



	Candles	Mincha	DafYomi	Shiur	פרשת: נח - ר"ח סוק"ש Shachris
Friday	5:57	6:07			9:55
Shabbos		5:57	5:30		9:00 9:55
Sunday		6:05	8:15		7:45 9:56

IMPORTANCE OF

The Gemara (*Yevamos* 63b) states several opinions to describe a man who does not engage in the *mitzvah* of פרו ורבו (procreation). According to R' Eliezer, he is compared to a murderer, since the *Torah* places the words: שופך דם האדם (one who sheds blood) in the *Posuk* before פרו ורבו. R' Yaakov depicts him as one who diminishes Hashem's image, since the words בצלם אלוקים are also in that *Posuk*. Ben Azai says since the *Posuk* says both, he is he is deemed to be both. Ben Azai (who never married) was asked, why don't you "practice what you preach"?, to which he replied that his love of studying *Torah* was very great and it is possible for the world to carry on through others. How does this excuse Ben Azai or relieve him of the two negative comparisons? The *Gilyonei HaShas* notes the Gemara (*Berachos* 47b) which states that two *Talmidei Chachomim* combine with *Shabbos* to *bentsch* as a *Zimun*. The Gemara asks, is *Shabbos* a person?, to which the Gemara replies that when two *Talmidei Chachomim* vigorously discuss *Halacha*, they may combine for *Zimun*, and *Rashi* adds that they are deemed a trio. The *Tosafos HaRosh* explains that the *Halacha* that they discussed becomes the third "person" of the group. Thus, the consequence of Ben Azai's love of *Torah* study may be viewed as his progeny, despite his recommendation that others physically populate the world. *Tiferes Yosef* suggests that this may also explain the Gemara (*Shabbos* 147b) which states that R' Elazar b. Arach תלמודיה איעקר (forgot his learning), and *Rashi* adds: נעקר תלמודו ושכרו – his learning was removed and he forgot it. Since R' Elazar b. Arach is described in *Pirkei Avos* (2:8) as a מעין המתגבר (an ever-growing spring), he had presumably produced much *Torah* "offspring". When he subsequently forgot his learning, the word איעקר is used, as it reflects the status of an עקר - a childless man.

QUESTION OF THE WEEK:

On which side of the Aron *HaKodesh* should the Rav's seat be placed – the right or the left?

ANSWER TO LAST WEEK:

(When would one do wrong to hurry up for an *Aliyah*?)

The *Biur Halacha* (60) states that it is common to see one who is called up for an *Aliyah* quickly grab a *Talis*, throw it over his shoulders and rush up to say the *brocho*. What he did wrong is to don a 4-cornered garment, without *Kavanah* to fulfill the *mitzvah*.

DIN'S CORNER:

One may not fold a garment or tablecloth etc.. on *Shabbos* on its original creases unless all five of the following conditions are met: 1) The folding must be necessary in order to use it that day; 2) the article must be new, never washed; 3) it must be white; 4) one has no other such article, even an inferior one; and 5) the article is folded by one person alone, without placing it on a surface while doing so. (*Shemiras Shabbos K'Hilchaso* 1:15:44)

DID YOU KNOW THAT

The Gemara (*Kesubos* 110b) says that when R' Zeira wanted to move from Bavel to *Eretz Yisroel*, he avoided (his teacher) R' Yehudah because he knew that R' Yehudah would object, holding that one who did so transgressed a *mitzvah* based on the *Posuk*: בבילה יובאו ושמה יהיו עד יום פקדי אותם, which mandated waiting in Bavel until Hashem's redemption. The *Maaglei Tzedek* asks how avoiding R' Yehudah helped R' Zeira if in fact he would still be transgressing a *mitzvah*? He answers that if one moved to *Eretz Yisroel* out of a love for the land, even R' Yehudah would not object. R' Yehudah sought only to prevent those whose motivation was to escape the difficulties of their homelands. Since R' Zeira's motivation was his sincere love for *Eretz Yisroel*, he was justified in moving. He avoided R' Yehudah out of humility, not wishing to disclose his reason. The *Alshich* notes how the *Posuk* states that Terach took Avrom and Lot from Ur Kasdim, ללכת ארצה כנען - to go to Canaan, but when they reached Charan they settled there. This was because their motivation was to escape from Ur Kasdim where Avrom was in danger from Nimrod. Had they been driven by a love of Canaan, they would have reached it. The *Yefay Einayim* lists several reasons why *Bnei Yisroel* were taken away and dispersed in the *Golus* rather than being subjugated within *Eretz Yisroel*: 1) Hashem would not permit a stranger to rule His land; 2) The sins of *Bnei Yisroel* would seem greater if they were all together; 3) The *Bnei Yisroel* would be too overconfident in *Eretz Yisroel*, thinking that Hashem would not punish them there; 4) Their sins would be viewed more harshly within the "Heichal HaMelech" (i.e. Hashem's palace) than elsewhere.

A Lesson Can Be Learned From:

A small group of grandmothers, after attending many reunions of their Bais Yaakov High School class, decided to help complete the school's current project long underway for a new building. Putting together a plan for a Chinese Auction, two of the women set out to gather donations from the various merchants in the area. Their initial efforts were not particularly successful but what they may have lacked in experience, they compensated for with enthusiasm. Towards the end of a disappointing day, they entered a Judaica gift shop where the proprietor was helping a customer. As it appeared this would take some time, they turned to leave. The proprietor quickly turned and asked them how he could help them, and they explained why they were there. He pointed them to a section of beautiful and expensive cut glass giftware and told them to choose whatever they wished. The ladies were very pleasantly surprised and asked him later why he was so generous. He replied that when he was a young boy in a doctor's office, as he stood up for his turn, other women pushed him aside to go in before him. After a few times, a man took his arm, announced that he was next, and escorted him into the examination room. "This man was R' Boruch Kaplan (husband of Reb. Vichna Kaplan) and to this day, I am Makir Tovah for what he did. I will do whatever I can to help Bais Yaakov".

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