



	Candles	Mincha	DafYomi	Shiur	פרשת: עקב ש"ש Shachris
Friday	7:43	6:50/7:45			9:31
Shabbos		7:35	6:45	7:25	9:00 9:32
Sunday		7:50	8:45		8:00 9:32

IMPORTANCE OF

The *Gemara* (*Chulin* 104b) states: **כל האומר דבר בשם אומריו** - one who says something and credits it to the name of the one who originally said it, **מביא גאולה לעולם** - will bring redemption to the world. Does this apply when one bases the statement on a different source than the original? The *Chasdei Avos* seeks to prove this from the *Posuk*: **לא אוכל לבדי שאת אתכם**... **ואמר אלכם** where Moshe did not credit this statement to Yisro, who had told him this would happen, much earlier. Yisro meant it in a physical sense - that Moshe would not have the strength to judge every case, whereas Moshe (as per *Rashi*) meant that the risks and responsibilities of a *Dayan* were too much to bear. As such, since Moshe meant it differently, he was apparently not obligated to give Yisro the credit. However the *Afarkasta D'Any'a* (4:372) rebuts this proof for 2 reasons: 1) Yisro had apparently impugned Moshe's physical abilities. Had Moshe quoted Yisro, it would have been *Lashon HoRa*; 2) *Rashi* explains the word **לאמר** to mean that what Moshe said, came from Hashem. As such, it would not have been appropriate to mention Yisro as well. The *Baal HaTurim* notes that the *Posuk*: **לא יהי' בך עקר ועקרה** is the equivalent *Gematriya* of the words: **בדברי תורה**. The *Degel Machane Ephraim* explains this, pointing out that when one learns *Torah* from a *Tzadik*, that *Torah* will procreate and grow, providing us with many lessons and teaching us many things from each letter and word. As such, the eventual *Geulah* is a consequence of the fact that transmitted *Torah* will not remain infertile, which is the *Torah's brocho* in this *Posuk*.

QUESTION OF THE WEEK:

When would one not be required to say a *Brocho Rishona* before consuming something, yet be required to say a *Brocho Acharona* over it after consuming it?

ANSWER TO LAST WEEK:

(What would one transgress based on the manner of washing feet?)

The *Mishna* (*Avos* 3:8) states that one is **מתחייב בנפשו** if he actively causes himself to forget his learning - **ישטב ויסירם מלבו**. The *Gemara* (*Horios* 13b) states that if one washes his feet one on top of the other, he will forget his learning. The same is true of one who drinks bathwater, one who eats an animal's heart or from that which a cat or mouse has bitten, or who constantly eats olives. Actively doing one of these things would be **יסירם מלבו**.

DIN'S CORNER:

When the *Sefer Torah* is being put away after *Krias HaTorah*, the *Magbiah* (person who lifted it), the *Golel* (one who rolled and fastened it) and all those along the path taken to return it to the *Aron HaKodesh* must escort the *Sefer* until it reaches the area in front of the *Aron*. The *Tzibur* may not leave the Shul before the *Sefer Torah* is put away. (*Shulchan Aruch* או"ח 149:1)

DID YOU KNOW THAT

The *Mishna* (*Avodah Zara* 21a) states rules regarding the permissibility of renting property to idolaters. The *Mishna* concludes that even where it is permitted to rent a house to an idolater, it may only be for use as a storehouse, but not to reside in. This is because the idolater is expected to bring idolatrous items into his residence, and this would cause his Jewish landlord to violate: **ולא תביא תועבה אל ביתך**. The *Rishonim* discuss whether this prohibition applies only where the Jew benefits from the *avodah zara* (*Rambam*, *Sefer HaChinuch*), or only where the *avodah zara* is brought into the house (**אל ביתך**) even without benefit (*Yeraim*), or even where the *avodah zara* is placed in one's hand (*Tosafos*, according to *Minchas Chinuch*). Most would agree that the Jew does not violate **ולא תביא תועבה** by the act of his idolatrous tenant, and therefore the *Mishna* used the *Posuk* as an *asmachta* to support elimination of idolatry. The *Har Tzvi* (1:85) said as much when asked if it was proper to allow gentile clergy wearing a crucifix to enter a Shul. First, the item itself is not necessarily *avodah zara*, especially when worn around the neck (see *Shach* יו"ד 141:6) which implies an identity as an ornament, rather than something worshiped. Second, it is the gentile who brings it in, not the Jew. Third, a Shul does not usually qualify as a form of **ביתך** (**תועבה אל**). Fourth, to eject the cleric for such a reason would be dangerous to *Klal Yisroel*. However one should certainly not invite the clergyman to enter with such a symbol. It might therefore seem advisable, based on this *Har Tzvi*, to be concerned with the jewelry worn by one's cleaning staff, whether in the home or used in Shul.

A Lesson Can Be Learned From:

R' Hillel of Poritsch, during one of his travels through Eastern Europe, arrived in a town where he discovered that all the (Jewish) liquor businesses were **ר"ל** open on Shabbos. He immediately called all the liquor businessmen together and implored them to close for Shabbos. They agreed under one condition - that R' Hillel convince the one with the largest liquor business (who hadn't shown up) to close also. Otherwise, he would take away all their business. R' Hillel sent for him 2 and 3 times, but the man didn't come. R' Hillel decided to stay for Shabbos. In the middle of his Shabbos day Seudah, the liquor man suddenly became ill. His wife understood it was because of his disrespect to R' Hillel so she ran to ask R' Hillel for a brocho. R' Hillel said nothing. The Chasidim asked R' Hillel "Can't the Rebbe at least say: **ואז היא מלזעוק ורפואה קרובה לבוא**?" R' Hillel said nothing. During *Melave Malka*, the wife appeared again, as the situation had worsened. This time, R' Hillel said: **שבת היא מלזעוק ורפואה קרובה לבוא**. The Chasidim asked him: "Now, after Shabbos, the Rebbe says this?" R' Hillel replied: "On Shabbos itself, while this man's business was running, Shabbos was crying out from the pain. Now that Shabbos has stopped its crying (**מלזעוק**), it is possible for the Refuah to come quickly. But he must agree in front of 3 people to keep Shabbos in the future". As soon as the man agreed, his pains subsided, and he quickly recovered.

P.S. Mazel Tov to the Steinman and Sternberg families upon the birth **בשט"ו** of a son to Rivkie & Akiva Steinman. Shalom Zachar in Kehilas Prozdor this Shabbos evening. Sholosh Seudos sponsored this week by the Wercberger family.