



	Candles	Mincha	DafYomi	Shiur	פרשת: בחקתי	ש"ס זק"ש Shachris
Friday	7:57	6:50/8:07				9:12
Shabbos		7:50	6:40	7:40	9:00	9:12
Sunday		8:10	7:45		7:55	9:12

IMPORTANCE OF

The Gemara (Kidushin 49b) states that if a man betroths a woman על מנת שאני צדיק - "on condition that I am a Tzadik", even if he is totally wicked, we must assume that the betrothal might be valid, since thoughts of Teshuva could have entered his mind. Thus, a Rasha could become a Tzadik based solely on thoughts of Teshuva, without requiring the discomfort of fasting or יסורים (suffering). Yet, the Posuk says: ואז ירצו את עוונם - then (after being taken to Golus) will they atone for their sins, and Rashi comments that their atonement will be achieved ביסוריהם, through their suffering. The Shemen Rokeach (2:10) cites the Gemara (Taanis 8b) which says that in the days of R' Zeira, the government issued decrees against Jewish religious observance and among the decrees, was a prohibition against Jews fasting (e.g. to end a drought). According to Rashi, this decree was to prevent benefit from coming to the world through the efforts of the Jews. R' Zeira said that nevertheless, they should all accept a fast upon themselves, and when the decree will be rescinded, they will then fulfill their promise and observe the fast. When asked how he knew it was possible to do this, he replied that the Posuk says: (Daniel 10:12) that Daniel accepted upon himself twenty one years of fasting, and that his Tefilos were accepted immediately, as soon as he had made the vow. As such, here too we may conclude that when the Rasha tried to betroth the woman on condition that he was a Tzadik, he had in mind, not only to do Teshuva forsaking his wicked ways, but Kaparah as well, by accepting upon himself to fast and be uncomfortable at a later date. In so doing, he may be classified immediately as a Tzadik.

DID YOU KNOW THAT

The Gemara (Shabbos 119b) states in Rav Yehudah's name that Yerushalayim was destroyed only because its people dishonored the Talmidei Chachomim who were sent by Hashem to lead them back onto the Torah's path. Rav says that once Talmidei Chachomim are being mocked, there is no remedy for such a community. The Rambam (תלמוד תורה 6:11) interprets the words: ואם בחקתי תמאסו as referring to those who treat with disgust, the teachers of Hashem's laws, i.e. the Talmidei Chachomim. Thus, this Posuk would specifically refer to those who mock the Talmidei Chachomim of their own day, from whom they should have instead, chosen to learn. Igros Moshe (י"ד 4:50) notes that this creates an additional Chumra (stricture) against those who would mock contemporary Talmidei Chachomim, more than against those who would mock Talmidei Chachomim of the past, since the mockery will cause people to avoid seeking out the contemporary Talmidei Chachomim to learn from them. This was in all likelihood the plan of those who accused the Agudas HaRabonim of creating an Issur for Orthodox Rabbis to join with rabbis from the Conservative and Reform in a Board of Rabbis or a Synagogue Council. By characterizing the Issur as motivated by a desire to keep all the Kashrus Hashgachos for the Orthodox Rabbis, the accusers demeaned Talmidei Chachomim, attempted to diminish their influence, and thereby prevent the public from listening to them and learning from them. By the same token, Yechave Daas (5:50) seeks to forbid the custom in Yeshivos to make "fun" of the Rebbeim on Purim, even if the Rebbe is מוחל, since ביזיון will not help to permit מחילה.

QUESTION OF THE WEEK:

Where do we find Kosher food item A mixing with non-Kosher food item B, and switching, i.e. A is now non-Kosher and B is now Kosher ?

ANSWER TO LAST WEEK:

(Where would one say a Brocho Acharona after not drinking ?)
The Rema (אור"ח 197:4) quotes an opinion which holds like R' Meir, that when the Torah says: ואכלת ושבעת וברכת, obligating one to say a brocho after eating, ושבעת means drinking. Thus, if one ate (ואכלת) and one drank (ושבעת) the Torah obligates him; otherwise, it's only MiDerabanan. However, the Mishna Berurah (ibid 197:26) adds that according to everyone, if he was not thirsty, the Torah obligates him even without drinking.

DIN'S CORNER:

A Minyan need not wait for an important person or Rav to arrive before beginning to daven. As soon as there are 10, they may begin. However, if the Rav will be giving a lecture afterwards, and if the Minyan finishes quickly before he is ready, the people will disperse and not stay to learn, they should wait. (MB 124:15)

A Lesson Can Be Learned From:

There was once a ten year-old boy who was not interested in studying. Rather than listen to his Rebbe, he wanted to be outside playing or making his own discoveries. His distraught parents received advice from many sources, the best of which, when applied, had no effect, and the worst of which just caused him to become more defiant. One day, R' Aharon of Karlin came to visit their town and all the people with problems lined up silently outside his door. Finally, when the parents brought their son in to the Rebbe, R' Aharon growled: "So ? He doesn't want to study ? Leave him here with me. I'll teach him to study !!" The parents left, hesitantly, and R' Aharon walked over to the boy and hugged him. Slowly, the boy's stiff arms loosened and his pout softened. They stood there, heart to heart, for quite a while. Later, after the parents returned for him, they were looking for some sort of change. All they saw was his sudden interest in people, and their moods. He would now ask his mother why she seemed nervous, why the butcher seemed angry, young mothers seemed harried and their husbands, burdened. He began to notice his Rebbe's frustration and discovered that much of the Torah was also concerned with people. As this began to pique his interest, he began to apply himself to study. Eventually, being so attuned to human nature, he himself grew up and became - a Rebbe.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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