



	Candles	Mincha	DafYomi	Shiur	פרשת: ראה ש"ש Shachris
Friday	7:33	6:50/7:45			9:34
Shabbos		7:30	6:30	7:20	9:00 9:35
Sunday		7:45	8:45		8:00 9:35

IMPORTANCE OF

The *Mishna (Bava Basra 7b)* states that one is to be treated as a citizen of a city after residing there for 12 months. He must then share in the common expenses of the city. If he purchased a home in the city earlier, he is to be treated immediately as a citizen. The *Gemara (ibid 8a)* questions this from the case of a caravan that travels from place to place, and the travelers, while lodging temporarily in a city, joined in with the population to worship *Avodah Zara*. The *Gemara* states that if they had been in the city for at least 30 days, they would be judged together with the city and would be punished as residents of an *עיר הנדחת*. If not, they would be judged as individuals who worshiped *Avodah Zara*. Rava answers that it takes 30 days for someone to be a resident of a city; it takes 12 months for him to become a citizen. The *Gemara (Sanhedrin 111b)* records a *Machlokes* regarding the division of *Eretz Yisroel* among the tribes. R' Yochanan held that one city could belong to two tribes, while Resh Lakish held it could not. R' Yochanan asks: since the *Mishna* says that those who entice a city to worship *Avodah Zara (מדיחה)* must be from the same city and the same tribe, it stands to reason that a city could have people from different tribes. Resh Lakish answers that other tribes could be present if someone received a gift of property or an inheritance. Wouldn't one still need 30 days or 12 months – not simply property ownership, to be considered a member of the city? The *Teshuvos HaRamaz (54)* answers that property ownership alone suffices to include an owner in the laws of *עיר הנדחת* even if full-fledged residency or citizenry would be required for taxes and other expenses.

QUESTION OF THE WEEK:

Which *Pesukim* in the *Torah*, may be read in *Shul* as part of the regular *Shabbos-Yom Tov* schedule of *Krias HaTorah*, without a *minyan*, even *LeChatchila*?

ANSWER TO LAST WEEK:

(When would one say a *Brocho Acharona* without a *Brocho Rishona*?)

The *Shulchan Aruch (אור"ח 208:16)* states that a *Brocho Rishona (הגפר)* over wine exempts one from saying an additional *SheHakol brocho* over water or other beverages, and a *Brocho Acharona* over the wine exempts one from saying a *Borei Nefashos* over the water. *Igros Moshe (אור"ח 1:74)* rules that where one drank less than a *Reviis* of the wine, and as such, would not say a *Brocho Acharona* over the wine, he would be required to say *Borei Nefashos* over the water.

DIN'S CORNER:

One may not extend an invitation to someone if he knows that the invitee will not accept it. He may certainly not badger him with an insincere invitation. One may, and should however, extend an invitation to show courtesy. (*SMA חר"מ 228:8*)

DID YOU KNOW THAT

The *Gemara (Nedarim 12a)* gives as an example of a prohibitive oath, where one swears that he will not eat meat or drink wine like [he swore] the "day his father died, the day his *Rebbi* died, the day that Gedalya b. Achikom died". The *Gemara (Shevuos 20a)* states similarly that such an oath can take the form of accepting upon oneself not to eat meat or drink wine like [he had forbidden himself on] the "day his father died, the day Ploni died, the day that Gedalya b. Achikom died". The *Divrei Yatziv (יד"ד 244)* notes the difference and suggests the following: The *Rosh* and *Nimukei Yosef* explain that one abstains from meat and wine when a father dies, because of the pain and mourning. *Tosafos* says it is because one is busy with the burial. As such, the *Gemara* in *Nedarim* goes according to the *Rosh* and *Nimukei Yosef*, and since one will also feel an equivalent pain when one's *Rebbi* dies, the *Rebbi's* death is mentioned. The *Gemara* in *Shevuos* holds like *Tosafos*, and since one will presumably not be involved with the *Rebbi's* burial (his family will be involved), the *Gemara* did not mention the *Rebbi's* death. However, the *Gemara (Berachos 42b)* describes how after R' Yehuda HaNasi's burial, his returning *Talmidim* said "let us eat food by the Dank river", and *Rashi* says that they had buried *Rebbi* in another city. Why does *Rashi* say this? Because *Rashi* was bothered by their eating, and therefore he informs us that they had a distance still to go, and were stopping for the night, when it would be permitted for them to eat. It must be that *Talmidim* are like sons, as derived by *Sifri* from: *בנים אתם לד' אלוקים* (in *Rashi* on *ושננתם לבניך*). Why does *Sifri* derive this from *ושננתם* rather than learn simple *Pshat*, that *ושננתם* refers to one's children? The *Pnei Yehoshua* answers that the *Gemara (Kidushin 30a)* limits a father's *Chiyuv* to teach a son, to *Mikra*. Since *ושננתם* obligates one to be sharp and answer all questions, it more appropriately refers to a student.

A Lesson Can Be Learned From:

In 1980, R' Yaakov Kamenetsky ZT"L, was invited to attend the *Knesiah Gedolah* in *Yerushalayim*. R' Yaakov was already advanced in age and because of his health concerns, he did not feel able to make the trip. However, due to pressure and encouragement, he agreed to go. While in *Eretz Yisroel*, R' Yaakov understandably did not travel around, despite many invitations. However, he insisted that he wanted to visit one *yeshiva*, called *Kol Yaakov*, to which he was brought one day. When R' Yaakov stood up to speak to the *Yeshiva*, he explained why he had wanted to come there that day. R' Yaakov said that he had hoped all his life to be able to greet *Moshiach*. However, he does not know if he will be able to, so he would like at least to spend time among those who will be *Zocheh* to greet *Moshiach*. Why will the *talmidim* of *Yeshiva Kol Yaakov* be *Zocheh* to greet *Moshiach*? Because *Kol Yaakov* is a *Yeshiva* of *שלוש* where *Ashkenazic* and *Sephardic bochurim* learn and live together in harmony, without rivalry or *Machlokes*.

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