



	Candles	Mincha	DafYomi	Shiur	פרשת: בהר ש"ש Shachris
Friday	7:51	6:45/8:01			9:15
Shabbos		7:45	6:45	7:35	9:14
Sunday		7:50	8:45	8:00	9:14

IMPORTANCE OF

The *Gemara* (*Arachin* 28a) states that one may not donate to the *Beis HaMikdash* all his cattle, or all of his slaves or all of his fields, since in each case, the *Torah* uses a word starting with 'מ' - מאדם, מבהמה and מחזותו, which implies "from", leaving behind some. The *Gemara* goes on to establish why each *Drasha* is necessary, suggesting that since one needs his fields for livelihood, the *Torah* would have never allowed him to donate them all, even without a *Posuk*. Apparently, the fact that giving away all of his fields would relieve him of the *mitzvos* לקט שכחה and פאה was not a concern. Why? Because these *mitzvos* are not obligatory in the sense that if one has no field, he might be obligated to buy one in order to fulfill those *mitzvos*. Not only is that not true, but one may even sell his field (only for דוחק עוני - poverty - see *Rashi*) even though he will no longer be able to fulfill those 3 *mitzvos*. By the same token, many property owners choose to rent out their property and live themselves in an apartment, even though they thus forgo the *mitzvah* of *Mezuzah D'Oraisa*, remaining only with a *Chiyuv Mezuzah D'Rabonon* in the apartment (according to many *Poskim*). This is because there is no *Chiyuv* until one actually lives there. The *Minchas Elazar* (2:38) was asked regarding a man who had two *K'zayis* measures of *matzoh* for *Pesach*, with which he was planning to fulfill the *mitzvah* of *matzoh D'Oraisa* on the first night of *Pesach*, and the *mitzvah D'Rabonon* on the second night. Another man had no *matzoh* at all. If he truly had no opportunity to obtain *matzoh*, the *Minchas Elazar* ruled that the first man must give the second one a *K'zayis*, so they could both fulfill the *D'Oraisa*. The *Magen Avraham* (אור"ח 671:8) rules similarly regarding *Chanukah*, where one has exactly enough oil, but someone else has none. The first man should light only one candle a night, giving the other the same, so they could both fulfill the minimum *mitzvah*.

QUESTION OF THE WEEK:

The *Mishna Berurah* (239:6) states that it is a big *Issur* to sleep in a face up or down position. Does this include resting / relaxing?

ANSWER TO LAST WEEK:

(Where is the "sophisticated" sinner punished less harshly?)

The *Mishna* (*Sanhedrin* 7:1) states that a *Hedyot* (simple Jew) who is a *מסית* (incites another to *Avodah Zarah*) is executed by stoning (סקילה). The *Rambam* (*Peirush HaMishnayos*) adds that if a *Navi* does the same thing, he is executed with choking (חנק).

DIN'S CORNER:

When waiting to eat meat after having eaten dairy, the time - an hour (*Zohar*) or ½ hour (most *Poskim* require such a minimum *Hafsaka*), begins after the *Birchas HaMazon* or *Brocho Acharona*, not after the last piece of dairy was consumed. After that time the meat *Seudah* may be commenced. (*Piskei Teshuvos* 494:12)

DID YOU KNOW THAT

The *Gemara* (*Succah* 42a) states that a minor child who knows how to wave a *Lulav* is obligated in the *mitzvah* of *Lulav*; how to wrap himself in a *Talis* is obligated in the *mitzvah* of *Tzitzis*; how to care properly for *Tefilin*, his father buys *Tefilin* for him. The *Bach* (אור"ח 17) notes that the father is not told to buy his minor son a *Talis*, as he himself is not obligated to purchase a four-cornered garment, nor is he instructed to purchase a *Lulav* for his son, as they are so expensive that he and his son can both use the community *Lulav*. However, the *Gemara* does require him to buy *Tefilin* for himself, as they are not expensive, and so he should do so for his son as well. The *Bach* then notes the *Rambam* who says that the father should buy *Tzitzis* to train his minor son, explaining that today (in the *Rambam's* time), everyone buys and wears a *Talis Katan* with *Tzitzis*, so the father should purchase one for his son also. Apparently, standards of *Chinuch* can fluctuate, depending on custom and expense. The *Tzitz Eliezer* (12:7) quotes the *Yafeh L'Lev* who said that he saw people borrowing someone else's *Talis* and tearing it, and had seen how reluctant some people are to allow others to wear their *Tefilin*, uncomfortable with other people's sweat or with the possibility of a communicable disease. As such, despite the clear *Halacha* (אור"ח 14:5) that one may borrow another's *Talis* (or *Tefilin*) if he returns them as he found them (*Tefilin* were not expensive), it should be *Assur* to do so today, certainly without the owner's knowledge, and perhaps even with his consent. *Rabbeinu Yonah* (*Shaarei Teshuvah* - *Shaar* 3:60) derives from: לא תרדה בו בפרך that one may not oppress another, which includes making demands or requests that they cannot refuse, either out of fear or shame. Unless one can be certain that the *Tefilin* owner is sincere in his willingness to lend them out, it is no *mitzvah* to wear such *Tefilin*, and it is certainly *Assur* where the borrower is sick.

A Lesson Can Be Learned From:

A young boy growing up in a Chassidic home in Poland was the sole survivor of his family after the Holocaust. When he reached Eretz Yisroel, he decided to follow in his family's tradition and visit the Rebbe that his father had taken him to when he was younger. Unfortunately, when he found the Rebbe's home and the Chasidim, he discovered that the Rebbe had died, and his son was now the Rebbe. The young man did not find in the new Rebbe the qualities he remembered about the father and decided not to come back. Some time later, the young Chosid went with his uncle to visit the Amshenover Rebbe. After talking to the uncle, the Rebbe turned to the young man and asked which Rebbe he visited. The young Chosid said that his family used to belong to a certain Chasidus, and related his disappointing experience with the new Rebbe. The Amshenover said: "Today is Tuesday, and in the Shir Shel Yom we say: לא ידעו ולא יבינו בחשיכה יתהלכו - they don't know or understand, in darkness they walk. It is the fate of many survivors that they walk in darkness and don't understand many things. Take my word that the Rebbe's son is a Tzadik who will help you emerge from the darkness." The young man recognized the truth in the Rebbe's words, rejoined his Chasidus and found a home.

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

This issue is dedicated:

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

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