives *שבעי* his son should not receive *מפטיר*, yet, this is only if the son is *Bar Mitzvah*. If he is a minor, there is no concern of *עין הרע*.

DIN'S CORNER:

If an act is not a Scriptural *מלאכה* but rather forbidden on *Shabbos* as a "*Shevus*" (Rabbinically), it is permitted to ask a non-Jew to perform it on behalf of a Jew if one of four conditions exist: 1) to assist one who feels even mildly ill (physically or emotionally); 2) to prevent a great financial loss; 3) to assist in the performance of a *mitzvah*; and 4) if there is an urgent need. A Scriptural *מלאכה* may not be performed, even if several of these conditions are present. For example, a non-Jew may not light a candle, even to enable a Jew to learn *Torah*. (MB 307:19)

DID YOU KNOW THAT

The *Mishna* (*Rosh HaShanah* 25a) states that the determination of the calendar - months and their festivals, is entirely dependent upon the declaration of *Beis Din*, whether they are correct or not. This includes determinations based on eyewitness testimony as well as those based on mathematical calculations. The *Rambam* (*Sefer HaMitzvos* 153) states that only the *Beis Din HaGadol* in *Eretz Yisroel* is authorized to establish the calendar. The fact that we declare months and leap years today is based on the fact that the *Beis Din HaGadol* already determined these things for us, and we are only following up. In fact, in order for any *Beis Din* outside *Eretz Yisroel* to even follow up on calendar calculations, there must exist at least one Jew residing in *Eretz Yisroel*, to fulfill **כי מציון תצא תורה**. The *Divrei Yatziv* (109 אור"ח) suggests that if a calendar determination based on the lunar and seasonal changes in *Eretz Yisroel* requires at least one Jew in *Eretz Yisroel*, it follows that when *Bnei Yisroel* were **all** in Egypt, all calendar rules would depend upon the Egyptian version of nature. As such, despite the fact that during the *חושך* of *מכה*, it was night for Egyptians for 72 hours, and day for *Bnei Yisroel* for the same time, the *Torah* still refers to a 72-hour stretch of daylight as three days (**שלושת ימים**). The *Midrash* (*Bo* 14:1) states that Hashem consulted with the angels before inflicting *חושך* on the Egyptians. Why was this necessary? The *Divrei Yatziv* suggests that the answer may be in the *Gemara* (*Chagigah* 12b) which describes the heaven known as "*מעון*", in which the angels only sing at night, staying silent and leaving the day for *Bnei Yisroel* to sing to Hashem. As such, angels would be unable to sing for the 72 hours of *חושך*, where there was only day for *Bnei Yisroel*, and no night. As such, Hashem wished to "discuss" it with them first.

A Lesson Can Be Learned From:

A couple in a town in Galicia had an only son who was *ח"ל* a mute. He had been taken to countless doctors – no expense had been spared, but although normal and bright in all other ways, he could not speak. One day, a fire broke out next door and began to spread quickly. The father was in a back room and did not notice but the young boy saw the danger and became agitated. Suddenly he yelled out: "Tatty! A fire is burning!" The father rushed in and managed to extinguish the fire but the big news was that his son had spoken. Later, when the father took the neighbor to a *Din Torah* for damages caused by the negligent fire, the neighbor argued that the father would have willingly paid much more than those damages to cure his son, which his fire had accomplished. The *Rav* agreed, citing the *Gemara* (*Berachos* 9b) which says that if one is *סומך גאולה לתפילה* he won't be damaged all day. *R' Zaira* claimed that he had done so and yet, he had suffered a loss. What was his loss? He was forced to bring a gift to the king. *R' Zaira* was told that this did not constitute a loss. Since he had been *זוכה* to see a king, which itself was worth money, he could not claim it as a loss.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי ולד"ר אברהם ב"ר יעקב חיים

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