



	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש
Friday	7:10	7:20				9:44
Shabbos		7:00	6:00	4:00	9:00	9:43
Sunday		7:20	8:30		7:45	9:42

IMPORTANCE OF

The Gemara (Chulin 105a) quotes Mar Ukva who said that his father was so pious that after eating meat, he would wait 24 hours before eating cheese. He himself (Mar Ukva) would only wait until the next meal before eating cheese. Although the Gemara does not say how long it was between Mar Ukva's meals, the Rambam (מאכלות אסורות 9:28) states that the time between meals is "כמו שש שעות" – 6 hours. The Lechem Mishna bases this on the Gemara (Pesachim 12b) which lists the morning meal times for different people, and a Talmid Chochom is last, eating the morning meal in the hour before noon. The Dagul MeRevavah (ד"ר 89) derives from here that if the evening meal starts at 6:00 PM, since one must wait 6 hours from the last bite of meat, and not the end of the meal, it must be that the Talmid Chochom's meal takes an hour, and he finishes eating exactly at noon. The Gemara (Berachos 27a) states that when Avrohom was sitting "כרום היים" looking for guests, it was the 6th hour, before noon. Subsequently, according to the above, the meal he served the Malochim would have ended at noon, at which time the Malochim told him that exactly a year later, Yitzchok would be born. As such, Yitzchok was born at noon, on the 15th of Nisan. Rashi cites the Mechilta on the Posuk: ... ויהי בעצם היים הזה יצאו ... that when the moment of Geulah arrived, Hashem did not keep Bnei Yisroel back for even as long as the blink of an eye – on the 15th the Malochim gave Avrohom the Besurah, on the 15th Yitzchok was born and on the 15th issued the decree Bein HaBesarim that Bnei Yisroel would be enslaved 400 years. Meforshim say that not only did these things happen on the 15th, they happened בעצם היים הזה – exactly at noon, without the delay of even the blink of an eye.

QUESTION OF THE WEEK:

Where do we find that one can establish a Chazakah to do a Dvar Mitzvah only after he's done it for 18 months ?

ANSWER TO LAST WEEK:

(Why pause in Shemona Esrei and listen to Kedusha ?)

Although the rule is that העוסק במצוה פטור מן המצוה, one must still pause in middle of Shemona Esrei to listen to Kedusha (and be Yotzay with the Shliach Tzibur) because when one is engaged in a mitzvah, he is Potur from another mitzvah, but is still obligated in other forms and aspects of the same mitzvah he is engaged in. See Moadim U'Zmanim (1:93, note 1).

DIN'S CORNER:

After drinking from a cup, one should not offer the same cup to another, who might accept it out of embarrassment, but thereby injure himself either through germs or disgust. Certainly one should not accept such a cup from a stranger. If the cup has water, one may spill some out to wash the spot where the first person drank, and then the second person may drink. If the cup has a beverage such as wine, the spot should be wiped. (MB 170)

DID YOU KNOW THAT

The Gemara (Menachos 21b) cites a Machlokes on the issue of Kohanim's obligation to join with the rest of Bnei Yisroel in donating a half-shekel to fund the communal Korbanos. R' Yochanan b. Zakai holds that they are obligated, but he acknowledges that the Kohanim attempt to exempt themselves with the following argument: Since the Posuk says regarding the Korban Mincha of a Kohen לא תאכל – it must be entirely [burned and] it may not be eaten, if Kohanim donated a half-shekel towards communal Korbanos, then all Korbanos Mincha brought by the Tzibur would have to be totally burned, and none eaten, because of the Kohanim's involvement. Yet, we know that the Korban Mincha brought for the Omer, and for the Shte HaLechem and Lechem HaPanim were permitted to be eaten. Therefore, it must be that Kohanim are not obligated to help fund them. However, the Gemara (Shekalim 3b) explains that the Posuk only requires the personal Korban Mincha of an individual Kohen to be burned, not a communal one. The Rogatchover Gaon sees in this distinction that a Tzibur is not just a collection of individuals, but rather a new entity, to whom the Posuk: וכל מנחת כהן כליל תהי' does not apply. The Minchas Yitzchok (3:1) notes that the Gaon's proof is not necessarily persuasive, since the Halacha could simply be focused on the רוב, who are not Kohanim, and the Kohanim would clearly be Botel. However, the concept of corporate shares supports the theory of a separate entity. When one owns such shares of a food company, he should sell them before Pesach with his Chometz. Although sale of one's shares in this manner would not legally effect a transfer of ownership, still from the perspective of Halacha, such a sale is effective and does rid the seller of Chometz ownership.

A Lesson Can Be Learned From:

During the days of R' Chaim Vital, a man fell off a ladder that he was climbing on the first night of Pesach, and injured his leg. His injury did not heal well, and he became lame. R' Chaim Vital was asked how such a thing could have happened Pesach night, which is known by the name אַיִרָה לַיְלִי שִׁמּוּרִים ? R' Chaim Vital replied that this man had done a certain Aveirah that night, for which he was punished. R' Chaim Pilaggi expanded on this, writing about a family which gathered together for the Seder on Pesach night, and then invariably broke out into bitter arguing and fighting throughout the evening. When R' Chaim looked into it, he determined that the members of this family had not fulfilled the mitzvah of Maos Chitim. In R' Chaim's opinion, the lack of this mitzvah converted their attempt to fulfill the mitzvah of מצה - "Matzoh" into מִצָּחָה - "Mitzah", which means fighting. By the same token, in R' Chaim Vital's incident, the sin committed by the unfortunate man who fell, converted his attempt to celebrate פֶּסַח - Pesach into פִּיסָח - Pisayach, which means a lame person.

P.S. Sholosh Seudos is sponsored this week by the Werberger family. The Shabbos HaGadol Drasha for men will be held at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי