



|         | Candles | Mincha    | DafYomi | Shiur | Shachris | ש"ס זק"ש |
|---------|---------|-----------|---------|-------|----------|----------|
| Friday  | 7:20    | 6:45/7:30 |         |       |          | 9:37     |
| Shabbos |         | 7:15      | 6:15    | 6:55  | 9:00     | 9:38     |
| Sunday  |         | 7:30      | 8:00    |       | 8:00     | 9:38     |

### IMPORTANCE OF ....

The Gemara (Horios 13b) states that one of several things that cause one to forget one's Torah knowledge is eating food that had been previously bitten into by a mouse. The ערבי נחל cites the Midrash which explains that if one fails to separate Terumah and Maaser properly, mice will begin to consume his produce. This is indicated in the Yerushalmi (Demai 1:3) where R' Pinchas b. Yair visited a city plagued by a rash of mice who devoured their grain, and R' Pinchas was able to understand how the mice were saying to one another that the grain belonged to them since it had not had the proper tithes separated from it. Therefore, when the Posuk says: לא עברתי ממצותיך ולא שכחתי, it means that when one says the Viduy Maaser, he claims that he did not transgress (i.e. he separated all the Terumah and Maaser required), so there was no fear of mice, leaving his learning intact (ולא שכחתי). Why mice? The Yerushalmi (Bava Metzia 3:5) describes mice as evil, for when they find something to eat, they call their friends to join them. A farmer who neglects to separate Terumah and Maaser did not learn from the mouse's example to share with the Kohen and Levi, so his punishment is meted out by the mouse. In Sefer Chasidim (1008), a man asked a Chacham: Mice had eaten part of his loaf of bread. Was he permitted to eat the rest of the loaf, since he was always careful not to eat those things that cause him to forget his learning, as Pirkei Avos (3:10) says one forfeits one's life by forgetting one's learning. The Chacham looked at him for a moment and then said: "One only forfeits one's life by actively removing learning from the heart, not by eating from a mouse. In any case, I can tell that you are not nearly as involved in learning as you suggest, so you'd be better off eating from the bread and forgetting all the דברים בטלים (nonsense) that fills your mind".

### DID YOU KNOW THAT ....

The Gemara (Megilah 31b) states that Ezra HaSofer arranged for the תוכחה to be read every year before Shevuos and the one in כי תבא to be read before Rosh HaShanah, in order to fulfill the brocho of וקללותיה - the year with its curses should end. R' Yaakov Emden asks, according to the Gemara (ibid 29b) which states that in Eretz Yisroel, during Talmudic times, the Torah reading was completed every three years instead of every year, it would come out that every Parsha in the Torah was completed over a period of three weeks. If so, there was no guarantee that the תוכחה would be read at the two times that Ezra decreed. In fact it was highly unlikely that they would coincide. The Pri Tzadik (13) resolves this by suggesting that the תוכחה was read before Shevuos and before Rosh HaShanah as a special reading, in addition to the scheduled Parsha of the week, similar to the ד' פרשיות read before and after Purim. This would seem to provide a מקור for those whose מנהג it was not to say the Birchos HaTorah on the Aliyah of the תוכחה. According to the Pri Megadim (אור"ח 282) once the required 7 have had their Aliyah, there would seem to be no need for a brocho on the additional ד' פרשיות, except for Parshas Zachor, where the obligation to read it is תורה. As such, if the תוכחה were also read as an addition, a brocho might not be necessary. However, Poskim such as R' Shlomo Kluger (האלף לך שלמה 63), who deemed reading without a brocho as a בזיון (disgrace), and R' Moshe Feinstein (אגרות משה 2:35), who claimed it was forbidden to read any word in the Torah without a brocho, spoke forcefully against this custom, calling it a mistake. Today, the minhag is for the Baal Koray to receive the תוכחה Aliyah and to recite the berachos.

### QUESTION OF THE WEEK:

What takes precedence: supporting Yeshivos in one's own city, or supporting Yeshivos in Eretz Yisroel?

### ANSWER TO LAST WEEK:

(Where would adding Milchig to Fleishig make something Pareve?)

The Shulchan Aruch (י"ד 98:9) rules that if a כזית of cheese fell into a pot containing 29 כזיתים of Pareve food (making it Milchig) and a כזית of meat fell into a pot with 30 כזיתים of Pareve food (making it Fleishig) if the two pots mix by accident, the cheese and meat help to nullify each other, making it Pareve.

### DIN'S CORNER:

One is obligated to appease and ask for מחילה from one he has wronged. He must try several times, each time bringing 3 people with him and using a different method, and must explain to the wronged party exactly what he had done to him, unless the wronged party would be embarrassed to hear it. (MB 606:3)

### A Lesson Can Be Learned From:

The Yid HaKadosh of Parshischa once took ill. When his illness did not react favorably to medication and the townspeople and Chasidim began to worry, a proclamation was issued, requiring all adults to fast on a certain day. An ignorant laborer happened to arrive in Parshischa on the fast day, hot and thirsty from his trip. When he entered the local tavern, he was turned away because, as he was told, the entire town was fasting on behalf of the Rebbe and the tavern-keeper was not permitted to sell him a drink. The traveler turned his eyes to heaven and implored the Ribono Shel Olam to quickly heal the Yid HaKadosh, so that he could have a drink. Not long afterwards, the Yid HaKadosh recovered, and he mentioned to his Chasidim that it was the Tefilah of the ignorant, thirsty laborer that had healed him. His Tefilah, coming as it did straight and meaningfully from the heart, could not be turned away.

**P.S.** Bon Voyage to all the Yeshiva and Seminary students leaving this week for Eretz Yisroel. May they all be מצליח during the coming year in יראת שמים and תורה.

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

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