



	Candles	Mincha	DafYomi	Shiur	פרשת: שופטים זק"ש Shachris
Friday	7:45	6:50/7:45			9:31
Shabbos		7:40	6:30	7:30	9:00 9:31
Sunday		7:50	7:30		8:00 9:31

IMPORTANCE OF

The Gemara (Berachos 62b) says that Bar Kapara was a very wise man who used to sell wise sayings for money. The biographical Sefer - ירוסי תנאים ואמוראים states that his wisdom attracted twelve wives who agreed to support him if he would marry them. However, this does not seem to be stated anywhere in Chazal and it seems a very unusual distinction for the first of our Amoraim. R' Reuven Margolius ZT"L (5 עוללות) suggests a connection with the Yerushalmi (Yevamos 4:6b) which relates that there were once 13 brothers who married, and 12 died without children. The 12 widows came before Rabbi, asking that the remaining brother perform Yibum with each of them. The Yavam declined, preferring to give them each Chalitzah, as he didn't see how he could support them. After all, the Posuk warns that a king may not have many wives, וכסף וזהב לא ירבה לו, and (the Meforshim explain that) if he does, he will not be left with much money. So each Yevamah offered to provide support for him one month out of the year. "And what about during a leap year?" the Yavam asked. Rabbi himself interjected with an offer to provide support for the extra month. Rabbi also davened that each Yevamah should successfully give birth to carry on the name of their first husbands, and the multi-Yibum took place. Three years later was a leap year. The twelve women and their 36 children appeared before Rabbi's house to request the extra month's support, which he gladly provided. The Yavam's name is not mentioned in the Yerushalmi, but 1) The Gemara (Yevamos 109a) quotes Bar Kapara as strongly favoring Chalitzah over Yibum; 2) Bar Kapara was always in and around Rabbi's house; and 3) The Gemara (Berachos 56b) states that Bar Kapara told Rabbi of a dream in which he saw his 2 hands cut off. Rabbi interpreted it to mean that he would not have to work. As such, the circumstances seem to point to Bar Kapara as the unwilling Yavam, which easily explains how he ended up with 12 wives.

QUESTION OF THE WEEK:

If someone ate meat and a short while later, having forgotten, he said a SheHakol over a cup of milk with only the milk in mind, and then he remembered he was fleishig, what should he do ?

ANSWER TO LAST WEEK:

(What important mitzvah can be done all Elul, but not "all" another month ?)
The Mechaber (ד"ר 179:2) and Rema (ע"א 64:3) state that one should not get married in the 2nd half of a month. However, the Sdei Chemed (חתיך וכלה 21) says Elul is an exception.

DIN'S CORNER:

One who is fasting but needs to take medicine should preferably do so without water. If it is difficult or painful to do so, then, as long as the Kavanah is not to alleviate the fast, on Tisha B'Av, one may take a little water (less than a mouthful) if the difficulty or pain is extensive; on other fast days, one may use water as long as there is some difficulty. (Teshuvos V'Hanhagos 3:156)

DID YOU KNOW THAT

The Gemara (Yoma 80a) states in R' Elazar's name that if someone unintentionally eats Chelev (forbidden fat) today, he must write down how much he ate, because a later Beis Din may change the amount for which one must bring a Korban to atone. The Sefas Emes asks, should we also be concerned that a later Beis Din may change the amount of Matzoh that one must eat on Pesach ? If so, it may turn out we will have never been יוצא the mitzvah ! The Sefas Emes answers, that we derive from the Posuk: "אין לך אלא שופט אשר יהי בימים ההם" that שופט שבימך – one need only be concerned with the rulings of the Poskim in his day. Therefore, one needs to eat only as much Matzoh as they require, at that time. The Rav Poalim (אר"ח 4:2) was asked what one should do when he discovers that his Tefillin are Posul. Could it be he did not fulfill the mitzvah for a while, and had also said many Berachos LeVatalah ?! The Rav Poalim cited the Chida who explains the Gemara (Makos 11a) where Rav saw R' Chiya's Tefillin sewn with flax and said it was an invalid material for Tefillin. Since we cannot assume that R' Chiya did not fulfill Tefillin, it must be that since he had a pure Kavanah to fulfill the mitzvah, he receives the Schar for it, even though he unwittingly wore Tefillin that were Posul. However, the Rav Poalim asks from the Mishna (Succah 2:7), where Beis Shammai tells R' Yochanan HaChorani, who was sitting in a Succah but his table was outside the Succah, "If this is how you've always done it, you've never fulfilled the mitzvah of Succah !" Clearly, R' Yochanan's pure Kavanah would not have been enough ! In Har Tzvi (אר"ח 1:35), R' Tzvi Pesach Frank uses the Svava of the Sefas Emes to distinguish between a case where the invalidity of the Tefillin or the Succah is based on a Halachic opinion, versus a מצאות (physical reality). The authority of a Halachic opinion depends on the Poskim of the day. R' Chiya and R' Yochanan, as Poskim, fulfilled the mitzvah as they understood it, regardless of how the Psak might change later. However, missing letters in Tefillin is always a fatal Pesul and does not depend on a Psak.

A Lesson Can Be Learned From:

R' Akiva Eiger received a letter with a Sheilah from a certain Rav. The letter began with a long and flowery set of titles and descriptions listing the greatness of R' Akiva Eiger – the Gadol HaDor. Usually, R' Akiva Eiger would be embarrassed by all the accolades and skip over them but this time, he read the letter to his students in its entirety, and even read the praises and titles at the beginning several times. His students were confused and asked R' Akiva Eiger why he had done so. He replied: "From this Rabbi's words, I see the greatness that I could have achieved and the praiseworthy titles that could have been mine. Unfortunately, I did not apply myself sufficiently. Should I not remind myself periodically of the task before me ?"

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