



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:49	7:00				9:44
Shabbos		6:50	5:45	6:40	9:00	9:44
Sunday		7:00	8:00		7:30	9:44

ל שנה טובה תכתבו ותחתמו

IMPORTANCE OF ...

The Gemara (Shabbos 118a) states: כל המקיים ג' סעודות בשבת - whoever fulfills the mitzvah of Sholosh Seudos - eating three meals, on Shabbos, will be spared from the following three misfortunes: 1) the hardships just prior to Moshiach's arrival; 2) the judgement of Gehinnom; and 3) the war of Gog and Magog against Eretz Yisroel. R' Mendel of Riminov asks why the Gemara used the words כל המקיים rather than כל האוכל or הסועד which would seem more appropriate. He answers that during the three Shabbos meals, when a person is engaged in the mitzvos of Oneg Shabbos, Chinuch HaBanim, Talmud Torah and Ahavas Rayim (for those who eat ש"ס in Shul), he is moved to accept upon himself spiritual obligations. If he makes sure to fulfill (be מקיים) these obligations later, when the influence of Shabbos is no longer as powerful, he will be rewarded and protected as the Gemara says. The Divrei Yoel adds that one begins to be מקיים the Shabbos meals on Erev Shabbos, by preparing them. Therefore, מי שטרם בערב שבת יאכל בשבת, Erev Shabbos, which are the days prior to Moshiach's arrival, will eat (i.e. enjoy) the יום שכולו שבת - the future days of Moshiach, without suffering. The Chizkuni notes that of all elements, none can withstand fire as well as מלח (salt), while none are as flammable as גפרית (sulfur). When Eretz/Bnei Yisroel are מקיים the Torah, they will survive any conflagration, like salt; otherwise גפרית ומלח שרפה כל ארצה becomes a real fear.

QUESTION OF THE WEEK:

When is the Nusach of the brocho recited before blowing the Shofar: אקב"ו לתקוע בשופר ?

ANSWER TO LAST WEEK:

(When could a Kezayis of meat be eaten after Shechitah w/o checking it ?)

The Shulchan Aruch (או"ח 498:6) rules that if one owns an animal that appears to be dying, and he wants to quickly Shecht it to avoid the loss, and it's Yom Tov, even though he has already eaten, he may Shecht it on Yom Tov as long as there is time to roast and eat a KeZayis, even if he does not have time to check the animal for possible signs of Treifus. (See Mishna Berurah for distinctions between cows and sheep etc..).

DIN'S CORNER:

If someone did not establish a Pruzbul before the end of Shemitah, he may not claim debts from his debtors after Rosh HaShanah. If one owes money to someone who did not make a Pruzbul but came nevertheless to claim a debt, to avoid לפני עור it is recommended, as a form of Tzedaka, that one pay the debt, but say it is a gift. If the creditor is a Rasha, it is not necessary to say so - a payment to him would not transgress לפני עור. It is possible to make a communal Pruzbul and thereby to be מוכה any creditor who neglected to make his own. However this will only benefit one who holds of Pruzbul, but forgot to make one. (Teshuvos V'Hanhagos 3:448-50)

DID YOU KNOW THAT ...

The Gemara (Yevamos 46a) records a Machlokes regarding the essential requirements of Geirus (conversion). R' Eliezer holds that Milah (circumcision) without Tevilah (immersion) is sufficient, as it was for Bnei Yisroel as they left Egypt; R' Yehoshua allows Tevilah without Milah, which worked for the women; but the Chachomim require both. As such, since the Gemara (ibid 71b) establishes that the Bnei Yisroel did not perform Milah in the desert because it was dangerous to do so, how could Moshe have allowed conversions in the desert, if they could not properly convert ? The Panim Yafos answers that the danger exemption from Milah, based on וחי בהם, only applied to Bnei Yisroel, whereas a non-Jew, seeking to convert, had the option of performing Milah, despite the risk. Therefore, those performing Milah in the desert were חוטבי עצים (woodchoppers) and supplied wood for the Mizbeyach; those who promised to perform Milah when they would leave the desert and enter Eretz Yisroel became the שואבי מים (water-drawers). The Acharonim cite support obligating a convert with Milah but no Tevilah to still keep Shabbos, characterizing him as perhaps not yet a Jew, but no longer a non-Jew. There was a man who refused to give his wife a Get and subsequently, it was determined that his mother's Geirus, long before he was born, had been invalid. Since he had a Milah when 8 days old, but had never been to a Mikveh, what was his status vis-a-vis his wife ? Had his Milah converted him ? Did he have the power to effect קידושין or was a Get unnecessary ? The Minchas Yitzchok (1:121) determined that there was ample support to require a strict position on this and require a Get from him to free his wife for remarriage.

A Lesson Can Be Learned From:

A certain Jew opened a publishing business in Bnei Brak and for many years his business flourished. When another would-be publisher moved in and opened shop, the first publisher's family was very upset. But the publisher himself did not share their anger and in fact, he approached his young competitor with a warm Sholom Aleichem and welcomed him to Bnei Brak. He then offered him his customer list, pointing out which were very good customers. He then asked the younger man if he was well-experienced with the machinery and spent an hour showing him how best to make use of it. His family conceded that the publisher's friendly attitude was proper but demanded to know where the Torah obligated one to give away one's business and help a competitor to such an extent ? The publisher replied: "You agree, as everyone does, that one's Parnasah is established in Shomayim and no one else can affect it. Therefore, nothing I did harmed me. The problem is, people may know this, but they don't live it. The toil of Parnasah is not a ברכה but a קללה. If not for Adam HaRishon, we would all be sitting and learning. If an opportunity to lessen my toil became available to me, should I not grab it ?"

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