



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשיות: נצבים וילך	סוק"ש
Friday	6:55	7:05					9:42
Shabbos		6:50	6:00	6:40	9:00		9:43
Sunday		7:10	6:45		8:00		9:43

**IMPORTANCE OF ....**

The Gemara (Berachos 20b) discusses whether women are obligated in *Birchas HaMazon* Rabbinically or Scripturally. The issue centers around women being *מוציאה* others with *bentsching*. If women are only obligated Rabbinically, then they could not be *מוציאה* men whose obligation is Scriptural, and as there is no *ערבות* (shared responsibility) from women to men, a woman could not be *מוציאה* a man on that basis either. The *Tzlach* opines that just as there is no *ערבות* from women to men, so too there should be no *ערבות* from men to women. However, the Gemara (Shabbos 54b) states that a woman neighbor of R' Elazar b. Azaryeh owned a cow which she allowed on *Shabbos* to run around with a strap between its horns, which was displeasing to the *Chachomim*, and R' Elazar b. Azaryeh was punished for not having protested (to her). Thus, we see a degree of *ערבות* obligating a man to a woman. The *Tzitz Eliezer* (15:32) suggests that this does not prove *ערבות* between men and women. When it comes to protesting (*מחאה*), no one is exempt and R' Elazar could have thus been held liable for the woman's cow by failing to prevent it with a protest. By the same token, the Gemara (*Avodah Zara* 18b) states that the wife of R' Chanina b. Dosa was punished because she did not protest to her husband over his activities with Hashem's name. Here too, it is not necessarily a matter of *ערבות* as much as a matter of protest. The author of *Sama D'Chaya* (14 א"ר) uses this to distinguish between women who might generally not be in a position to protest against men, and a wife who is fairly able to protest against her husband. This distinction is also apparent in the commentary of the *Or HaChayim* who says *אתם נצבים היום כלכם* implies an obligation to protest against wrongdoing, followed by (among others) ... *נשיכם וגרך* ... where women and *Geirim* are not in a position of power and so are not held to that obligation.

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

The Gemara (*Kidushin* 41a) states: *מצוה בו יותר מבשלו* – it is a greater *mitzvah* for a man (to betroth his wife) personally than (to do so) through an agent. The Gemara cites examples: Rav Safra burned the hair off the head of the animal being cooked for *Shabbos* himself, while Rava salted the *Shibuta* fish. The Gemara (*Menachos* 30a) states that one who purchases a *Sefer Torah* in the marketplace is like one who grabs a *mitzvah* from the market. *Rashi* understands this to mean that he has performed a *mitzvah*, although it would have been a greater *mitzvah* had he written the *Sefer Torah* himself. However the *Rema* (270:1 י"ד) understands this Gemara to be saying that he does not fulfill a *mitzvah* at all. The only way to fulfill the *mitzvah* of writing a *Sefer Torah* is to write it oneself, in fulfillment of *ועתה כתבו לכם את השירה הזאת*. However, the *Rema* (*ibid*) allows that one who hired a *Sofer* to write it for him, has also fulfilled the *mitzvah*. If so, why does the *mitzvah* of *Shofar* not recommend that one should blow one's own *Shofar*? Does the *Posuk* not say: *תקעו בחודש שופר*, where the *תקעו* should apply to all those for whom *כתבו* applies? The *Avnei Nezer* (40 א"ר) suggests that the word *תקעו* requires that some sort of act be performed. It may be that one blows his own *Shofar*, he hires someone to blow it for him or he intends at least to be *יוצא* from him. For this reason, if one hears the sounds of a *Shofar* that was not blown with him in mind nor at his behest and he did not intend to be *יוצא*, he has not been *יוצא*, as hearing occurs by itself - naturally. It would be the equivalent of inheriting a *Sefer Torah* where everyone agrees he has not thereby performed the *mitzvah*. As such, the *Machlokes* between *Rashi* and the *Rema* may be over what constitutes an "act" that fulfills *כתבו*. According to *Rashi*, the act of purchasing a *Sefer Torah* is sufficient, while the *Rema* requires the act to be more closely related to writing, either by oneself or by one's agent.

**QUESTION OF THE WEEK:**

When should someone step back 3 steps in the middle of *Shemona Esrei*, i.e. before finishing?

**ANSWER TO LAST WEEK:**

(If one says *Mincha* twice for missing *Shacharis*, may he eat before *Mincha*?)  
The *B'Tzeil HaChochmah* (3:4) rules that where the first *Tefilah* of one's day is *Mincha*, the requirement of *לא תאכלו על הדם* applies to *Mincha*, and one may not eat before davening *Mincha*. As one may not interrupt between *Mincha* and its *Tashlumin*, one may not eat until after both *Shemona Esreis* are said.

**DIN'S CORNER:**

*Eruv Tavshilin* requires 2 foods, one cooked and one baked. The cooked item is to permit cooking on *Yom Tov* and the baked item is to permit baking. If one is not planning to bake for *Shabbos*, one does not need to prepare a baked food. It is still customary, however, to use a baked food, regardless. (*MB* 527:6).

**A Lesson Can Be Learned From:**

There was a *Shochet* in a town who became embroiled in an argument with someone, and as a result, he made a statement that was later determined to be false. There were those who wanted him removed from his position as the town *Shochet*, feeling that one who could lie could not be trusted to comply with all the rigorous *Halachos* of *Shechitah*. Others wanted to believe that the unfortunate statement had slipped out in the heat of argument, and he should not be penalized so severely. The two sides came to R' Mordechai of Chernobyl for a decision. R' Mordechai cited the Gemara (*Chulin* 17b) which described the various methods by which the knife of a *Shochet* was to be checked for smoothness and lack of notches. One of these, customarily performed by Rav Sheshes, was to carefully pass the knife's blade over the tip of one's tongue. "Thus we see" R' Mordechai pointed out, "that a *Shochet's* knife is tied spiritually to his tongue. If he maintains a clean and pure tongue, then his knife is also to be trusted. If his tongue is not clean and pure, then he is not appropriate and should be removed".

**P.S.** Sholosh Seudos sponsored this week by the Schmerhold family. Selichos will *IY"H* begin מוט"ק at 12:45 AM