



	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה	סוק"ש Shachris
Friday	5:22	5:32	8:15			9:25
Shabbos		5:22	4:40	5:15	9:00	9:24
Sunday		5:35	9:00		8:00	9:23

IMPORTANCE OF

The Gemara (Chulin 87a) states that when someone performed Shechitah but someone else jumped ahead and covered the blood, Rabon Gamliel made the latter pay the former 10 Zehuvim. The Gemara further relates that a Tzedoki debated with Rabbi over the interpretation of a Posuk and when Rabbi rebutted his arguments, the Tzedoki asked for three days to answer. Rabbi fasted for the three days, and at the end, a different Tzedoki came to inform him that his opponent could not provide an answer, so he had committed suicide. Rabbi invited him to eat, after which Rabbi asked him if he wished to join in drinking the Birchas HaMazon wine, or instead, he could have 40 Zehuvim. The man chose the wine, and a Bas Kol rang out, saying that the cup of wine was indeed worth 40 Zehuvim. The Yachin U'Boaz (2:16) notes that the wine over which Birchas HaMazon is recited requires four berachos, and for this reason, it is "worth" 40 Zehuvim; 10 per brocho. Aside from the brocho of הגפן over the wine itself, the 3 other berachos find a Remez in the Posuk: ועשית שלחן זהב טהור, where the letters of the word זהב stand for ה(ה)זן – the brocho established by Moshe after eating the Mon; הארץ – the brocho added by Yehoshua when he entered Eretz Yisroel; and בונה – the brocho added by Dovid and Shlomo. Although the Gemara uses this incident to prove that the 10 Zehuvim are payment for the brocho (there were 4) – not the mitzvah (which was only 1), still, the Gemara establishes elsewhere (Bava Kamma 91b) that where someone owned an ox that had killed someone and was awaiting execution, or he owned a tree that was worshipped as avodah zara and needed to be destroyed, if someone else came along and performed the mitzvah (ובערת הרע מקרבך), the owner may claim from him the value of the mitzvah that he "stole".

QUESTION OF THE WEEK:

When should someone sitting in Shul and davening Shacharis stop and sit quietly while the Tzibur says Shemona Esrei ?

ANSWER TO LAST WEEK:

(Which dishes may be eaten from but only if they are dirty ?)
The Shulchan Aruch (י"ד 122:10) states that if a Jew gave a non-Jew a plate of food and then came back later for the plate, if there are still remnants of the food on the plate, the plate may be used. Otherwise, if the plate has been cleaned, we suspect that the non-Jew washed the plate together with his own plates in hot water, making it Assur to use.

DIN'S CORNER:

If a Shliach Tzibur or Aveil says Kadish quickly without pausing after (e.g.) שמ'י רבא, one should still answer Amein at that point, even though בעלמא etc... has already been said. The same is true regarding ברוך הוא וברוך שמו. However, if the end of the brocho is so short that saying ברוך הוא וברוך שמו will take up too much time and Amein will be said after תוך כדי דיבור of the end of the brocho, בצל החכמה (5:6) ברוך הוא וברוך שמו should not be said.

DID YOU KNOW THAT

The Mishna (Semachos 13:7) states that one may not remove a buried body from its grave in order to re-inter it elsewhere, even if the second place is a more respectable place. Exceptions are made such as where the destination is a family plot or in Eretz Yisroel. The ShaCH (י"ד 363:2) explains that moving a body causes the deceased anxiety, as he thinks he is about to be judged. The MaHaram Shick (354) asks why we need the anxiety of the deceased to explain this. After all, the Yerushalmi (Shabbos 12:3) derives from והקמות את המשכן כמשפטו that a beam of the Mishkan that was initially placed on the north side merited to be placed there always, as a form of Chazakah. If so, once a body is buried, it should also remain there always, as it has seized the place, and the place has seized it. He answers that Chazakah would be sufficient if there were no opposition. If a good argument exists to make a change however, additional reasons become necessary. The Magen Avraham (או"ח 8:6) states, based on the placement of the Mishkan beams, that it is customary to attach a "crown" of silk to the top of a Talis, so that one will always put their Talis on the same way, ensuring that the Tzitzis in the front will always be in the front. However, he notes that the ARI Z"L apparently did not insist on this. The Afarkasta D'Anyan (י"ד 2:147) points out that the above Posuk dealing with setting up the Mishkan adds the words: כמשפטו אשר הראית בהר, that it should be set up according to its rules that were shown to you on the mountain. As such, the beam placed in the north was not put there by chance, but it had been ordained on Har Sinai. As such, it could not be changed. However, regarding deriving other Halachos from the beams, one can only do so as an אסמכתא, and subject to other factors.

A Lesson Can Be Learned From:

When Rav Shach ZT"L was a bochur learning in a Lithuanian Yeshivah, he saw another bochur who was constantly smoking cigarettes. Rav Shach began to speak to him about it, urging him to quit smoking. Even after the bochur rebuffed him, Rav Shach continued to gently encourage him to consider stopping. After a while, his efforts seemed to bear some fruit, until the bochur finally stopped smoking. As there wasn't any medical data to support the dangers of smoking in those days, it seemed strange to other bochurim that Rav Shach had worked so hard to get this one bochur to quit. When someone asked him why he had done so, Rav Shach replied that he had been studying this bochur for a while, and it seemed to him that after this bochur leaves the Yeshivah, there is strong reason to believe that he will go off רעה לתרבות and transgress many serious aveiros. "I wanted to reduce his aveiros somewhat, as best I could, by preventing him at least from smoking on Shabbos". Soon after, the bochur left the Yeshivah and all saw how the words of Rav Shach were confirmed, as he went off the Derech. But at least he didn't smoke on Shabbos.

P.S. Sholosh Seudos sponsored this week by the Schmerhold family. Anyone wishing to give Matanos La'Evyonim to Gomlei Chesed may make me a Shliach to do so for them.

This issue is dedicated by the Schulhof and Winter families:

לז"נ יענטע ב"ר נחום צבי

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