



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס	פרשיות: חקת-בלק
Friday	8:13	6:50/7:45					9:16
Shabbos	8:08	7:15		8:00	9:00		9:16
Sunday	8:35	9:15			8:00		9:17

IMPORTANCE OF

The Gemara (*Berachos* 40a) states that it is prohibited for one to eat before giving food to one's animal. On this basis, the *Or HaChaim* asks why the *Posuk* states: **והשקית את העדה ואת בעירם**, listing the people before the animals, if the animals must be fed first. The *Magen Avraham* (א"ח 167:18) distinguishes between food and drink, allowing man to drink first. The *Chasam Sofer* suggests that one must only feed one's own animals first, from his own food. However, if one receives food as a gift from another, neither the giver nor the recipient is obligated to give it to the recipient's animals first. Therefore, since Hashem was giving water to Moshe and telling him "והשקית", Moshe's "gift" to *Bnei Yisroel* could be given to the people first. The *Ksav Sofer* (א"ח 32) speculates if the requirement to feed animals first, applies only to eating by choice, i.e. if you wish to eat, feed your animals first. However, on *Shabbos* and *Yom Tov*, when one is obligated to eat, must one also feed one's animals first? The *Shulchan Aruch* (א"ח 167:6) rules that after one has said the *brocho* of **המוציא**, before one eats bread, one may say "feed the ox" and it is not considered a *Hefsek*, because it is a **צורך אכילה** for him. If he need not feed animals first on *Shabbos* and *Yom Tov*, then presumably saying that would be a *Hefsek*! The *Mishna* (*Shabbos* 117b) states that in the event of a fire, one may save 3 meals (of food): **הראוי לאדם הראוי לבהמה לבהמה** – human food for humans and animal food for animals. The *Tiferes Yisroel* asks: why does an animal have to eat 3 *Shabbos* meals? He concludes that it is because its owner can't eat until the animal is fed. Apparently, the obligation to feed animals first, applies to *Shabbos* and *Yom Tov* as well. As such, one may instruct that the animals be fed after one says **המוציא**, before one eats his own bread, even on *Shabbos* and *Yom Tov*.

QUESTION OF THE WEEK:

When would the taller of two buildings be deemed Halachically lower than the shorter one?

ANSWER TO LAST WEEK:

(Which *mitzvah* requires no outlay of assets – not even 20%?)

The *Shulchan Aruch* (ח"מ 265:1) rules that if one sees a lost object, he must pick it up and return it to its owner, to fulfill the *mitzvah* of **השב תשיבם**, and it is done "בחסם" – without spending any money.

DIN'S CORNER:

One is permitted to begin to *daven Mincha* within the 13 ½ minute period after *Shekiyah*, even where he knows that he will be unable to finish *Shemonah Esrei* until after the 13 ½ minutes have passed. This is derived from *Tosafos* (*Berachos* 7b) which states that Bilaam's curse would have been effective, despite lasting longer than Hashem's moment of "anger", since it would have begun properly. (*Yabia Omer* א"ח 7:34)

DID YOU KNOW THAT

The Gemara (*Berachos* 12b) states that *Chazal* had intended to include the *Parsha* of *Balak* as part of *Krias Shema*, but decided against it because its length would be a burden on the *Tzibur*. For the same reason, the *Shu"t Binyamin Zev* (168) rules that a *Tzibur* should not wait for an important person (like the *Rav*) to arrive in *Shul* before starting to *daven*, if a *minyan* is already present. To do so would unnecessarily burden the *Tzibur*, just as it would to wait for that important person to finish *Shemonah Esrei* before continuing. However, the *Mishna Berurah* (124:13) states that today, the *Shliach Tzibur* waits for the important person, since most people *daven* too quickly, improperly, and it is therefore appropriate to wait for at least one person who *davens* correctly. The *Shulchan Aruch* (א"ח 109:1) rules that if one arrives in *Shul* and the *Tzibur* is already in the middle of *Shemonah Esrei*, he must wait to begin until after *Kedusha* (or *Modim* ע"ש) unless he believes he could start and finish *Shemona Esrei* before the *Shliach Tzibur* reaches those places during *Chazoras HaShatz*. The *Biur Halacha* asks, what should a person do if he always *davens* a long *Shemona Esrei*, and even if he starts together with the *Tzibur*, he never finishes in time to say *Kedusha*? Should he always forgo *Tefilah B'Tzibur* and wait until after *Kedusha* before beginning his own *Shemona Esrei*? The *Biur Halacha* says of course not – he should begin with the *Tzibur*, and is deemed an **אונס** when he misses *Kedusha*. What about such a person, who comes a minute late, and the *Tzibur* is already in the middle of *Shemona Esrei*? According to the *Shulchan Aruch* he would have to wait. But even if he had started on time, with the *Tzibur* would he not have missed *Kedusha* anyway? For this reason, the *Aruch HaShulchan* (א"ח 109:5) maintains that the *Halacha* regarding one who comes a little late, who must estimate if he can finish before *Kedusha*, only applies to those who *daven* quickly, but does not apply to those who normally *daven* so long that they miss *Kedusha*.

A Lesson Can Be Learned From:

A chosid visited R' Zvi Hersh of Riminov and told him about his father-in-law, who was over 100 years old, miserable and unable to care for himself, couldn't study, didn't *daven* anymore, and just wanted to die. The Riminover told him to bring the old man to him. With difficulty, he was carried into the Rebbe's room in a bed. The Riminover spoke to him and discovered that he had been a simple wagon-driver, more interested in his wife's *Shabbos* cholent than in anything else. After probing a bit more, the old man told the Rebbe how years before, he had taken a group of Torah scholars to Lizensk for *Shabbos*, forgoing his wife's cholent. While there, he caught a glimpse of R' Elimelech of Lizensk dancing. The Riminover realized that this wagon-driver, having seen R' Elimelech, could not leave the world without doing *Teshuvah*. So the Rebbe began to talk to the old man about his purpose and the beauty of *Yiddishkeit*, and began to say *Viduy* with him, explaining it as they said it, until the old man finally breathed his last.

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי