



| | Candles | Mincha | DafYomi | Shiur | פרשת: בחוקות | ש"ס זק"ש Shachris |
|---------|---------|-----------|---------|-------|--------------|-------------------|
| Friday | 7:58 | 6:45/8:08 | | | | 9:12 |
| Shabbos | | 7:50 | 6:45 | 7:40 | 9:00 | 9:12 |
| Sunday | | 8:00 | 8:45 | | 8:00 | 9:12 |

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*. What was wrong with bringing a scale? The *Gemara* explains that using a scale in such a case was tied to a serious curse described in the *Gemara* (*Shabbos* 33a) which states that the consequence of a judge 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*: **והשיבו לחמכם במשקל** followed by: **לכם מטה לחם**. Based on this, the *Torah Lishmah* (137) encourages women to bake *Shabbos Challos* 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 *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:

When might metal utensils belonging to a gentile, normally requiring *Tevilah*, be permitted for use by Jews without undergoing *Tevilah*?

ANSWER TO LAST WEEK:

(May one relax, laying on one's back or stomach?)

The *Az Nidberu* (12:42) citing an earlier *Teshuvah*, permits one to lay down **אפרקדון** (face up or down) when one is not going to sleep, but merely relaxing. In such a position, since one is basically awake, he is more in control of himself than when he is asleep, and is able to avoid the consequences that the *Issur* seeks to prevent.

DIN'S CORNER:

One who wishes to bow at the beginning or at the end of the middle *berachos* in *Shemona Esrei* is strongly encouraged not to. This is to preserve the effectiveness of *Chazal's* enactments, which would be weakened if everyone decided for himself where and how to be *Machmir* on the general standard. It is also discouraged because of the assumption that one who wants to bow at these *berachos* is arrogant and does so only to display how much more righteous he is than everyone else. (MB 113:2)

DID YOU KNOW THAT

The *Mishna* (*Challah* 1:7) states that a baker who prepared a large piece of leaven, intending to divide it into small pieces and sell them, each smaller than the minimum obligating *Challah*, must nevertheless separate *Challah* from it. The *Bartinura* explains that this is because if the baker does not find customers, he will surely bake it himself as one piece. On the other hand, the *Mishna* continues, if women gave the baker flour and he turned it into leaven, the leaven is not obligated in *Challah* provided each woman's share is less than the minimum, since they will certainly claim their individual shares. The *Melamed LeHo'il* (2:101) sees a source for this in the *Posuk*: **ואפר עשר נשים לחמכם בתנור אחד** from which the *Gemara* (*Pesachim* 37b) derives that bread is (obligated in *Challah*) only after being baked **once** in an oven (בתנור אחד), not "twice". If a bread mixture had first been fried and then been placed in an oven, R' Yehudah exempted it from the *Challah* requirement. Similarly, the *Posuk* may also be expounded to establish a *Challah* requirement only where the dough(s) baking took place all in one oven (בתנור אחד), not in several, as would be expected where split among several women. This follows the *Gemara* (*Rosh HaShanah* 26a) regarding disqualification of a cow's horn as a *Shofar* - **שופר אמר רחמנא** – the *Torah* says [one] *Shofar*, and not two or three *Shofros*. Since a cow's horn appears layered, as if it is one horn within another, it is *Posul*. Certainly where the *Torah* actually uses the word **אחד** (בתנור), it insists on bread being baked in one oven. Once baked in one oven, the *Challah* obligation arises, even if one intends to split it later into smaller pieces. The same **צירוף** results from placing several small doughs together, even in a basket. The *Shulchan Aruch* (י"ד 325-326) requires that *Challah* be separated from the combination. However, if the individual pieces are such that one would normally not put them together, the *Chiyuv* does not arise. The *Minchas Yitzchok* (8:109) thus ruled that several small cakes in one freezer do not combine to obligate *Challah*.

A Lesson Can Be Learned From:

R' Chaim Volozhin was a seeker of peace. Although he opposed many of the traditions and opinions of the Chasidim, he nevertheless treated them with appropriate respect. He graciously accepted their sons into his Yeshiva, often inviting them to meals in his home, where he did not object to the practice of their customs. When R' Chaim became aware of quarrels in Volozhin, even among the poor and uneducated, he hurried over to their homes in an attempt to defuse the situation and resolve the issues. Some of his family and close friends pointed out how much of this activity was not **לפי כבודו**, especially when he involved himself in the petty disagreements of an Am HaAretz. R' Chaim replied characteristically with a *Gemara* (*Yoma* 53b) which states that after *Shemona Esrei*, **שיפטיע שלש פסיעות לאחוריו** - one must step back three steps, and then "יתן שלום" - give peace (say *עושה שלום*). From here we see that in order to establish *Shalom*, one is obligated to step back **לאחוריו**, to go backwards, down several steps or levels (*מדרגות*) if necessary. "I do no more than that."

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

This issue is dedicated:

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

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