



	Candles	Mincha	DafYomi	Shiur	Shachris	שוק"ש
Friday	7:39	6:50/7:49				9:21
Shabbos		7:35	6:30	7:20	9:00	9:21
Sunday		7:50	8:30		7:45	9:20

IMPORTANCE OF

The *Gemara* (*Berachos* 57a) states that if one sees barley in a dream, it is a sign that his sins have left him. R' Zeira said that he did not go up from Bavel to *Eretz Yisroel* until he saw barley in a dream. If R' Zeira held that settling in *Eretz Yisroel* is a *mitzvah*, why did he wait? The *Gemara* (*Kesubos* 110b) states that when R' Zeira was planning to travel to *Eretz Yisroel*, he avoided his *rebbe* R' Yehudah, who held that one must wait and not go to *Eretz Yisroel* until Hashem takes *Bnei Yisroel* there from Bavel. However, R' Zeira held that one who is a *Tzadik* has an individual *mitzvah* to settle *Eretz Yisroel* even before. The *Gemara* (*Berachos* 29b) seeks to define *תפילת קבע*, regarding which the *Mishna* had said that a *Tefilah* which is a *תפילת קבע* is deemed not genuine. Rabba and R' Yosef said that it means any *Tefilah* where one is unable to add something new. R' Zeira commented that he was able to add something new in his *Tefilos*, but was afraid that he would become confused. The *Avnei Nezer* (י"ד 454) suggests that R' Zeira was not commenting on the many personal needs he could ask for, but rather on his ability to constantly find areas where he felt that he needed spiritual improvement. When he was shown a dream with barley, he realized that he had finally purified himself. The *Ramban* notes that although the *Posuk* warns *Bnei Yisroel* that if they sin, *Eretz Yisroel* will vomit them out, *כאשר קאה את הגוי* - like it did to its previous gentile inhabitants, we still see gentile nations in residence there. This is because *Eretz Yisroel* does not absorb them and as such, it is as though they were vomited out. R' Zeira did not wish to move to *Eretz Yisroel* until he was sure that he was pure, and that *Eretz Yisroel* would absorb him.

QUESTION OF THE WEEK:

If one may not make cheese on *Shabbos* because it constitutes the *Melacha* of *בונה*, how then can one eat cheese – would it not be *סותר*?

ANSWER TO LAST WEEK:

(Must women say a *Tashlumin Shemona Esrei* if they miss a *Tefilah*?)

The *Mishna Berurah* (263:43) states that a woman should *daven Mincha* before lighting *Shabbos* candles because she accepts *Shabbos* with her lighting, and then may no longer *daven* a weekday *Tefilah*. If she does not have time for *Mincha*, she should *daven* two *Shemona Esrei*'s for *Maariv*, rather than take a chance with *Chilul Shabbos* (by *davening Mincha*).

DIN'S CORNER:

A powder made from grain that was cooked by a non-Jew and then dehydrated, may be added to hot water and reconstituted, without being considered *Bishul Akum*. This is because the dehydration makes it inedible, and then the subsequent adding of hot water is deemed a second cooking, by a Jew. (Rabbi Yisroel Belsky)

DID YOU KNOW THAT

The *Mishna* (*Bava Metzia* 44a) states that if a buyer takes delivery of goods but has not yet paid for them, he may no longer back out of the deal. If he has paid but has not taken delivery, he may back out, but *Chazal* have said that one who does so, by not keeping his word, is liable to a *מי שפרע* – to be punished by the One (*i.e.* Hashem) who exacted retribution from the generation of the *Mabul* and of the *Dor Haflagah* (*i.e.* Tower of Bavel). The *MaHarsham* (1:40) raises the question of a father and son transaction, where the father backs out, and would be subject to the curse of *מי שפרע*. Since the *Torah* states that a son who curses his father is to be executed, would the son be obligated to be *Mochel* (forgive) the father for retracting, rather than be the cause of his *מי שפרע*? The *Chavas Yair* (231) dealt with the case of an illegitimate son who was trying to inherit with the legitimate sons. He ruled that the subject of illegitimacy could not be raised, as it would bring about curses and embarrassment upon the head of the deceased father, and as such, the brothers had to give up their claim. Must a son give up his legal claim rather than cause a parent to receive a *מי שפרע*? There is a *Machlokes Rishonim* regarding the exact language of the *מי שפרע*. According to the *Rosh*, the reference is in second person - *הוא יפרע ממך* - (that Hashem will punish you), whereas according to the *Rambam*, the reference is in third person - *הוא יפרע ממי שאינו*. (He will punish any one who doesn't keep his word). As such, it might be possible that cursing people who renege in general, would not constitute *איש אשר יקלל את אביו*. However, the *Minchas Chinuch* (231) points out that even if the *מי שפרע* is said in third person, the fact that it would thus apply to all those who go back on their word, would make it apply to the father, who had just reneged. The *Kinyan Torah* suggests that in all such general cases, we assume that a son specifically does not include his father.

A Lesson Can Be Learned From:

A weary traveler arrived in a Shtetl very late one night, and the only house wherein a candle still burned was in the house of the Rav - R' Chaim. The traveler knocked on R' Chaim's door and was quickly ushered in. R' Chaim prepared something hot for him to drink and then began to prepare a bed and blankets for his guest. The traveler, realizing who R' Chaim must be, tried to take over this task for himself, saying that R' Chaim should allow him to help make his own bed. R' Chaim refused and finished making the bed. The next morning, R' Chaim awakened his guest and the two of them went to Shul. Before Krias HaTorah, R' Chaim asked the Gabbai to honor his guest with Hagbah – lifting the Torah after reading. When the guest came up and grasped the Atzei Chaim handles, R' Chaim came over and quietly asked if he could help to lift the Sefer Torah. The man replied that he was able to perform this mitzvah himself, and did not need help. R' Chaim reminded him that he too preferred to do the mitzvah of Hachnosas Orchim himself, and for this reason, R' Chaim had refused his guest's help.

P.S. Sholosh Seudos is sponsored this week by the Sorscher family.

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

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