



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	8:13	7:00			9:16
Shabbos		1:45/8:08	7:30	9:00	9:17
Sunday		8:23	7:45	8:00	9:17

**IMPORTANCE OF ....**

The Gemara (Bava Kamma 38a) relates that the daughter of R' Shmuel b. Yehuda died. The Chachomim of Bavel invited Ulla to join them in visiting R' Shmuel to fulfill the mitzvah of Nichum Aveilim. Ulla, who lived in Eretz Yisroel was frequently in Bavel, and was often critical of the minhagim in Bavel. Ulla declined the Chachomim's invitation, pointing out that the Babylonian custom was to say to bereaved mourners: מאי אפשר למעבד – what could be done ? , which implies that if there had been something that could be done to reverse Hashem's decree, that it would have been done. Ulla considered this to be Kefirah, as it suggests that Hashem did not act justly, and that opposing Hashem's will was an acceptable option. The Rema (ד"ד 376:2) rules accordingly that one may not say מאי אפשר למעבד to a mourner. (Ulla did in fact visit R' Shmuel later, alone, and extended words of Nichum based on recognition that Hashem's thoughts and plans are different than those of humans, (ע"ש). The ShuT Mayim Chaim notes that Bilaam's response to Balak's invitation to curse Bnei Yisroel was to say that even if Balak gave him a house full of silver and gold לא אוכל לעבור את פי ד' – I am unable to disobey the word of Hashem. Chazal have interpreted this negatively, pointing out how it indicated Bilaam's greedy nature. Yet, R' Yosi b. Kisma said a similar thing (Avos 6:7) replying to an invitation that he relocate by pointing out that even if he were given all the silver, gold and precious stones in the world, he would only live in a Makom Torah, and Chazal are effusive in their praise of those words. The Mayim Chaim notes by reference to the above observation of Ulla, that the words: לא אוכל לעבור indicate that if Bilaam had been able [to disobey Hashem] that he would have done so, knowing full well that Hashem did not want him to. R' Yosi b. Kisma's words, on the other hand, simply describe the value that R' Yosi placed on Torah – a value greater than all the material wealth in the world.

**QUESTION OF THE WEEK:**

May/must one continue an attempt to resolve neighborly disputes when the neighbors state that they do not want to make peace ?

**ANSWER TO LAST WEEK:**

(May merchants complain that Tzedaka organizations reduce their Parnasah ?) Although merchants would prefer that Tzedaka organizations provide עניים with money instead of goods, the Rema (ד"מ 156:7) rules that no one can object if one merchant provides better or less costly goods to the public, as the public benefit is paramount. Thus, Tzedaka's bulk purchases are a greater approved benefit.

**DIN'S CORNER:**

If one vowed to fast a certain number of days, even if he made the vow in the summer, he may push off fulfilling it until the winter, when the days are shorter. However, unless that was his intention, he is encouraged to fulfill the vow immediately, for fear he may not live to fulfill it later. (MB 568:27-28)

**DID YOU KNOW THAT ....**

The Gemara (Berachos 12b) states that Chazal wanted to include a portion of Parshas Balak as part of the daily Krias Shema but decided not to, as it would be overly burdensome. What prompted the suggestion in the first place ? The Gemara states that the Parsha includes the Posuk: כרע שכב כארי וכלביא מי יקימנו which has elements similar to ובשכבך ובקומך, the general theme of Krias Shema. When the suggestion was made to just include that Posuk, the Gemara replied that we may only make those divisions within a Parsha that Moshe made. The כרע שכב כארי Posuk is in the middle of a prophetic section, and one may not stop after it. The Gemara (Taanis 27b) makes a similar statement, prohibiting making breaks within a single Posuk. Where is this rule applicable ? Do we not find the Gemara and Sifrei Chazal replete with partial Pesukim ? The Magen Avraham (א"ח 282) reviews the parameters of the rule as they apply to Krias HaTorah, suggesting that partial Pesukim found in davening are permitted as allowances are made for Tefilah. (Perhaps the Magen Avraham would apply those allowances to areas other than Krias HaTorah as well.) If so, why does the Gemara object to כרע שכב כארי in Krias Shema, which is Tefilah ? One might suggest that the structure and purpose of Krias Shema make it closer to Krias HaTorah than to Tefilah. The Chasam Sofer (א"ח 10) points out the obvious question of how we may begin Kiddush Friday night with ויהי ערב ויהי בקר יום הששי which is the end of a Posuk. The Birchas Aharon cites the Mishna (Sofrim 21:7) which states that Krias HaTorah requires a minimum of 10 Pesukim. However, on Sunday, those assigned to the Maamadot would call up 3 Aliyos and read the first two "days" of Parshas Bereishis, which collectively consisted of only 8 Pesukim. How could 3 Aliyos be accommodated ? One opinion suggested that 2 Pesukim be repeated (as we do on Rosh Chodesh), and the other opinion stated that each of the ויהי ערב ויהי בקר יום phrases qualified as a separate Posuk, which brought the count up to 10. If so, there is no reason why all of the ויהי ערב ויהי בקר יום phrases should not be deemed a separate Posuk, which permits it to be used at the beginning of Kiddush as a whole Posuk.

**A Lesson Can Be Learned From:**

One Friday morning, the Rebbe R' Elimelech of Lizensk did not say Tachanun during Shacharis, which surprised his Chasidim, as this was not his regular minhag. Shortly thereafter, a poor man came to the Rebbe and asked for help in marrying off his older daughter. R' Elimelech said he would help him if the man agreed to follow his instructions. When the man agreed, R' Elimelech took him to a bakery, where one of the workers was kneading dough. R' Elimelech took pen and paper, wrote out Tenaim between the worker and the man's daughter, and instructed the new 'Chasan' to prepare for a wedding later that day. The Rebbe then approached two tailors, asking one to sew a new suit for the Chasan and the other to sew a dress for the Kallah – both to be ready later that day. Just before Shabbos the Chasunah took place, and no one danced more excitedly than R' Elimelech. The Chasidim now understood why the Rebbe had skipped Tachanun that morning.

**P.S.** Sholosh Seudos is sponsored by the Sternberg family.

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