



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	8:14	6:50/7:45				9:11
Shabbos		8:05	6:45	7:50	9:00	9:11
Sunday		8:20	8:00		8:00	9:11

פרשיות: חקת-בלק

זק"ש

## IMPORTANCE OF ....

The Gemara (*Berachos 7a*) states that Hashem announced to the *Bnei Yisroel* how He had provided a great benefit for them, by not allowing Himself to become angry during the days of Bilaam. Usually, Hashem's anger would last a moment, as derived from **כי רגע באפו**, which would have given Bilaam an opportunity to curse the *Bnei Yisroel* with one word, at most. The *Chofetz Chaim* (*Toras HaBayis: 2*) did a study and determined that a person speaks approximately 200 words in a minute; one word taking approximately 1/3 of a second. To prevent this 1/3 of a second from achieving success, Hashem exercised restraint. If so, how could the *Posuk* say: **ויחר אף אלוקים כי הולך הוא**, if Hashem was so careful not to get angry? The *Shulchan Aruch* (*או"ח 94:4*) states that if one is walking somewhere, he may say *Shemona Esrei* while moving, since if he stopped to *daven*, he would be unable to concentrate due to a preoccupation with the traveling time he is "wasting" by standing still. However, it is best to be still, at least for the *brocha* of **אבות**. The *Mishna Berurah* (*ibid 94:17*) adds that one is required to have *Kavanah* during **אבות** and one who is walking or riding on a mule cannot concentrate. The *Chacham Tzvi* suggested that the same might have been true for Bilaam, who was unable to properly concentrate, because he was a traveler. As such, his ability to curse was also severely impaired. Therefore, the *Posuk* says: **ויחר אף אלוקים כי הולך הוא** - Hashem was able to give vent to His anger without fear that Bilaam might seize that moment for a curse, because Bilaam was **הולך הוא** - a traveler, and thus unable to concentrate.

## QUESTION OF THE WEEK:

When would someone eat something willingly and recite one *brocha*, and eat it unwillingly, reciting a different *brocha*?

## ANSWER TO LAST WEEK:

(What may one ask a Jew to do; but not a Jewish servant?)

The *Sefer HaChinuch* (346) describes **לא תרדה בו בפרך** as giving a servant tasks that are unlimited in time or scope (*i.e.* keep on cleaning until I return) or tasks that are assigned for no productive purpose (just to keep him busy). The *Minchas Chinuch* suggests that although one may not ask this of a servant (who feels compelled to obey), one may ask a free Jew to perform such tasks, since he has the power to choose.

## DIN'S CORNER:

On a **תענית**, one adds **שמע קולנו** (of *Mincha*) only if fasting. The *Chazan* adds it in **חזרת הש"ץ** before **רפאנו** if there is a *minyan* of fasters (or at least 7 for the 4 major fasts). If one forgot to say **שמע קולנו**, and already said Hashem of the *brocho*, he must add it in at the end, after **המברך .. בשלום**. If the *Chazan* forgot it, he may add it in before the Hashem of **רפאנו**, and failing that, mimic the individual, adding it in **שמע קולנו**. (*MB 119:16-19*).

## DID YOU KNOW THAT ....

The Gemara (*Kesubos 27b*) states that if a divorced woman remarries, she may not reside (with her new husband) in the same neighborhood (**שכונה**) as her ex-husband, for fear that their former intimacy may lead to sin. If the ex-husband was a *Kohen*, even if she hasn't yet remarried, they must live even further apart. *Tosafos* defines "שכונה" as three houses. The *Shulchan Aruch* (*יד"ד 339:5*) states that when someone dies, it is customary to throw out all collected water in the **שכונה**, which the *MaHarsha* defines as 2 houses on each side of the deceased's house. The *Shach* and *Taz* explain this custom as based on either: 1) discarding the water will notify the neighbors of the death, without requiring anyone to verbalize the bad tidings; or 2) the *Malach HaMovess* throws a drop of death blood into the nearby water, as reported by the *Tashbetz* (442). The *MaHarsham* (3:375) was asked if soda water or seltzer must also be poured out. At first glance, it would seem that if the reason for pouring out water was to notify the neighbors, the neighbors would have been notified by all the other pourings of simple water. However, the *Malach HaMovess* reason would still seem to apply. The *MaHarsham* cited an opinion quoted by the *Sdei Chemed* (*אבילות 146*) that throwing out plain water does not violate the laws of **בל תשחית**, but throwing out cooked or salted water does. As such, since it is held that the *Malach HaMovess*' behavior vis-à-vis the water was geared not to cause an undue **הפסד** (loss) for anyone, he would not contaminate "specialty" waters. Therefore, only plain water need be discarded. By the same token, only water fit for human consumption must be discarded, as derived from the death of Miriam, followed immediately by **ולא היה מים לעדה** - the congregation had no water because it had thrown it all out, but only water fit for an **עדה** was missing. Also, water that has its own individual name need not be discarded. Thus, for several reasons, it would not be necessary to pour out seltzer or soda.

## A Lesson Can Be Learned From:

A traveling Magid passing through Radin, had occasion to hear the Chofetz Chaim speaking quietly to his Talmidim on the subject of giving *Tochachah*. The Chofetz Chaim was saying that whatever talents a person was *Zocheh* to, a glib tongue, an ability to explain clearly etc... he should utilize such talents to give *Musar*. The Magid complained to the Chofetz Chaim that in the last town he was in, the people did not keep Shabbos properly, nor observe the rules of *Tznius*, and when he began to give them *Musar*, they all but physically removed him from the *Bimah*. The Chofetz Chaim asked him how he had said his *Drasha*. The Magid replied: "How?! I could not stand idly by and watch such sins. I cried out from my heart!" The Chofetz Chaim said to him: "When you put on *Tefilin* this morning, did you also cry out? Just as you need not cry out for the *mitzvah* of *Tefilin*, you need not for *תוכיח*".

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