Vol 21 # 36 תשע"א

PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim)

פרשת: שמות

	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	4:14	4:24	7:30			9:38
Shabbos		4:14	3:45		9:00	9:38
Sunday		4:24	5:00		8:00	9:39

IMPORTANCE OF ....

The *Gemara* (*Kesubos* 111a) states that among the several oaths that *Bnei Yisroel* were sworn to keep, was: **שלא ירחקו את הקץ** – that they not cause the time of the *Geulah* to be distanced. Another version of this states: **שלא ידחקו את הקץ** – that they not force the *Geulah* [sooner], and *Rashi* explains this to mean that **שלא ירבו בתחנונים... יותר מדאי** – that they not *daven* too much. Both versions require explanation, for if the **קץ** is truly a pre-destined time for *Geulah*, how is it distanced or shortened ? The *Meforshim* point out that much of our *Tefilos* deal with requests for *Geulah*. The *Gemara* (*Bava Metzia* 85b) relates that Eliyahu described to Rebbi how he spent time preparing Avrohom, Yitzchok and Yaakov each day, separately for their *Tefilos*, but not together because their combined *Tefilah* would bring Moshiach immediately, before his time. Eliyahu also told Rebbi that R' Chiya and his sons had that same power, and when Rebbi arranged for them to *daven* together, a diversion occurred which distracted the *Tefilah*. Thus, even according to the version of **ידחקו** there does not seem to be an *Issur* to *daven* alot for the *Geulah* to come sooner. In fact, the *Ramban* states that *Bnei Yisroel* ended up in Egypt for 430 years when the *Gezeirah* to Avrohom was only 400 years, because of their sinful behavior in Egypt. Even when a *Gezeirah* is placed upon someone for a fixed time, it can be lengthened if the person continues to sin. It was only because **ויאנחו ב"י מן העבודה ויזעקו** – that *Bnei Yisroel* cried out with *Tefilos* from the pain of servitude, that the additional years were reduced down to 430 ! It seems that *Tefilos* to shorten the *Galus* even work ! The *Gemara* (*Sanhedrin* 97a) states that R' Zeira saw *Chachomim* trying to predict the coming of Moshiach, and asked them to stop, saying that he will come **בהיסח הדעת** – when unexpected. The *Gemara* (*Berachos* 32b) states that one is to *daven*, without expecting it to be successful. Rather, derive from: ...**קוה אל ד' חזק ויאמץ לבך וקוה** that if one's *Tefilah* is not answered, he should simply *daven* again. Thus, **שלא ידחקו** means when *daven*ing for *Geulah*, one should not focus on expecting it to happen soon as a result of one's *Tefilah* (**יותר מדאי**), whereas **שלא ירחקו** means one should not rely on and be discouraged by a far-off predicted time, since it may happen sooner, through **ויזעקו**.

QUESTION OF THE WEEK:

Which *Alef-Beis* letter is not found in all of *Birchas HaMazon* ?

ANSWER TO LAST WEEK:

(When would someone wash for a meal, though he won't be eating ?)

The *Kaf HaChaim* (**או"ח** 163:12) cites *Poskim* who hold that a waiter must wash before serving because he is so engaged with his work that he may eat without realizing it

DIN'S CORNER:

One may invite a non-Jew to a *Shabbos* meal, but not to a *Yom Tov* meal, because cooking is *Mutar* on *Yom Tov* and we fear that he might cook extra for the non-Jew. On *Shabbos*, one may not cook at all, so there is no such fear. (*MB* 325:1)

DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 59a) relates that while R' Gidel was negotiating to purchase a property, R' Abba went and bought it. When R' Abba was asked how he could do such a thing, as *Chazal* have said: **עני המהפך בחררה ובא אחר ונטלו הימנו נקרא רשע** – if a poor man is trying to acquire a cake and someone else comes and snatches it away from him, the snatcher is called a *Rasha*, R' Abba said he did not know that R' Gidel was trying to get it. *Rashi* explains that **עני המהפך בחררה** applies wherever someone is trying to obtain something from others, or from *Hefker*. *Rabbeinu Tam* disagrees regarding *Hefker*, understanding the concept to apply only where one is trying to obtain employment, property or merchandise from another, since the would-be snatcher could be told to go find his own opportunity and not deprive the "**עני**" of livelihood by trying to grab the one that he had been working on. Such an argument could not work with *Hefker* as one cannot be expected to go out and just find *Hefker* opportunities. *Tosafos* (*Ri*) derives from here that a *Melamed* (tutor) may not seek to be hired by one who already has a *Melamed* in his house (unless the employer states that he no longer wishes to retain his current *Melamed*), as the employed *Melamed* can tell the applying *Melamed* to seek his livelihood elsewhere. (cf. *Shulchan Aruch* (**חו"מ** 237:2)). The *MaHariMat* asks why the *Issur* would not apply where *Melamed* #1 was not yet employed, but rather applying for the job. Should not *Melamed* #2 also be warned off ? He answers that a personalized position such as a tutor is similar to *Hefker*, since it may not be likely that *Melamed* #2 would be able to find another employer with whom he gets along well, and for an agreed-upon wage. However, once *Melamed* #1 has begun to tutor he may say to *Melamed* #2, "I have already expended effort to teach and improve my student, making him more receptive to my lessons. You cannot take advantage of this, but must go thru that effort yourself, elsewhere". The *Pnei Chaim* suggests that this may have been why Moshe initially refused to accept Hashem's appointment, arguing that Hashem already had Aaron in place, until Hashem assured Moshe that he would not be replacing Aaron, but would rather be working together with him.

A Lesson Can Be Learned From:

After the tragic massacre of the Chevron Jews in 1929, the Knesses Yisroel Yeshiva that had been established in Chevron with the encouragement and in the style of the Alter of Slabodka, moved to Yerushalayim. The Mashgiach, Rav Meir Chodosh was a very close talmid of the Alter and he was very adamant that everything in the Yeshiva should be exactly as the Alter had run the Yeshiva in Slabodka, accepting no change in the schedules or standards of the institution, and certainly no innovations. This became an issue when one of the Roshei HaYeshiva – Rav Aharon Cohen, wanted to institute a standard based on the Magen Avrohom (**או"ח** 53:7) who said that a Shliach Tzibur should wear a long coat (Kaftan) when going up to daven before the Amud. Rav Chodosh resisted this "change" as something the Alter had never insisted upon. However, out of deference to the greatness of the Rosh HaYeshiva, Rav Chodosh arranged that the only bochurim that were sent henceforth to the Amud were those who already were wearing long coats for personal reasons.

P.S . Sholosh Seudos sponsored by the Gottheil family.

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