



	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:48	4:58			9:41
Shabbos		1:45/4:48	4:15	9:00	9:40
Sunday		4:58	5:20	8:00	9:40

IMPORTANCE OF

The Gemara (Shabbos 117b) asks: How many meals must one eat on Shabbos ? The Chachomim say 3, for the three times the word היום is stated in the Posuk: ... **אכלוהו היום כי שבת היום**, describing the Mon. The meals are to be eaten – one Friday night and two on Shabbos day. R' Chidka holds that one meal is on Friday night, and the 3 are all on Shabbos day, for the 3 times it says היום. R' Yehoshua says that eating these 3 meals will protect/save one from 3 ordeals – the distress of Moshiach's time, the ravages of the Gog U'Magog war and from Gehinnom. The Gemara continues, rewarding those who are מענג (enjoy) the Shabbos, with unlimited assets and their hearts desire, stating וקראת לשבת עונג – that Shabbos itself is to be named עונג, which the Gemara defines as the consumption of food delicacies. If Shabbos is traditionally referred to spiritually as מעין עולם הבא, why is its earthly definition so tied up in meals and food ? If the Mon was so clearly miracle food from Shomayim, how can we derive the 3 Shabbos meals from it ? The Gemara (ibid 119a) states that there is a special spice called Shabbos, which is added to all Shabbos food to enhance the flavor. The Maharal bases this on the Posuk: **ויברך אלוקים את יום השביעי**, characterizing the brocho as something special which enhances the food of Shabbos. The Tal Shomayim suggests that in order to appreciate and enjoy the Shabbos, one must experience this miraculous addition, which can only be accomplished by eating meals, and is only available to those who observe Shabbos. The Or HaChaim asks why Moshe did not tell Bnei Yisroel up front that there would be Mon each day, except for Shabbos. Instead, he waited until after Lechem Mishneh fell on Friday, and it remained fresh through Shabbos, before notifying them that Shabbos was different. He answers that Moshe wanted Bnei Yisroel to first experience the enhanced flavor of Shabbos food, so they would accept the Shabbos willingly and wholeheartedly.

QUESTION OF THE WEEK:

If one comes up with a חידוש on his own, and later discovers it was written somewhere, may he still claim it as his own ?

ANSWER TO LAST WEEK:

(When should one step on food ?)

The Mishna Berurah (460:9) states that if one is engaged in baking Matzoh on Erev Pesach and pieces of dough fall to the floor, if the time of איסור חמץ has already arrived, he should step on the fallen dough, grinding it into the dirt, so that it will not become Chometz. If it does, then he must burn it.

DIN'S CORNER:

It is permitted for one to collect postal stamps even if they have pictures of icons from other religions, such as a cross, or pictures of their religious leaders, since these are not different than coins with such figures on them. Furthermore, stamps are made to be "mutilated" with postmarks and discarded after use. It is also permitted to look at such icons since they are not actually worshipped, but serve only as a symbol. (Igro's Moshe YD 1:69)

DID YOU KNOW THAT

The Gemara establishes a general rule: קים לי בדרבה מיני (apply to him the greater one), which frees a wrongdoer from financial obligations resulting from his wrongdoing if the same misdeed is also punishable by death (the "greater" punishment). Thus, a murderer, sentenced to death, cannot be made to pay for damages he inflicted upon his victim as well. As such, the פרשת דרכים points out that Bnei Yisroel should not have been permitted to take away Egypt's wealth, if the Egyptians were already slated for death for having subjugated Bnei Yisroel. Tosafos (Avodah Zara 71b) implies that this exculpatory rule applies to Bnei Noach as well, so according to those opinions that considered Bnei Yisroel to be Bnei Noach until Matan Torah, the question still applies. He answers that only מיתה בידי אדם (a Beis Din's death ruling) can discharge money damages, whereas מיתה בידי שמים (a Heavenly death decree) does not. Therefore, since the Egyptians were executed by Hashem's hand, they were not freed from handing over their wealth. The Rambam questions how Egypt could be punished at all for carrying out Hashem's decree to enslave the Bnei Yisroel. The Raavad answers that the Egyptians were chosen because they were evil and immoral. Hashem merely used the שעבוד as an opportunity to punish them. Hashem said as much to Avrohom: **וגם את הגוי אשר יעבודו דן אנכי**. Why does the Posuk say דן (judge presently) instead of אדון (will judge in the future) ? Because Hashem said He would find a nation, judge now to determine if they were deserving of punishment, and send Bnei Yisroel there. As such, their מיתה was for earlier crimes, allowing the new promise - **וואחרי כן יצאו ברכוש גדול** - to take effect as money damages / payment for the שעבוד.

A Lesson Can Be Learned From:

A man from Eretz Yisroel happened to be in Paris on business, on Erev Tu BiShvat. As he was planning to return home later that day, he decided to go shopping for some exotic fruits with which to celebrate Tu BiShvat, when he got home. He entered a fruit store and began to gather a substantial number of fruits. The Jewish storekeeper marveled at the number of fruits this man was buying, ostensibly for the plane trip. The man told him that he was buying them for Tu BiShvat. "Ah", the storekeeper said, "Let me tell you how my grandfather became wealthy because of Tu BiShvat. My grandfather happened once to be in Moscow on Tu BiShvat, and like you, he entered a fruit store and began to gather fruits. Many were still unripe, and expensive. When the Russian storekeeper warned him about the unripe fruits, he replied that he was buying them to celebrate the minhagim of Tu BiShvat. The storekeeper thought it foolish to waste money on unripe, inedible fruit, and took him to the back of the store, where he showed him his hammer, which had a hollowed-out inside, full of valuable coins. The fruit man explained how frugal and careful he was with his money, slowly accumulating these coins, and not wasting money. Several years later, my grandfather was in Moscow again, and noticed a crowd in front of that fruit store. The owner had died, and his sons were selling everything off. My grandfather asked if there was a hammer lying around, and the sons gave him the old worn-out hammer for free. The fortune was still inside it, and my grandfather became a wealthy man, all because of Tu BiShvat.

P.S. Sholosh Seudos is sponsored by the Gelb family L'Zecher Nishmas Moshe b. Yaakov.

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ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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