



	Candles	Mincha	DafYomi	Shiur	פרשת: ראה	סוק"ש Shachris
Friday	7:44	6:45/7:54				9:31
Shabbos		7:40	6:40	7:30	9:00	9:31
Sunday		7:50	9:00		8:00	9:32

IMPORTANCE OF

The *Gemara* (*Pesachim* 68b) resolves an apparent inconsistency between two descriptions of *Yom Tov*, where one *Posuk* says: *עצרת לה' אלוקיך* and the other says: *עצרת תהי' לכם*. R' Yehoshua says that we learn from here that we must devote half of *Yom Tov* to Hashem (*חצי לה'*) with prayer and study, and the other half to feasting for ourselves (*חצי לכם*). As such, one may not fast on *Yom Tov*, since then, he would not fulfill the *חצי לכם mitzvah* of *Oneg Yom Tov*. If the *mitzvah* of *Oneg Yom Tov* is the result of *עצרת תהי' לכם*, this would make it time-based (*זמן גרמא*) on *Yom Tov*, which means that women would not be obligated in the *mitzvah* of *Oneg Yom Tov* and would be permitted to fast. This is to be distinguished from *Shabbos*, where both men and women are equally obligated in all *mitzvos* of *Shabbos*, as derived from the *Hekeish* of *זכור ושמור*, and as such, women would also be obligated in *Oneg Shabbos* and would not be permitted to fast. Based on this distinction, R' Akiva Eiger (*Teshuvos* 1) ruled that if a man forgot to say *יעלה ויבא* on *Yom Tov* in *Birchas HaMazon*, he must repeat the *bentsching*, because he was obligated to eat. However, if a woman forgot *יעלה ויבא*, she need not repeat the *bentsching* because she was not obligated to eat. The one exception to this rule is the *Seder* night of *Pesach*, since a woman is obligated to eat *matzoh* because of a *Hekeish* to the prohibition against eating *Chametz*. As such, she may not fast and if she forgot *יעלה ויבא* in *Birchas HaMazon* she would also have to *bentsch* again. On *Shabbos*, both men and women are obligated to eat, and therefore if they forgot to say *רצה* in *Birchas HaMazon*, they would both have to *bentsch* again. The *Levush* (497) writes that on *Rosh HaShanah*, if one fasts he may not do any permitted *אוכל נפש* activity for others. Since he does not fulfill *חצי לכם* for himself, he must spend the whole day in prayer or study, making it *כולו לד'*. However women, obligated to their husbands may engage in *אוכל נפש* activity for the husband's benefit, even if they are not obligated in *חצי לכם* for themselves.

QUESTION OF THE WEEK:

When would one say a *brocho* over food only if he eats it when he is not hungry for it?

ANSWER TO LAST WEEK:

(What may be eaten only if it belongs to a non-Jew?)

The *Shach* (112:7) notes that bread baked by a non-Jewish baker (*Pas Palter*) may only be eaten if the bread belonged to the non-Jew. If a Jew's bread is baked by a non-Jew, it would only be permitted if the oven was "*kashered*" by a Jew adding to the fire.

DIN'S CORNER:

If a seller falsely tells a prospective buyer that he has another buyer interested for "the same price", and upon hearing this, the prospective buyer pays that price (or more), the seller has violated an *Issur* of *דעת*. (*Teshuvos V'Hanhagos* 4:216)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 115b) states that although generally, *Kisvei Kodesh* (sacred writings such as *Sifrei Torah*) may be rescued from a burning building on *Shabbos*, even where one must carry them into another property domain, nevertheless, such things as amulets which contain Hashem's name and/or *Pesukim* from the *Torah* may not be saved from a fire on *Shabbos*, and as such, the *Gemara* concludes that one who writes an amulet is considered as one who actually burns the *Torah*, since in the event of a fire, he would have to let the amulet burn. The fact that the *Gemara* characterizes him as a *Torah*-burner already from the moment he wrote the amulet, indicates that one who merely places writings in a position where they will be at the mercy of even only the possibility of destruction is already held to have transgressed. The *Gemara* (*Sanhedrin* 113a) quotes R' Eliezer who says that a city which possesses even one *mezuzah* cannot be declared an *עיר הנדחת*, since to do so would require that the *mezuzah* be included in *כל שללה* – all its possessions, which must be gathered and burned in the street. Why do we not permit the *mezuzah* to be included under the rule of: *עשה דוחה לא תעשה*, where the *mitzvah* of burning (*ושרפת באש*) pushes aside the *Issur* of destroying writings with Hashem's name (*..לא תעשון כן לה'*)? *Igros Moshe* (1:4) opines that no positive *mitzvah* can push aside the *Issur* of *לא תעשון כן* and the proof is that R' Eliezer exempted the whole city from *Ir HaNidachas* specifically because the *mitzvah* of burning *באש* and *ושרפת* could not be fulfilled, in face of the *Issur*. As such, R' Moshe ruled that one may not bring *Tefilin* to a hospital for one who is afflicted with a contagious disease if the hospital's policy will require that all things touched by him are to be burned. The *mitzvah* of *Tefilin* is not paramount to an *Issur* of *לא תעשון כן*, and one who brings *Tefilin* there has caused its destruction, as the *Gemara* concluded regarding amulets.

A Lesson Can Be Learned From:

When the Satmar Rebbe ZT"L once visited the Telshe Yeshiva in Cleveland, a bochur asked him if it was a *mitzvah* to fast on the *Yahrtzeit* of one's Rebbe. The Rebbe did not want to answer him, advising him instead to ask his Rosh Yeshiva (R' Elya Meir Bloch ZT"L). The bochur came back a second time with the same question and the Rebbe still refused to answer, explaining that it was not proper for him to *Pasken* in a place where there is a *Rav/Rosh Yeshiva*, even where the answer to the question is stated explicitly in the commentaries of R' Akiva Eiger. The bochur got the message and immediately began looking through the comments of R' Akiva Eiger on *Yoreh Deah*, until he found it in *Siman* 402. The bochur came back a third time and asked the Rebbe for advice on how he could merit to learn Torah "LiShmah". The Rebbe told him again to go to his Rosh Yeshiva and ask him to daven for him that he should be able to learn Torah LiShmah. The bochur finally went to his Rosh Yeshiva and told him the whole story, marveling at the consistent *Anivus* of the Rebbe. R' Elya Meir said that he learned 3 new things from the Rebbe: 1) A Rosh Yeshiva may not be satisfied to give *Shiurim* to bochorim but must be prepared to answer their *Halacha* questions as well; 2) Meriting to learn Torah LiShmah is connected to *Tefilah*; and 3) It is the Rosh Yeshiva's responsibility to daven for it for his bochorim.

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

This issue is dedicated anonymously:

לע"נ מרן יואל בן מרן חנניא יום טוב ליפא אבד"ק סאטמאר

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