



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס	פרשיות: בהר-בחוקות
Friday	7:49	7:59					9:16
Shabbos		7:45	6:45	7:35	9:00		9:15
Sunday		8:00	7:30		7:45		9:15

IMPORTANCE OF

The *Gemara* (*Menachos* 87b) poses a series of questions regarding the ingredients used for the many *Korbanos* offered in the *Beis HaMikdash*. One of these, the *Minchas Chavitin* offered by the *Kohen Gadol* was made up of twelve loaves of bread, six of which were offered in the morning and the other six in the afternoon. Rami bar Chama asks how the dough (or flour) was divided for the two *Korbanos* – by hand or with a utensil. Rav Chisda replied that it was obviously done by hand, for one could not imagine a scale being brought into the *Beis Hamikdash*. Why not bring a scale? The *Gemara* explains that using a scale in such a case was tied to a curse described in the *Gemara* (*Shabbos* 33a) which states that the consequence of judges delaying someone's judgment, or corrupting it intentionally or carelessly is to bring upon *Bnei Yisroel* foreign invasion, disease and famine. Also, the people will not be satisfied by what they eat, and there will be so little food that women will bake together in one oven and be forced to divide their broken loaves by weighing them on a scale, in fulfillment of the *Posuk*: **לחם נשברי לכם מטה לחם** followed by: **והשיבו לחמכם במשקל**. Based on this, the *Torah Lishma* (137) encourages women to bake *Shabbos Challo*s themselves rather than purchase them from the baker, who will (apparently) weigh them before selling them. The *Mishna Halachos* (13:71) responded negatively to the suggestion that one measure all the *Seder* foods (wine, *matzo*, *maror*) during the day on *Erev Pesach* in order to ensure the proper amounts for the *Seder*, based on this reluctance to use a scale.

QUESTION OF THE WEEK:

To whom is it permitted to lend money and charge interest, but it is forbidden, if one borrowed money from him, to pay him back with interest?

ANSWER TO LAST WEEK:

(Where do we say שתוכה חבריך ?)

The *Shulchan Aruch* (י"ד 267:63) rules that where someone is a half-slave (and half-free), since he cannot marry, his (remaining) master is forced to emancipate the other half, even though in so doing, the master transgresses **לעולם בהם תעבודו**.

DIN'S CORNER:

Those who are listening to the *Kiddush* of another on *Shabbos* day and intend to be **יצא** with his *Kiddush* should not speak until after the *Kiddush*-sayer finishes the *brocho* and tastes even a small amount of the wine (**בדיעבד**). The same rule would apply to *Havdalah*. However, with regard to *Kiddush* on Friday night, one must wait additional time until the *Kiddush*-sayer has swallowed **מלוא לוגמיו** (a cheekful), which is really the obligatory amount **לכתחילה** in every case, but is **מעכב** only Friday night. (*Teshuvos V'Hanhagos* 4:70)

DID YOU KNOW THAT

The *Yerushalmi* (*Shabbos* 8:1) raises the question of whether one can fulfill the *mitzvah* of *Arba Kosos* on *Pesach* using wine produced from grapes that grew during *Shemithah*. The *Korban HaEidah* explains that since *matzoh* on *Pesach* must belong to the one eating it (**לכנס**), perhaps the wine of *Arba Kosos* must also be "**לכנס**", and what grows during *Shemithah*, as it is *Hefker*, might not qualify as **לכנס**. The *Rashash* (end of *Pesachim*) points out that even if **לכנס** were a requirement, does not the *Posuk* say clearly: **והיתה שבת הארץ לכם לאכלה**, declaring that whatever you take from the field during *Shemithah* becomes **לכנס** - yours? Moreover, the *Torah* does not even state the word "**לכנס**" regarding *matzoh*, deriving it as a requirement from the *mitzvah* of *Challah*, where the *Torah* uses the word **עריסותיכם** to establish that *Challah* is a *Din* that only applies to one's own dough. Even so, the *Mishna* (*Sheviis* 9:9) states that if one ate from dough containing *Shemithah* grain before the *Challah* was separated from it, he is liable, thus indicating that *Shemithah* grain is considered **לכנס**. Presumably, *matzoh* and wine could then be made from it as well. If so, what is the *Yerushalmi*'s question concerning *Arba Kosos*? The *Or Sameach* (*Shabbos* 29:14) suggests that the possible problem with *Shemithah* wine is based on the *Midrash* which derives from **לכנס לאכלה** that *Shemithah* produce may only be eaten – not burned. As such, one may not use *Shemithah* wine for *Nesachim* (libations) which are burned on the *Mizbeyach*. Since the *Gemara* (*Bava Basra* 97a) states that one may recite *Kiddush* only over wine that could have been used as a *Nesech* on the *Mizbeyach*, the wine from *Shemithah* might very well turn out to be ineligible for the *Arba Kosos*.

A Lesson Can Be Learned From:

In the spring of 1943, the Ponovezher Rav – R' Yosef Sholom Kahaneman, had set up a home in Bnei Brak to house the orphaned and surviving children rescued from the Holocaust. A few days before the first group was scheduled to arrive, The Rav was faced with the impossible task of providing pillows and covers for them to sleep on, items that were simply not available anywhere. On *Shabbos*, the Rav's *Drasha* dealt with the *Halacha* that one who acquires a Jewish servant must give up his own pillow to ensure that the servant has one, as the *Posuk*: **כי טוב לו עמך** demands. The Rav asked why this was so, since another *Posuk*: **והי אחיך עמך** establishes that although **עמך** is important, still **חייך קודמים** – one's own welfare takes precedence. Shouldn't it be the same regarding the servant? The Rav answered that the *Posuk* makes sense when one considers how badly the master would probably sleep at night knowing that his servant has no pillow. Therefore, to fulfill **חייך קודמים**, to ensure that the master gets a good night's sleep, the *Torah* told him to give away his one pillow to the servant. We too will be faced with a similar situation as these "Yiddische Keplech" will soon arrive. For our own sakes we must give away even our only pillows to the arriving children if we hope to get any sleep ourselves.

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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