



	Candles	Mincha	DafYomi	Shiur	פרשת: עקב	ש"ס זק"ש
Friday	7:44	6:45/7:35				9:31
Shabbos		7:40	6:30	7:25	9:00	9:31
Sunday		7:50	7:30		8:00	9:32

IMPORTANCE OF ...

The *Gemara* (*Berachos* 34a) states that a student of R' Eliezer, when *davening* before the *Amud*, added many personal requests and in so doing, took much longer than usual to complete his *Tefilah*. When others commented on this to R' Eliezer, he replied that we find Moshe prolonging his *Tefilah* much more, as the *Posuk* says: **וארבעים היום ואת ארבעים הלילה אשר התנפלותי** - that Moshe fell before *Hashem* and *davened* for 40 days and nights. The *Gemara* (*ibid* 32b) also states that if one prolongs his *Tefilah*, the *Tefilah* will not return empty or unanswered. The Steipler (*1:28 חיי עולם*) remarks that **המאריך בתפלתו** also includes those who *daven* a short *Tefilah* but consistently include the same private *בקשה* each time, which is considered being **מאריך** since they "add up". The *Sefer Chasidim* (11) advises one to add a personal *בקשה* to every *brocho*, unless he will finish long after the *Tzibur* does, in which case he should only add to one or two. However, as *Shemonah Esrei* takes longer for those who are waiting, to "shmooze", which the *Mishna Berurah* (151:2) forbids generally in a Shul or *Beis HaMidrash* as **דברים בטלים** (idle chatter). Some argue that a Shul is not (**להבדיל**) a church, where the patrons sit quietly and respectfully. However, the *Sefer Derech Moshe* (*Maamar* 5) states that for every **קטרוג** (accusation) of the **שטן**, *Hashem* has a reply. If the **שטן** accuses Jews of thievery, *Hashem* replies: who can say that the gentiles would not have been worse thieves than the Jews if they had received the *Torah*? However, when the **שטן** accuses the Jews of being disrespectful in Shul, talking all the time, *Hashem* **כביכול** has no response because the gentiles do worship respectfully.

QUESTION OF THE WEEK:

Is it *Ribis* (interest) to purchase something on a 7-day approval, use it for 7 days, and then return it for a full refund?

ANSWER TO LAST WEEK:

(Which mitzvah invites reciprocity only if done fully and properly?)

The *mitzvah* of **לוייה** - escorting, has a minimum **שיעור** (measure/amount) in order to fulfill the mitzvah. Where, however, the escort does not stop at the minimum but accompanies the escorted party all the way to his destination, the escorted party will have no choice but to then be **מלוה** the escort in return, for some minimum distance as he begins his way back.

DIN'S CORNER:

If one is late for *Maariv* and cannot catch up before *Shemona Esrei*, he should *daven Shemona Esrei* with the *Tzibur* and say the *Shema* and *berachos* of *Maariv* afterwards. If the *Tzibur* is *davening Mincha-Maariv* early (before nightfall) and a latecomer has not yet *davened Mincha*, he should *daven Mincha* while the *Tzibur* says *Maariv Shema*, then say *Maariv Shemona Esrei* with the *Tzibur*, and *Shema* with *berachos* afterwards. (MB 236:11)

DID YOU KNOW THAT ...

The *Yerushalmi* (*Megilah* 75:3:12) asks which takes precedence, *Tefilin* or *Mezuzah*? Shmuel says *Mezuzah*, since it applies even on *Shabbos* or *Yom Tov*; R' Chuna says *Tefilin*, since it applies even to those who (constantly) travel. The *Rema* (*יו"ד* 285:1) rules that if one can only afford to purchase one or the other but not both, he should purchase *Tefilin* because it is a **חובת הגוף** - obligatory on one's body, unlike *Mezuzah* where, if one resides in a house under certain conditions, an obligation attaches to the house. The *Pardes Shammai* suggests that this is also indicated in the *Posuk* which states **וקשרתם (Tefilin) before וכתבתם (Mezuzah)**. The *Gemara* (*Zevachim* 91a), in discussing the question of which takes precedence - something more frequent or something more sacred (**תדיר או מקודש**), tries to resolve the issue by pointing out that a *Korban Chatas* or *Asham* (**מקודש**) are processed before a *Korban Shelamim*, despite the fact that *Shelamim* are offered with much more frequency. Rava rejects this proof, claiming that a *Shelamim* may be more prevalent (**מצוי**) but is not more frequent (**תדיר**) as it is not regularly required, while Rav Huna says that **מצוי** and **תדיר** are the same. R' Akiva Eiger (*ש"ת* 1:9) suggests that this is the issue between Shmuel and R' Chuna as well. Shmuel holds that **מצוי** and **תדיר** are the same, promoting *Mezuzah* which applies all year. R' Chuna says they are not the same. *Tefilin* are required and are therefore more **תדיר**, even if they are not required on *Shabbos* and *Yom Tov*, while *Mezuzah* is not required at all if one has no house. R' Akiva Eiger further suggests that the obligation of *Mezuzah* is similar to *Tefilin* in that a new **חייב**, requiring a new *brocho*, emerges each time a man establishes his home as a residence, such as after returning from a trip, despite the fact that it was officially his home even during his absence.

A Lesson Can Be Learned From:

During the pogroms of "TACH V'TAT" (1648-1649), one of the victims was the son of the author of the Shaar Ephraim. Two qualified witnesses came before the Beis Din of the Rebbe R' Heshel (who was the ShaCH's Rebbe) and testified that the Shaar Ephraim's son had died. Relying on their testimony, the young wife was declared a widow and was permitted to remarry. For some reason, despite the urgings of her family and friends, the widow declined to remarry. Ten years later, the dead husband showed up, explaining that although he had been struck down and left for dead, he had somehow remained alive. All were awed at the strength of the wife who with *Hashem's* help had refused to rely on the Beis Din's Heter to remarry. As a result of this incident, the Rebbe R' Heshel decided that he would not publish his *Chidushim* and *Teshuvos* which could very easily be **מכשיל** others into relying on them for a legally correct but flawed *P'sak*. He left this instruction in his will as well and his relatives also declined to publish.

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