



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:04	6:50/7:45				9:23
Shabbos		8:00	7:00	7:40	9:00	9:23
Sunday		8:16	7:50		8:00	9:24

IMPORTANCE OF

The Gemara (Bava Basra 88a) states that if one is shopping for vegetables and picks out the ones he likes, once he decides to purchase them, he becomes obligated to take מעשר (tithes) from them. Even if he decides not to purchase them after all, he must still separate מעשר and pay the seller for them. The Gemara asks: Can this be? A mere intent to purchase obligates מעשר? Rav Hoshiya replies that this only applies to a ירא שמים - a true G-d fearing man, like Rav Safra, who fulfilled: ודובר אמת בלבבו. Rav Safra was once offered a price for something while he was saying Shema and despite the buyer raising his offer several times without a response, Rav Safra agreed to sell it to him for the first price, since he had agreed to it in his mind at the outset. R' Chaim Palaggi (ביד חיים 57) cites an opinion which states that one may still qualify to be called a ירא שמים and not be obligated by his intentions. Only a ירא שמים like Rav Safra would be so obligated. However, Rabbeinu Bachya notes that although Yosef apparently intended to make peace with his brothers after Yaakov Avinu's פטירה, the Posuk never states clearly that he was מוחל them for having sold him. As a result, they died without מחילה, leaving the punishment extant through time until the הרוגי מלכות עשרה. Thus, if one sins against his fellow man, even if the aggrieved party appears to have forgiven the sin, smiling to the sinner without reproach and shaking his hand with an apparently clear heart, as long as he does not clearly state that he is מוחל, the slight is not forgiven, the alleged intentions of his heart notwithstanding. The Yalkut (821) explains בי ויתעבר ד' that Moshe apologized to Bnei Yisroel for causing them discomfort in his constant attempt to teach them Torah and mitzvos, asking them to forgive him. They replied: אדוננו רבינו מחול לך.

DID YOU KNOW THAT

The Gemara (Berachos 10a) derives from: בשבתך בביתך that one is obligated in Krias Shema when engaged in his "own" sitting – (שבת ידיך) and from בלכתך בדרך we determine that he must be involved in his own walking (לכת ידיך). This teaches us that one engaged in a מצוה (i.e. not his "own" activity) is פטור from Shema. However, the Mishna (Avos 6:7) quotes R' Yosi b. Kisma saying: מלווין לו לאדם לא כסף ולא זהב אלא תורה ומעשים טובים אין – all that accompanies a person to עולם הבא are his Torah and mitzvos. How then could mitzvos be excluded from שבת/לכת ידיך? What else does he have!?! The Mishna (ibid 16a) states that R' Gamliel said Shema on his wedding night, despite his own teaching that a Chasan is פטור for lack of ability to concentrate. Is not such a person called a הדיוט? The ShaCh (י"ד 157:2) cites the opinion of the Beis Yosef and Rema that a Talmid Chochom who is a Chosid and ירא שמים is permitted to sacrifice his life rather than commit an עבירה, even a "minor" עבירה that does not demand his נפש מסירת. The Yismach Moshe asks: Are there two Halachic standards, one for גדולים and one for everyone else? He answers that נפש מסירת for mitzvos is determined by וחי בהם where the Torah requires one to live, with only 3 sin-exceptions. For a גדול, the imperative of וחי בהם refers to life's definition (כי הם חיינו) which is based on Torah and mitzvos. For everyone else, Chazal intended וחי בהם to be a guide for their physical life. Thus R. Gamliel's standard permitted him to say Shema, even though he himself taught that everyone else should not. The same is true regarding שבת/לכת ידיך. A גדול defines his assets as Torah and mitzvos whereas everyone else focuses on their worldly goods.

QUESTION OF THE WEEK:

Why may we interrupt learning to do a mitzvah but we may not do so if on the way to learn Torah?

ANSWER TO LAST WEEK:

(When could a parent not send a child to stay in his/her room?) Shemiras Shabbos K'Hilchaso (27:n.112) says that keeping a child unwillingly in their room on Shabbos may be a form of צד – trapping. However, Tzitz Eliezer (15:41) disagrees, characterizing it as a form of שמירה (guarding) rather than imprisonment.

DIN'S CORNER:

Although tasting food (e.g. to see if it needs seasoning) and then spitting it out does not constitute אכילה, and we assume that when one accepts upon himself to fast he obligates himself not to eat, still, on Yom Kippur and Tisha B'Av the fast does not depend on his acceptance and tasting is therefore forbidden. One should be strict in this on other fast days as well. (MB 567)

A Lesson Can Be Learned From:

The Alter of Kelm was known to utilize all opportunities to improve his Talmidim and his every act was carefully calculated. One Shabbos, the secretary of the Yeshiva received the Aliyah of חמישי during Krias HaTorah. Knowing full well that the Alter himself gave out the Aliyos and noting who had received the Aliyos before him and the one after him, the secretary realized that for some reason, the Alter was displeased with him. After davening, he asked the Alter what he had done. The Alter reminded him of how one Shabbos morning, a bochur had wandered into the Beis HaMidrash and in an apparent daze, began rolling up his sleeve in preparation for the donning of Tefillin. The Alter noticed this and quickly asked the secretary to go over and "shake him up". The secretary did as instructed. "However", the Alter concluded, "as you approached him, you smiled. That smile was a manifestation of enjoying another's difficulty, which would ultimately lead to his embarrassment. That is the source of my displeasure".

P.S. המקום ירחם Shlomo (Jack) Werberger and family among all אבלי ציון וירושלים upon the loss of his mother. Sholosh Seudos is sponsored this week by the Werberger family לז"נ his father.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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