



	Candles	Mincha	DafYomi	Shiur	פרשת: עקב שזק"ש Shachris
Friday	7:47	6:45/7:57			9:30
Shabbos		1:45/7:42	6:45	7:30	9:00 9:30
Sunday		7:55			8:00 9:31

IMPORTANCE OF

The Gemara (*Kesubos* 112a) states that when R' Zeira decided to go to *Eretz Yisroel*, he had to cross a river. Not seeing the ferry, he walked across a narrow piece of wood which stretched over the river, holding onto a rope that was strung over the plank for that purpose. When he got to the other side, a *Tzedoki*, who had watched his crossing, remarked on the impetuous nature of the Jewish people, who had announced *נעשה* (we will do) before *נשמע* (we will hear). R' Zeira had demonstrated this by not waiting for the ferry. R' Zeira responded to the *Tzedoki*: "[The] place that Moshe and Aharon were not *זוכה* to enter, who says that I will merit it ?", explaining why he was willing to suffer hardship in his crossing to seize the first opportunity. The Gemara (*Shabbos* 88a) cites a similar story concerning Rava who while studying *Torah*, sat on his fingers, causing them to bleed. A *Tzedoki* made reference to *נעשה ונשמע* implying that the Jews had blindly and impulsively committed to something they could not uphold. The Gemara (*Berachos* 5a) cites the *Posuk*: *כאשר ייסר איש את בנו וכו'* to support the statement that Hashem gave *Klal Yisroel* three gifts - *Torah*, *Eretz Yisroel* and *Olam HaBa*, all of which are to be acquired through *Yisurin* - suffering. Rava was chosen to be challenged by the *Tzedoki* on the *Torah*, because Rava authored the statement (*Shabbos* 88a) *הדר קבלוהו בימי אחשורוש* - the Jews, who were forced to accept the *Torah* under *Har Sinai*, accepted it willingly during the days of *Purim* and *Achashveirosh*. R' Zeira was challenged because of his elucidation of the six oaths which govern the relationship between the nations of the world, *Klal Yisroel* and its desire to return to *Eretz Yisroel*. Although prohibited from returning in force as a nation, R' Zeira himself demonstrated how an individual should let no obstacle impede his return, regardless of the sacrifice.

QUESTION OF THE WEEK:

When would one say *Aneinu* in *Shemona Esrei* לכתחילה as part of *יהו רצון*, before *אלוקי נצור* ?

ANSWER TO LAST WEEK:

(May one claim a *Chidush* of his own, if previously published?)

The *Sdei Chemed* (*Peas HaSadeh*, *Maareches Alef*, *Kelalim* 143) cites the *Tiferes Ziv* (in the *Pesichah*) who brings proof from the Gemara (*Chulin* 78a) that one need not mention a previously published *Chidush*, if he himself thought of it on his own. But it is customary to mention that "later" it was found, and cite where.

DIN'S CORNER:

Given a choice between fixing a *Sefer Torah* on *Chol HaMoed* or borrowing one, if it can be brought from within the same building, it should be borrowed. If one can only be borrowed from another *Shul*, it is better to fix the one that is *Posul*. If one of two *Seforim* are *Posul*, it is better to fix it than to also read *Maftir* from the first one, as to do so is *טרחא דצבורא*. (*Piskei Teshuvos* 545:6)

DID YOU KNOW THAT

The Gemara (*Menachos* 34a) states that a *Mezuzah* must be placed on the right hand side of the doorpost, as one enters. This is derived from the phrase: *מזוזות ביתך* where the word *ביתך* is also read as *ביאתך* - your coming in. Since a person begins to move by extending his right leg first, his "entrance" is deemed to be on the right. The *Sefer HaEshkol* (*Hilchos Mezuzah* 25) rules that when one builds a new house, as soon as it is finished, even before he moves in, he is obligated to affix *Mezuzos*, because his ability to enter at any time already qualifies as *ביאתך*. The *Rema* (ד"ר 289:2), citing the *Mordechai* (הלכות קטנות 562) states that unlike *Tefillin*, one should not derive from here that a "lefty" who extends his left foot first should place the *Mezuzah* on the left, because *Mezuzah* serves to protect the entire household, while *Tefillin* is exclusive to the wearer. The *SHaCH* (289:5) adds that even if a lefty lives alone, or if all the residents are lefties, one still places the *Mezuzah* on the right, because it is an obligation on the house, which is guided by what is generally accepted as the right. *Tefillin* is different because it is a physical obligation on the person, and for a lefty, the left is deemed his "right". The *Pri Megadim* (א"ח 651:4) states that when putting a *Lulav* together, even a lefty places the *Hadasim* on the right and the *Aravos* on the left. The *Bikurei Yaakov* (9) asks: The *Rema* (א"ח 651:3) rules that a lefty performs the mitzvah of *Netilas Lulav*, taking the *Lulav* with the "right" hand (meaning his left). Is it not a contradiction to allow him to take the *Lulav* with his left hand, while insisting that he must still place the *Hadasim* on the right ? The *Minchas Mordechai* suggests that according to the distinction made by the *SHaCH*, the mitzvah of *Netilas Lulav* is a מצוה בגופו - a physical mitzvah like *Tefillin*, and as such, is guided by the "right" hand of the wearer/taker. However, the *Lulav* itself is a מצוה דמצוה - a mitzvah object with arrangement rules unrelated to the one who is arranging it, and which will in any case be held together with all its parts, in one hand. Like *Mezuzah*, putting the *Hadasim* on the "right" means the generally accepted right.

A Lesson Can Be Learned From:

A Meshulach was staying in the home of a wealthy but frugal man. At one of the meals, the host only allowed himself a small slice of semi-stale dry bread and a cup of coffee, explaining that he was doing so as per his doctor's orders. When he had the same thing served to the Meshulach, the host assured his guest that he would still be able to bentsch, as he had carefully measured the pieces of bread that he prepared for his meals, and they were all a *KeZayis*. The Meshulach replied that indeed, the Gemara (*Berachos* 20b) states that Hashem favors Bnei Yisroel because they bentsch even over a *KeZayis* of bread, instead of waiting to be fully satiated, as the *Posuk* *ואכלת ושבעת וברכת* requires. However, R' Chaim Volozhin points out that the language of the Gemara is as follows: *והם מדקדקים על עצמם עד כזית ועד כביצה* - they are careful with themselves to an olive and an egg. Jews are to be careful *על עצמם* - only on themselves, to bentsch even if they ate only a *KeZayis*. But if they host a guest, the guest should not have to rely on a *Chumra* in order to bentsch, but should be fed enough to reach *ישבעת*.

P.S. *Sholosh Seudos* sponsored by the Werberger family

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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