



|         | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ש  |
|---------|---------|--------|---------|-------|----------|------|
| Friday  | 4:18    | 4:30   | 7:40    |       |          | 9:40 |
| Shabbos |         | 4:18   | 3:30    | 3:55  | 9:00     | 9:40 |
| Sunday  |         | 4:30   | 5:00    |       | 7:30     | 9:41 |

### IMPORTANCE OF ....

The *Mishna* (*Challah* 2:1) states that grain imported into *Eretz Yisroel* from other lands must have *Challah* removed from its product if the actual rolling of the dough takes place in *Eretz Yisroel*. Thus, one may send grain to *Eretz Yisroel* in basic form and obligate it in *Challah* or send it already in dough form and be exempt from such obligations. The *Gemara* (*Berachos* 35b) distinguishes between the earlier generations whose members carried their grain through the front door which would obligate it in *Maaser* versus later generations where people brought the grain in through the roof, which exempted it from *Maaser* as not having "seen" the [entrance of the] house. The *Rambam* (9:1 מלכים) lists the 7 Noachide *mitzvos* and then the additional *mitzvos* performed by Avrohom (*Milah* and *Shacharis*), Yitzchok (*Maaser* and *Mincha*) and Yaakov (*Gid HaNasheh* and *Maariv*). The *Raavad* held that Avrohom had already practiced *Maaser*. In either case, what was so special about Yaakov's promise to separate *Maaser* (עשר אעשרנו לך) if it was already a family practice? The *Minchas Yitzchok* suggests that Yaakov promised to behave as did the earlier generations, choosing a method that obligated him in *Maaser* over the method that would exempt. For this reason, the *Posuk* quotes Yosef's instructions to fill the brothers' sacks with **ב** (grain) on the first trip, since he knew that Yaakov would want to take *Maaser*, which would be appropriate for grain arriving from outside *Eretz Yisroel* if in grain form. However, on their second trip, Yosef said to fill the sacks with **אורכל** (food), knowing that the sacks would never reach *Eretz Yisroel*, as he planned to plant his goblet and implicate Binyamin.

### QUESTION OF THE WEEK:

How can one tell, by looking at someone *davening Shemona Esrei*, if it is a time of peace or time of distress?

### ANSWER TO LAST WEEK:

(What *mitzvah* would one be eligible for only if he lies and we know it?)

The *Mishna Berurah* (55:46) states that one who is *Mechalel Shabbos* **בפרהסיא** – openly, may not be counted towards a *minyan*. The *שו"ת חתן סופר* (28) notes that if he claims to have a *Heter* under which he is laboring, even though we know he is lying, he is no longer considered **בפרהסיא** and may be counted.

### DIN'S CORNER:

One is not permitted to lure away a gentile maid or cleaning lady from another (observant) Jew with the promise of more money, better conditions etc.. unless the maid has already left the employ of the first Jew. However, as long as she is still employed there, even if she says she wants to leave, one may not even hint to her that another opportunity exists for her. One may only reiterate "As long as you work for another, I have no interest; if you no longer work for another, I may be interested." (*Teshuvos V'Hanhagos* 2:714)

### DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 31b) states that R' Tarfon would bend down and allow his mother to climb onto his back to help her into and out of bed. When R' Tarfon came to the *Beis HaMidrash* and praised his own behavior to his colleagues, they pointed out to him that there were greater demonstrations of *Kibud Av V'Em* that he could have performed, such as those involving monetary loss. The *Tal Torah* questions R' Tarfon's behavior, in light of *Sefer Chasidim* (565) who says that one who brags about his fasting will be punished, and the *Rema* (ד"י 249:13) who says that one should not boast about the *Tzedakah* that he gives, for if he does, not only does he forfeit the *S'char*, he will be punished. The *Panim Yafos* derives from Yosef's statement: **את האלוקים אני ירא** that one is permitted to proudly publicize one's *Yiras Shomayim*. Such is also indicated in the *Gemara* (*Berachos* 17a) which states: **לעולם יהא אדם ערום בראה** – a person must be cunning with (*var. may unclouthe and reveal*) his *Yiras Shomayim*, even if he is to behave with **הצנע לכת** regarding other *mitzvos*. The *Panim Masbiros* notes that the *Gemara* (*Bava Metzia* 32a) equates *Kibud Av V'Em* to *Kavod HaMakom*, and *Tosafos* adds that the same equivalence exists regarding *Yiras Av V'Em* – making it equal to *Yiras Shomayim*. As such, since one may reveal *Yiras Shomayim*, one may also reveal the *Yir'ah* and *Kibud* performed for a parent.

### A Lesson Can Be Learned From:

When R' Elazar Rokeach was Rav in Amsterdam, a local wealthy "Askan" by the name of Yaakov Basch secretly had a reversal of fortune and decided to skip town to avoid his creditors. He came to R' Elazar and requested a *brocho* as he was leaving on a business trip. R' Elazar blessed him that he should leave in good health and return in good health. After the discovery that Basch had left town, his creditors descended upon his house, but found very little. A few days later, a body washed ashore with certain signs pointing to Basch as the deceased. Family members managed to secure a *Heter* from several *Rabonim* permitting Mrs. Basch to remarry but R' Elazar refused to join with them. After several months with no change, the widow was finally convinced to meet a man and a wedding date was arranged. The Chasan asked R' Elazar to be *Mesader Kidushin* but he refused, and did not give a reason. On the day of the Chasunah the Chasan developed a nosebleed which weakened him sufficiently to call off the wedding. When he recovered, he went to see R' Elazar again, who begged him not to rush into this wedding. The Chasan agreed but after several more months, everyone was asking "What are we waiting for?" Finally another date was set and on that day, Yaakov Basch showed up. When R' Elazar was asked how he had known, he replied: "Not with *Ruach HaKodesh*. Boruch Hashem, when I give *berachos*, I can feel when the *Ribono Shel Olam* will fulfill them. I knew that Yaakov would return in good health, but I could hardly have explained how I knew, could I?"

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