



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש דברים
Friday	8:11	6:50/7:45				9:18
Shabbos		8:05	6:45	7:50	9:00	9:18
Sunday		8:20	8:00		8:00	9:19

**IMPORTANCE OF ....**

The Gemara (Avodah Zara 37a) states that Chazal derived a prohibition against eating that which was cooked by a non-Jew from the Posuk: **אֹכֵל בֶּכֶסֶף תִּשְׁבְּרֵנִי .. וּמַיִם בִּכְסֵף תֵּת לִי**, the request to Sichon for food and water. The Gemara explains that just as the water provided would have been unchanged and untouched, so too should have been the food that Bnei Yisroel would have been willing to purchase. The Toras Chaim asks why Chazal did not derive all this from a similar Posuk dealing with a request to Edom, which was stated earlier in the Parsha. The Gemara (Chulin 60b) states that Hashem commanded: **אֵל תִּצַר אֶת מוֹאָב** - do not wage war against Moav; instead (allow) Sichon to conquer Moav and then Bnei Yisroel will conquer Sichon. Rashi explains that as Bnei Yisroel passed by Moav, Amon and Edom on their way out of Egypt, they believed all that land to be included in what was promised to Avrohom, which should now belong to them. (Therefore Hashem had to tell them not to disturb those nations as that land was not part of the promised inheritance.) The Panim Masbiros suggests that as Bnei Yisroel would have viewed Edom's water as their own (to be taken at will), only the food, which benefited from human preparation, would have to be paid for. For this reason, the Posuk splits them up - food separate from water. Still, Hashem did not agree that the land of Edom could be viewed as theirs already, requiring that both food and water be paid for. As such, the Posuk detailing the Edom request was needed to teach this, and was therefore not available for use in deriving the Issur against Bishul Akum. For this reason, the Gemara chose to derive Bishul Akum from the fact that the food and drink requests to Sichon were also listed separately, inviting a Drasha to establish a link between water (כַּבְרִיּוּת) and food (to be uncooked), to forbid Bishul Akum.

**DID YOU KNOW THAT ....**

The Gemara (Sanhedrin 70a) states that if a boy ate salted meat and drank freshly squeezed wine, these would not qualify him as a (potential) Ben Sorer U'Moreh (rebellious son) because they are not so appealing to him that he would be drawn into crime in order to obtain them. The Gemara then seeks to define these foods by citing a Mishna which states that on Erev Tisha B'Av, although one may not eat meat or drink wine, still, one may eat salted meat and drink freshly squeezed wine. What constitutes salted meat? The Gemara explains that it is considered salted after a Shelamim period ends. This means that just as a Korban Shelamim may be eaten for two days and a night, so too, meat that is salted is deemed "salted meat" after it is sitting in the salt for two days and a night. Shall we say that the same rule applies to define the salted meat of a Ben Sorer U'Moreh? The Gemara answers, no. In the case of Erev Tisha B'Av, meat is not eaten because Simcha is forbidden. As such, the analogy to Shelamim, a celebratory Korban, is appropriate. However with regard to a Ben Sorer U'Moreh, we are only concerned with defining foods that he will become addicted to. Meat that has been salted is inferior and even after one night (Rashi), a boy will not seek it out. Therefore, the definition of salted meat varies, depending on the situation. The Rambam (ממרים 7:4) rules that a (potential) Ben Sorer U'Moreh is not חייב if he eats salted meat on the 3rd day following the salting. The third day - not before? Doesn't the Gemara give this status even overnight? The Chasam Sofer (א"ח 155) explains that salted meat cannot be deemed inferior as long as the Shelamim period is still active. Therefore, even though the salt takes effect overnight, as long as it is within the Simcha period, the Ben Sorer U'Moreh could be potentially חייב for eating it.

**QUESTION OF THE WEEK:**

If two sons hit their father together with one stick (and draw blood) are they פטור under the rule of שנים שעשאורהו ?

**ANSWER TO LAST WEEK:**

(If one didn't bentsch after milchigs, and then started fleishigs: what to do?)

The MaHarsham (126) states that if one accidentally did not bentsch or say a Brocho Acharona before eating the fleishigs, he need not interrupt but may rely on what he will say at the end, because he had intended to make the Hafsaka. If on purpose, it would be considered one meal, which is אסור.

**DIN'S CORNER:**

After finishing the Seudah HaMafsekes on Erev Tisha B'Av, if one decides that he will not be eating anymore, he may accept the fast upon himself earlier. If it is after Plag HaMincha, then other Inuyim (washing, anointing) are automatically included; if before, he is obligated only in what he accepts. (MB 553:4)

**A Lesson Can Be Learned From:**

A Chosid of R. Simcha Bunim from Pshischa was known by all to be a mean-spirited, depressing man. One Motzai Shabbos, he arrived in Pshischa and complained to the Rebbe, R' Simcha Bunim, that he had been delayed and forced to spend Shabbos in a village a short distance away, where the Shabbos had no "Taam" (taste). The Rebbe fixed him with a glare and said: "Shabbos is a very giving and accommodating day. When Rosh Chodesh falls on Shabbos, we say the Rosh Chodesh Mafair, and Shabbos also gives away its Musaf. When Shabbos and Yom Tov coincide, we say the Yom Tov Shemona Esrei's, and Shabbos even gives away Krias HaTorah. When Yom Kippur falls on Shabbos, the ever-gracious Shabbos is willing to even give up its 3 meals. However, when Tisha B'Av falls on Shabbos, the limit has apparently been reached. Shabbos is unwilling to receive such a morose and depressing guest, preferring that Tisha B'Av's arrival be postponed until after Shabbos has gone".

**P.S.** Sholosh Seudos sponsored this week by the Soofian and Werberger families.

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

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