



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש פרשת: חוקת
Friday	8:15	6:45/7:35				9:13
Shabbos		8:10	6:45	7:50	9:00	9:13
Sunday		8:25	8:00		8:00	9:14

IMPORTANCE OF ...

The Gemara (Chulin 7b) states that Tzadikim are greater after death than while alive, proving this from Elisha, who while alive was able to bring the Shunamite's son back to life by placing his eyes and mouth on the boy's while davening for him. However, after Elisha's death, merely touching Elisha's bones was sufficient to resurrect. The Lev Aryeh notes that while alive, one's זכות, while being not as good, has need of טבע to effectuate the נס. The באר, which was in Miriam's זכות, began in Parshas Beshalach as a rock which had to be struck to produce water, because her זכות was not as great and the act of striking a rock had some small basis in טבע. After Miriam's death, Moshe could have spoken to the rock in Parshas Chukas, but his עניויות discouraged him from showing his superiority to Miriam, so he struck it again. The Tzitz Eliezer (17:41) asks why, during Tefilas Geshem, do we ask Hashem to assist us in the זכות of Moshe's hitting the rock, if it was held against Moshe, losing him entry to Eretz Yisroel? He answers, citing the Gemara (Taanis 25b) where R' Eliezer's Tefilah for rain was not answered and R' Akiva's was, and a Bas Kol rang out that it was not that R' Akiva was greater, but rather that he was מעביר על מדותיו - patient and humble, while R' Eliezer was not. R' Yisroel Salanter explains that R' Eliezer followed Beis Shammai, whose attribute was strictness, while R' Akiva followed Beis Hillel, whose attribute was patience and humility. As such, it was appropriate that Hashem respond to R' Akiva, מדה כנגד מדה, and forgive Bnei Yisroel, sending them rain. Since hitting the rock illustrated Moshe's עניויות and how he was a מעביר על מדותיו, it is similarly fitting to remind Hashem of this during Tefilas Geshem.

QUESTION OF THE WEEK:

If one is holding someone else's Chometz as a Shomer, and he forgot to sell it Erev Pesach, is he considered negligent (פושע) and obligated to pay for the owner's loss?

ANSWER TO LAST WEEK:

(Can one be Potur after soiling a borrowed garment, as מת מחמת מלאכה?) There is a Machlokes over whether מת מחמת מלאכה is restricted to death as a result of working or does it also include death at the time of working. According to the former, only borrowing a garment for the purpose of soiling it would be פטור. The latter opinion would be פטור if the מיתה resulted from an unforeseeable אונס. However, since the custom is to clean borrowed garments before returning them, this must be done. (39 קבא דקשייתא)

DIN'S CORNER:

If one awakens in the middle of the night and goes to the bathroom, he must wash his hands and recite the brocho אשר יצר. If one is wearing a nightgown, he/she should wrap something around his/her waist to separate לבו לעורה while saying the brocho. (MB 4:3) If one did not say אשר יצר within 1/2 hour when required, he may no longer say it. (Shanah Rishonah – איצה 12)

DID YOU KNOW THAT ...

The Gemara (Megilah 28b) states that one may not eat, drink or deliver a private (i.e. small) Hespel (eulogy) in a Shul. A Hespel Shel Rabim, where many people attend and a Shul is most appropriate due to its size, is permitted. As an example, the Gemara relates that Rafram eulogized his daughter-in-law in a Shul, since a large crowd was expected in his honor, as well as in hers. Tosafos (Pesachim 101a) explains that when the Gemara makes reference to travelers who ate, drank and slept in Shul, they did so in rooms next to the Shul, but not actually in the Shul itself. The Shulchan Aruch (י"ד 344:19) rules that one may eulogize Talmidei Chachomim and their wives in a Shul, but not other people. The next Halacha states that חכם אלוף וגאון (a Chacham or a great Torah leader's body) is brought into the Shul for his Hespel. The Har Tzvi (י"ד 266) asks, if a Talmid Chacham's wife is eulogized in Shul, certainly the Chacham and Torah leader deserve it as well! He explains that although the Hespel may be held in Shul for important people, the corpse itself may not be brought into the Shul. Thus, Rafram eulogized his daughter-in-law while standing in the Shul, but her body was elsewhere. Only the body of a חכם אלוף וגאון may be brought into the Shul. The Gemara (Moed Katan 28a) cites the opinion of R' Elazar who derives from ותמת שם מרים ותקבר שם that Miriam's death was followed immediately by her burial, ruling that a woman's bier should not be set down in the street, but should be buried without delay. The sages of Nehardea restrict this ruling to women who died in childbirth. In האלף לך שלמה (י"ד 304), R' Shlomo Kluger extends R' Elazar's imperative for a speedy burial, to discourage eulogies for women completely. If so, why did Rafram say one? Presumably, Rafram held like the sages of Nehardea.

A Lesson Can Be Learned From:

A young convert to Judaism, living in Eretz Yisroel, was invited by his gentile parents to a family celebration. His parents were very important people in their country and the Ger felt it would be too great an insult to them if he did not show up. Yet, he was afraid that his attendance at this party would be detrimental to him. When he asked a Rav for advice, he was told to eat his fill of kosher food before attending. What did the Rav base this on? The Gemara (Megilah 12a) asks why the Jews deserved to undergo the peril of Haman. R' Shimon's students answered that it was because "שנהנו מסעודתו של אותו רשע" - they enjoyed the evil Achashveirosh's party. Why did they say "שנהנו" instead of "שאכלנו"? The Chasam Sofer explains that had the Jews asked a She'elah before attending Achashveirosh's party, they would have been given a Heter to go, but they would have been advised to fill themselves up at home beforehand, so that whatever food they ate at the party would be an אכילה גסה - an excess consumption, from which one does not derive pleasure and regarding which, any איסור is more lenient. The word שנהנו indicates that they did not do that, and were therefore punished.

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