



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: בהעלותך
Friday	8:11	6:45/8:21				ט"ז
Shabbos		1:45/8:06	7:00	7:50	9:00	ט"ח
Sunday		8:20			8:00	ט"ט

IMPORTANCE OF

The *Gemara* (*Shabbos* 117b) asks how many meals one is obligated to eat on *Shabbos*. The *Tanna Kamma* says 3 – one at night and two by day, while R' Chidka says 4, adding a third one to the day's meals. Both opinions derive their number from the *Posuk*: 'ויאמר משה אכלוהו היום וכו' where the word *היום* appears 3 times. The *Mordechai* (*Shabbos* 16:397) quotes R' Eliezer of Mitz who requires bread for the third meal (*i.e.* *Sholosh Seudos*), so as to say *Birchas HaMazon*. The *Teshuvos HaRema* (35) asks why the bread requirement isn't rather derived from the fact that the *Posuk* (*אכלוהו היום*) is talking about the *Mon* (*הוא הלחם*). Even the *SMAg* (עשה 30) who does cite this *Posuk* as the source for R' Eliezer of Mitz, also mentions the *Birchas HaMazon* requirement. Why is this necessary? He answers that the word *לחם* does not necessarily refer specifically to bread, but rather to food in general. This is most apparent in the description of the *Mon* and its various uses: *וטחנו ברחיים או דכו במדוכה ובשלו בפרור*, from which the *Sifri* derives that the *Mon* changed its taste to accommodate whatever sort of preparation one wanted. As such, use of the word *לחם* in the *Posuk* was not sufficient to ensure that *פת* would be used at the *Sholosh Seudos* meal, without a requirement that *Birchas HaMazon* be said. Although most *Rishonim*, the *Rambam*, *Tur* and *Shulchan Aruch* rule accordingly, some, like *Rabbeinu Tam*, *Tashbetz* and *Raavya* hold that one may be *יניא* with *Mezonos*, fruit or other food. As such, if one did eat bread at *Sholosh Seudos*, but forgot to say *רצה* during *Birchas HaMazon*, according to those who do **not** require *פת*, he need not repeat the *Birchas HaMazon*, since the non-necessity of *פת* illustrates that the meal is not a required *סעודה* such as the previous meals.

QUESTION OF THE WEEK:

Since an *Eved Canaani* is obligated in the *mitzvos* of a woman, do his obligations begin when he reaches the age of 13, like a man, or 12 like a woman?

ANSWER TO LAST WEEK:

(If 5 paupers are in need, should one give each a little or allot to one?)

The *Minchas Yitzchok* (6:102) cites most *Poskim* who, based on the *Gemara* (*Eruvin* 63a) conclude that it is better to distribute less to many, than more to only one. Even those who allow one to distribute as one sees fit (see *Rema* י"ד 257:10) are referring to priority. One may not however, totally push aside the others.

DIN'S CORNER:

If one arrives in *Shul* on *Erev Shabbos* before the *Tzibur* has said *מומרו שיר ליום השבת*, he may *daven Mincha*, even though the *Tzibur* will be *מקבל שבת* before he finishes. However, if the *Tzibur* already said *מומרו שיר ליום השבת*, then, if he has not been *מקבל שבת* himself (*e.g.* answering to *ברכו*), he may also *daven Mincha*, but must step out of the *Shul* to do so. (א"ח 263:15)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 81a) states that permissible things which some people have unilaterally prohibited to themselves fall under the category of *לא יחל דברו*, and one may not just ignore the *Issur* without securing a *Heter*. The *Ra'N* adds that such an *Issur* takes on a *Neder*-like quality, and the *Gemara* (*ibid* 20a) states that when one violates an ongoing *Neder*, there is no "rush" to provide him a *Heter* for the future. How long is the delay? R' Yehudah says we wait a period of time equal to the time that the violator transgressed, while R' Yosi says that we wait no longer than 30 days. The *Chasam Sofer* (א"ח 4) classifies the *Cherem* of *Rabbeinu Gershom* against marrying a second wife as such a prohibition - "שכבר נהגו", something permitted by the *Torah* but prohibited by tradition. However, the *Netziv* (דבר 4:6) argues that *לא יחל דברו* only applies to a fully gratuitous, unilateral vow, not to one which is placed upon everyone without choice, such as *Rabbeinu Gershom's* enactment. Instead, he views it as a *minhag*, enforceable under *תורת אמת*. The difference between the two arises if one violates the *Issur* to do a *mitzvah*. A *mitzvah* preempts *לא יחל דברו*, but has traditionally not preempted the *Cherem* (*e.g.* *Yibum*). This is also apparent from the *Gemara* (*Berachos* 6b) which states that if one always attends *Shul*, but is absent one day, *Hashem* asks after him. If he missed in order to perform a *mitzvah*, he is justified. Thus, regular attendance in *Shul* is deemed a *Neder*, subject to *לא יחל דברו*, but is preempted by a *mitzvah*. The *Netziv* was asked to rule on a man who, without getting a *Heter* from *Beis Din*, married a second wife when his first wife became insane. We certainly don't compel him to divorce her, but he would be required to deposit the value of his first wife's *Kesubah*, plus a *Get*, with *Beis Din* or a third party. The question is: When should he be permitted to return to his second wife. Must he wait the same amount of time that he had lived with his second wife without a *Heter*, as is the norm for violating a *Neder* or *Cherem*, or is 30 days sufficient? Perhaps he need wait only 7 days, which is the smaller *Shiur* for *Nezifah* – censure, as is derived from *הלא תכלם שבעת ימים*. The *Netziv* concluded that those periods apply to one who was put in *Niduy*, ordered to comply, but still transgressed. Here, he violated the *minhag*, but without *Beis Din's* involvement. He needs only to wait for *Beis Din* to arrange deposit of the *Get* and *Kesubah*.

A Lesson Can Be Learned From:

A *Baal Machnis Orach* in England was famous for the hospitality he showed to many local people in need and *Meshulachim* passing thru. It was his custom during meals, to sit among his "guests", rather than at the head of the table. Once, a *Meshulach* was sitting next to him and, not realizing that he was the host, the *Meshulach* asked him if he had any idea how long it would be acceptable for him to stay in this house. The host replied: "I'm living here a few years, and no one has thrown me out yet, so I don't think you need to worry".

P.S. *Sholosh Seudos* sponsored this week by the Burman family *L'Zeicher Nishmas Sylvia Reifman ע"ה*.

This issue is dedicated:

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

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