



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:37	6:50/7:45				9:33
Shabbos		7:32	6:30	7:20	9:00	9:33
Sunday		7:45	7:20		8:00	9:34

## IMPORTANCE OF ....

The *Gemara* (*Berachos* 50a) states that one can tell from how someone says the *Zimun*, if he is a *Talmid Chochom* or not. One who says: **ובטובו חיינו** (and we live **through** His goodness) is a *Talmid Chochom*; one who says: **ומטובו חיינו** (and we live **from** His goodness) is ignorant, as "from" implies that *Hashem* only bestows the bare minimum of His goodness upon us. Abaye asks: if so, why did Dovid HaMelech say: **ומברכתך יברך בית עבדך**, asking that *Hashem* bless him **from Hashem's berachos**? The *Gemara* answers that when asking for a *brocho* one should indeed use a minimalist request (**ומברכתך**); when praising *Hashem*, on the other hand, one should be effusive (**ובטובו**). The *Gemara* continues: what of the *Posuk*: **הרחב פך ואמלאהו** – where *Hashem* encourages us to open wide and He will fill it? The *Gemara* answers that this speaks of *Torah* study, where we may ask and expect *Hashem* to assist us generously. Thus, when asking for mundane, physical *berachos*, we should not ask for too much, as we might not be deserving, and such a lengthy request might not be to *Hashem's* liking. When asking for spiritual assistance, however, one may ask profusely, for *Hashem* said fulfillment is always guaranteed - **ואמלאהו**. The *Gemara* (*ibid* 33b) derives that **הכל בידי שמים חוץ מיראת שמים** from the *Posuk*: **מה ... שאל מעמך כי אם ליראה** – where *Hashem* "asks" us to fear Him. If *Yiras Shomayim* is not in *Hashem's* hands, why do we constantly ask for it, such as in **ויראתו .. ותן בלבנו**? The *Chidushei HaRim* explains that **הכל בידי שמים** refers to our mundane requests, where all depends on how deserving we are, whereas **חוץ מיראת שמים** indicates that when we make spiritual requests (*i.e.* for *Yiras Shomayim*), we are not so constrained.

## QUESTION OF THE WEEK:

If one had *Tzedaka Pushkas* in one's home and they were lost, what is the homeowner's responsibility?

## ANSWER TO LAST WEEK:

(When would a *Tzibur* not answer *Amein* during *davening*?)

The *Rema* (*אור"ח* 53:22) states that one should not *daven* as *Shliach Tzibur* (or blow *Shofar*) unless he is acceptable to the *Tzibur*. If one forces his way into being *Shliach Tzibur* where the *Tzibur* does not want him, the *Tzibur* should not answer *Amein* to his *berachos*.

## DIN'S CORNER:

It is forbidden to fill one's mouth with laughter in **עולם הזה** in order to ensure that one will not forget one's obligation to fulfill *mitzvos*. This includes even such occasions as Chanukah or Purim, or when enjoying the *Simcha* of a *mitzvah*. (*MB* 560:20) The laughter one may not engage in is a sustained laughter together with others. Short bursts of private laughter are permitted. (*Aruch HaShulchan* 560:8)

## DID YOU KNOW THAT ....

The *Mishna* (*Avodah Zarah* 21a) discusses the permissibility of renting a house to an idolater, in *Eretz Yisroel*, outside *Eretz Yisroel*, or in *Suria*, which is the subject of a *Machlokes* between R' Meir and R' Yosi. The *Mishna* concludes that any *Heter* to do so would only apply to a house not used for living quarters, as such a use is definitely forbidden for fear that when the idolater brings his idols into the house, the Jewish landlord would transgress **ולא תביא תועבה אל בתיך**. Although it is apparent from the *Mishna* that the Jewish landlord could transgress this *Issur* even without having any personal **הנאה** from the *avodah zarah*, the *Rambam* (*ערו"ם* 7:2) states that this *Posuk* is the source to forbid all **benefit** from *avodah zarah*. The *Beis HaLevi* (1:47) seeks to justify the *Rambam's* position by characterizing the *Mishna* as an *Asmachta*, that is, support for a Rabbinic decree. This would mean that the *Torah* only forbids personal benefit when it comes to *avodah zara* but the *Rabanan* added the rental case, where the Jew enjoys no benefit himself, as an extension of the *Torah's Issur*. This distinction is further supported by the *Gemara* (*Makos* 22a) which seeks to identify all the *Issurim* in an act of cooking a *Gid HaNasheh* on *Yom Tov*, for which one could incur potentially five sets of lashes. The *Gemara's* suggestion that the cooking was done using the wood of an (idolatrous) *Asherah* tree is based on the *Posuk*: **ולא תביא תועבה**, indicating that the *Torah's Issur* contemplates a beneficial act. The *Har Tzvi* (1:85) held therefore that a Jew need not be concerned if idolaters enter or visit the Jew's home wearing the symbols of their idolatry (*e.g.* crosses etc.), or even if their priests enter a *Shul* that way, although to invite them under such circumstances should be avoided as much as possible.

## A Lesson Can Be Learned From:

There was once a Chazan who held the post of *Baal Tefilah* in a certain Kehilah for many years. When he reached an elderly age, he announced to everyone's surprise that he was stepping down and giving up his position. The members of the Kehilah did not understand why he was doing this, since his voice and stamina still seemed to be as strong as they had always been. The Chazan's character and stature in the community were so impeccable that no one wanted to have to start searching for a replacement. A committee was sent to try and dissuade the Chazan from implementing his retirement. At first, the Chazan avoided giving any explanation for his action, but after continuous campaigning, he reluctantly revealed his reason: "A Chazan position is one of those that the Halacha allows to be passed to one's son as a *Yerusha*. I have talented sons, but there are others in this Kehilah that are more talented. If I stayed on, at my death, my sons would replace me. This way, I am cutting them out, and the better man will win".

**P.S.** Mazel Tov to the Petlin family upon the birth of a son. May they be *Zocheh* to a *Bris BiZmano* and much *Nachas*. Sholosh Seudos sponsored this week by the Polin family.