



	Candles	Mincha	DafYomi	Shiur	פרשת: שלח שק"ש Shachris
Friday	8:14	6:45/8:24			9:11
Shabbos		1:45/8:09	7:00	7:55	9:00 9:11
Sunday		8:20			8:00 9:11

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 110b) states that the *Dor HaMidbar* (generation of the wilderness) lost their share in *Olam HaBa*, as derived from the *Posuk*: במדבר הזה יתמו ושם ימותו – in this wilderness shall you cease, and there (*Olam HaBa*) you will die. This is R' Akiva's opinion, who adds that we also derive this from the *Posuk*: אשר נשבעתי באפי אם יבואו אל מנוחתי – I swore in my anger they will not come to my resting place. R' Eliezer disagrees, holding that Hashem acknowledged His oath was made in anger, and He retracted, giving them back *Olam HaBa*. The *Midrash Rabba* (*Emor* 32) explains the *Posuk*: ויקצוף וישבע לאמר, quoting Hashem as saying that He makes Himself appear angry to others, but to Himself, His anger is found in .. אשר נשבעתי באפי וכ'. Reish Lakish offers a *Mashal* of a king, angry at his son, who forbids him entry to the palace. When he calms down, he simply tears down the palace and rebuilds it again, to sidestep the oath. Thus *אל מנוחתי* means that perhaps they won't merit "this" respite (entering *Eretz Yisroel*), but they will merit another *מנוחה* – *Olam HaBa*. The *Parashas Derachim* cites the *RaN* (*Nedarim* 47a) who says that a forbidden house does not become permitted by simply tearing it down and rebuilding. However, the *Oneg Yom Tov* (*Hakdamah*) suggests that the *Machlokes* between R' Akiva and R' Eliezer is over the issue of a *Neder* that is partially nullified. R' Akiva (*Nedarim* 66a) holds that a *Neder* partially nullified is entirely nullified, while R' Eliezer holds a *Neder* can remain partially nullified. As such, from *אשר נשבעתי באפי* R' Akiva cannot imply that Hashem retracted on *Olam HaBa*, because that would have also permitted entry into *Eretz Yisroel*, which they did not merit. R' Eliezer held that a *Neder* could be partially nullified, which allowed for retraction on the issue of *Olam HaBa* alone.

QUESTION OF THE WEEK:

If one is discharged in bankruptcy, paying his creditors very little or nothing on his obligations, is he still חייב to pay the full *Chov*, if he should suddenly come into money ?

ANSWER TO LAST WEEK:

(When does an *Eved Canaani* reach majority – at 12 or 13 ?)

The *Maharitz Chayos* (17 שדה יצחק) says that although we derive the *Eved Canaani*'s status and obligations from that of a woman (לה לה מאשה) he is still a man, which requires that he be treated as such for such things as *Bris Milah*, not rounding off his beard, being valued in *Arachin* as a man, and becoming an adult at 13.

DIN'S CORNER:

If one inadvertently ate meat which is prohibited *MiDerabonon*, he does not need a *Kaparah*. If he ate food prohibited *MiDeOraysa* בשוגג, in most cases he also does not need a *Kaparah*, but he must do *Teshuvah*. Where one relied on a *Rav HaMachshir* and ate prohibited food under his *Hashgacha*, one is definitely an אנוס and requires no *Kaparah*. (5:173 בצל החכמה)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 8a) states that one must always complete a review of the *Torah Parsha* each week together with the *Tzibur*: שנים מקרא ואחד תרגום – reading the *Parsha* text twice, and the *Targum* once. Whoever does so will merit a lengthening of his days and years. *Rashi* (*Shabbos* 105b) explains that one's days can be lengthened without one's years being lengthened, when one is in good condition until the very end, even if not unusually old. The *Lechem Chamudos* (on the *Rosh*) notes that the proper way to say שנים מקרא ואחד תרגום is to say each *Posuk* twice, followed by its *Targum*, as indicated by the words: "שנים מקרא", where the word שנים (masculine- לשון זכר) must be referring to a פסוק, which is also masculine. The *MaHarshal* held that one should say the entire *Parsha* twice, followed by the *Targum*. If that were true, the *Lechem Chamudos* claims, the *Gemara* should have phrased it as: שתיים מקרא (feminine), since the word פרשה is feminine. However, the *Beis Arazim* (*Hilchos Shabbos* 285) questions both opinions, since it is apparent that the words שנים and אחד are not referring to פסוק or פרשה or even אחד, but rather to the implied word פעמים (occurrences) that is inherent in what *Chazal* truly meant: שני פעמים מקרא ופעם אחד תרגום. Otherwise, one might say that *Chazal* meant to require a group of 3, ואחד תרגום – two people to say the *Pesukim*, and one person to say the *Targum*. Or else, one must say 2 *Pesukim*, followed by a *Posuk* of *Targum*. But it is clear that *Chazal* were looking to establish מקרא to be said twice, and תרגום to be said once. The question is, what is נקבה or זכר ? פעמים ? From the *Posuk*: וינסו אותי זה עשר פעמים it seems that פעמים is feminine, since it uses עשר which is also feminine. However, this has no effect whatsoever on how one is to say the שנים מקרא ואחד תרגום.

A Lesson Can Be Learned From:

When R' Shmelke of Nikolsberg moved to Nikolsberg, he was approached by a delegation asking that he assume the position of *Rav*. He replied that he would give them his answer on *Motzai Shabbos*. When the delegation returned on *Motzai Shabbos* for his answer, he said reluctantly "I guess it is better that I be the *Rav*" and he accepted. When pressed to explain his remark and why he waited until *Motzai Shabbos*, he said that initially, he was concerned over the fact that a *Rav* would be faced constantly with the challenge of treating everyone the same, and not favoring the wealthy and powerful people in the community. He thought he might be better off assuming the position of bathhouse attendant, who would not face such *Nisyonos*. However, when he "checked out" the bathhouse on *Erev Shabbos*, he saw how the attendant was scurrying around to service the wealthy patrons with special treatment and realized that no position was safe from this temptation. As such, he decided that he may as well assume the position of *Rav* and deal with the problem, since he could in any case not hide from it.

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

This issue is dedicated:

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

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