



	Candles	Mincha	DafYomi	Shiur	Shachris	קדושים	אחרי - קדושים
Friday	7:31	6:45/7:41					9:27
Shabbos		7:26	6:30	7:15	9:00		9:26
Sunday		7:40	9:00		7:45		9:26

## IMPORTANCE OF ....

The Gemara (*Bava Metzia* 49a) states that Rav Kahana received a down payment for some linen. Subsequently, the price of linen rose, and Rav Kahana wished to cancel the deal. The dispute came before Rav, who ruled that Rav Kahana was obligated to deliver linen to the extent of the down payment, but no more. This was challenged from the *Posuk*: **איפת צדק והין צדק הילי לכס** – one must have a correct *eiphah* measure and a correct *hin* measure - where the Gemara asks why the *Torah* requires a correct *hin* if one must already have a correct *eiphah*, which includes a *hin*. The Gemara explains that **הין צדק** teaches us that one's **הין** (yes) and **לאו** (no) must be correct, i.e. that one must keep one's word. If so, should not Rav Kahana have been labeled a **מחוסר אמנה** – untrustworthy – for renegeing? The Gemara answers that this would only be so if Rav Kahana had intended to renege at the time of the deal. However, as long as he entered the deal sincerely, changing his mind later due to a change in circumstances would not put his integrity in question. What are the consequences of being labeled a **מחוסר אמנה**? The Gemara (*ibid*) states that if a Yisroel tells a Levi that he is going to give him his *Maaser*, the Levi may rely on this and designate that *Maaser* for the Levi's *Terumas Maaser* obligations. This implies that a Yisroel is not permitted to renege on a commitment to the Levi, for if he did so, the *Terumas Maaser* designation would be undone and the Levi's other food would end up being *Tevel*. What if one knew that the Yisroel is a **מחוסר אמנה**? In such a case the Levi would not be permitted to rely on the Yisroel's delivery of the *Maaser*. The *Beis Yosef* (י"ד 264) quotes a *Teshuvah* which states that if a man hires a *Mohel* for his son, he may not renege, and if he does he may be called a *Rasha*. The *SMA* (ח"מ 420:56) states that calling someone a *Rasha* makes one liable for *Malkus*, but R' Akiva Eiger, citing the Gemara (*Taanis* 7b) adds that it is permitted if he is an **עו פנים** (brazen). The *B'Tzeil HaChochmah* (5:159) suggests that a **מחוסר אמנה** too could be labeled a *Rasha*.

## QUESTION OF THE WEEK:

Who may study *Torah* and speak about non-essential matters during *Chazoras HaSHatz*?

## ANSWER TO LAST WEEK:

(When does one leave out **ד' שפתי תפתה** from *Shacharis Shemona Esrei*?)

The *Shulchan Aruch* (או"ח 114:4) rules that if one made a mistake, e.g. saying **משיב הרוח ומוריד הגשם** in the summer, and then completed the *brocho* of **המתים מחי'**, he must start over *Shemona Esrei*. The *Mishna Berurah* (21) notes, he need not start from **ד' שפתי**, but rather from **אתה ברוך**.

## DIN'S CORNER:

One must eat immediately after reciting *Kiddush* on *Shabbos*, in the very spot where *Kiddush* was said, unless he specifically had in mind during *Kiddush* to eat in a different part of the building. If he is **מוציא** others with *Kiddush* they must also eat immediately. If they ate but he didn't, they are still **יוצא**. (MB 273)

## DID YOU KNOW THAT ....

The Gemara (*Yoma* 21b) states that there were five things present during the first *Beis HaMikdash* that were missing from the second *Beis HaMikdash* – the *Aron*, the fire from *Shomayim*, the *Shechinah*, *Ruach HaKodesh* and the *Urim V'Tumim*. However, the Gemara (*Berachos* 7a) relates that R' Yishmael b. Elisha said he once entered the *Kodesh Kodashim* (as *Kohen Gadol* on *Yom Kippur*) and saw a Divine Presence sitting on a throne. The *Yerushalmi* (*Yoma* 5:2) states that Shimon HaTzadil served as *Kohen Gadol* for 40 years. In the last year he said that he would die because every year an old man dressed in white would escort him in and out of the *Kodesh Kodashim*. That year, the old man had not escorted him out. R' Avahu asked: does not the *Posuk* say: **וכל אדם לא הילי באהל מועד בבואו לכפר בקודש עד צאתו**? This includes angels whose appearance is that of a person. How could someone be there with Shimon HaTzadik? R' Avahu concludes that it must have been Hashem Himself who accompanied Shimon HaTzadik, just as it was Hashem whom R' Yishmael b. Elisha met. If so, does this not indicate that the *Shechinah* was present in the second *Beis HaMikdash*? The *Meforshim* answer that the Gemara means that the *Shechinah* was not present during the 2<sup>nd</sup> *Beis HaMikdash* to the same degree that it was present during the first *Beis HaMikdash*. Still, its presence means that one may not enter the site of the *Beis HaMikdash* in a state of *Tum'ah*. The *Yabia Omer* (י"ד 5:26) considers the permissibility of Sir Moses Montefiore's historic visit to the *Har HaBayis* while being carried in a coach, without actually stepping onto the ground. While a *Heter* to do so must have been based on the concept that the air of/above the *Azarah* was not like the *Azarah* itself, still, no one may utilize the air of the *Azarah*. As such, the Montefiore visit would not be allowed today, and a helicopter would also not be permitted to hover over the *Har HaBayis* area either.

## A Lesson Can Be Learned From:

A Jewish couple living on an irreligious Kibbutz became disenchanted with the emptiness of an irreligious life, and became Baalei Teshuvah. Accordingly, they left the Kibbutz and moved to Meah Shearim. The husband progressed faster and quickly became totally observant. The wife, try as she might, was unable to overcome one last habit that she had developed on the Kibbutz – smoking, which she continued to do **ל' even** on *Shabbos*. All attempts to convince her fell on willing but incapable ears. She understood the severity and wanted to stop, but felt an overpowering urge and need to smoke as soon as *Shabbos* started, an urge that she did not feel all week. Those who were involved with her decided to seek advice from Rav Elyashiv, Shlita. After hearing the story, Rav Elyashiv recommended that they inquire from the woman's mother and grandmother to ascertain if her ancestors were all Jewish. To their surprise, it developed that the grandmother's mother had not been a Jew, which meant that the woman herself was not a Jew. As such, had she observed *Shabbos*, she would have been a **גוי ששבת**, which would have made her liable for death. She converted, and lost the urge.

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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