



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:09	6:50/7:45				9:10
Shabbos		8:00	6:45	7:35	9:00	9:10
Sunday		8:20	8:00		7:30	9:10

IMPORTANCE OF

The *Gemara* (*Shabbos* 31b) cites the opinion of R' Yosi that when the *Torah* forbade *סתירה* (dismantling) on *Shabbos*, it was only where the *סתירה* was done with the intention of building something on that same spot (destruction *per se* is not prohibited Scripturally). However, dismantling something with the intent to build elsewhere would not constitute a prohibited *סתירה*. Rabah asks: do we not derive all prohibited *Melachos* on *Shabbos* from those labors performed in the *Mishkan*? Wasn't the act of *סתירה* in the *Mishkan* the fact that it was dismantled, only to be reassembled in a **different** location when they reached their next destination? The *Gemara* answers that since **על פי ד' יחנו** (the Jews traveled and encamped by *Hashem's* word), from that perspective they were always deemed to be in the same place - within *Hashem's* **ענן** (cloud) and where He wished them to be. The *Mishna* (*Berachos* 54a) states that one who sees a place where miracles were performed for the Jews recites a *brocho*. The *Gemara* derives this from Yisro, who said: **ברוך ד' אשר הציל**, blessing *Hashem* for having rescued the Jews from Egypt. The *Shitah Mekubetzes* asks: Yisro did not actually see any miracles nor the spot where they had taken place. How can this be used to derive a *brocho* for **הרואה מקום שנעשו בו נסים**? R' Yosef Engel in *Gilyonei HaShas* suggests that if, as the *Gemara* (*Shabbos* 31b) established, all of the *Bnei Yisroel's* destinations and encampments were deemed to be in the "same place", it follows that wherever they were, was a place where a **נס** had been done for them. As such, Yisro's view of them encompassed Egypt as well as the *Yam Suf*, providing an appropriate source for the *brocho* of: **שעשה נסים לאבותינו במקום הזה**.

QUESTION OF THE WEEK:

If everyone is careful to wear a *Kipah* for *davening*, even if some might go bareheaded for business etc..., why don't single girls cover their heads when they *daven*, and certainly in Shul?

ANSWER TO LAST WEEK:

(Where would one be *Potur* from a debt he admitted to, without *מחילה*?)

The *Maharam* rules that where two people are absolutely sure; one is sure that he owes the other money and the other is equally positive that it's not true - that he doesn't owe him anything, the bottom line remains that the debtor is *Potur* from paying.

DIN'S CORNER:

One may rent a house or apartment to a non-observant Jew, even knowing that he will transgress *Shabbos* in that residence. One may lend him money, even knowing he will use that money on *Shabbos*. However, one may not rent him a truck or taxi (where the ownership is known). One may also not suggest/arrange a *Shidduch* between an observant Jew and a non-observant Jew, nor between two non-observant Jews. (*Be'er Moshe* 5:95-97)

DID YOU KNOW THAT

The *Yerushalmi* (*Nedarim* 7:40b) states that if one makes a vow not to eat **בשר** (meat), he should also not be permitted to eat fish, because when someone is sent to buy **בשר** and can't find any, he returns and says "all I could find was fish", which implies some sort of relationship. However, the *Mishna* (*Chulin* 104a) states that if one makes a vow not to eat **בשר**, he is still permitted to eat **בשר דגים** - fish flesh, since as *Rashi* explains, "**בשר**" is a term used by people to refer solely to animal meat. Can it be that the *Yerushalmi* and *Bavli* disagree over what people think and say? According to the *Bavli*, where people use **בשר** to mean animal meat only, why does the *Mishna* refer to fish with the expression "**בשר דגים**"? R' Yehudah Assad (*יהודה יעלה* 1:143) explains that **בשר דגים** is a term of art used for fish, but the word **בשר** by itself refers only to animal meat. It should be noted that when the *Bnei Yisroel* demanded **מי יאכילנו בשר**, Moshe replied that even if he could gather all the fish in the sea it would not suffice to satisfy their demand, thus showing that the language of the *Torah* includes fish when referring to **בשר**. This is further indicated by the fact that immediately after asking **מי יאכילנו בשר**, *Bnei Yisroel* continued their complaint with **זכרנו את הדגה** - we remembered the fish, thus suggesting that fish would also satisfy their demand for **בשר**. However, the *Mishna's* use of **בשר** depends on popular usage, which restricts it to animal meat. The *Yerushalmi* (*Nedarim* 6:39:3) cites a *Machlokes* between R' Yochanan who says that in the matter of vows, we always follow the language of people, while R' Yoshia holds that we follow the language of the *Torah*. As such, we may say that the *Bavli's* position clearly sides with R' Yochanan while the *Yerushalmi* may hold like R' Yoshia. What of the fact that a person will say I couldn't find meat - only fish? The *Yerushalmi* meant to illustrate how unclear people's usage might become, thus forcing us to rely on the *Torah's* language.

A Lesson Can Be Learned From:

R' Boruch Laizerovski was Rav in Lodz when he was taken away to Auschwitz. After surviving the initial "Selection" and over two years of suffering, another Selection was made. R' Boruch's feet were so inflamed with infection that he could barely stand but he managed to walk past Mengele **שמו** in a normal manner and was sent to the right. Immediately, R' Boruch regretted his action since he had long accepted upon himself not to do anything extraordinary for his own survival, other than to rely on *Hashem*. He went back into the line, walked past again, limping this time, and was sent to the left with the other invalids. However, instead of being taken away for execution, they were sent to the camp clinic, as the Red Cross was about to arrive for an inspection. R' Boruch's feet were treated and he remained there until the war ended. Those he had been with on the right eventually were sent on the Death March, which R' Boruch could never have survived.

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