



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו שז"ק שחכריס
Friday	4:41	4:51	7:30		9:42
Shabbos		4:41	4:15		9:42
Sunday		4:51	5:15		8:00 9:42

IMPORTANCE OF

The Gemara (Megilah 29a) states that the Shuls and Batei Midrash in Bavel will someday reestablish in Eretz Yisroel, deriving this from a Posuk describing how Har Tabor and Har Karmel crossed the sea to Midbar Sinai at the time of Matan Torah. The Midrash explains that the 2 mountains came running in the hope that the Torah would be given on them, but Hashem rejected them for having had Avodah Zarah worship on them. The Chanukas HaTorah adds that the Gemara (Sanhedrin 47b) derives from the words: על ההרים הרמים that a mountain did not become an object of Avodah Zarah simply because idolaters may have worshipped it, and that this exemption applied to all things מחובר - connected to the earth. As such, since Tabor and Karmel had "uprooted" themselves they no longer enjoyed the exemption, and were deemed Avodah Zarah. However, the Gemara (Shabbos 88a) derives from ויתיצבר בתחתית ההר that Hashem covered Bnei Yisroel with Har Sinai, and Rashi says: שנתלש ההר ממקומו - the mountain was detached from its place. If so, Har Sinai was also no longer מחובר and should also have lost its exemption against the disqualification of Avodah Zarah. The Gemara (Chagigah 19a) seeks to prove that no Kavanah is necessary when one immerses oneself in water for purification, citing a Mishna (Mikvaos 5:6) which says that if a wave became detached from the sea and fell onto people (and utensils) they become Tahor. The Gemara establishes that Tevilah will only be effected by the water at the head (i.e. leading tip) of the wave flowing over him, but not the water in the arch of the wave (such as where one threw a utensil into the arch), as Tevilah cannot be performed in midair. Thus, although the wave is referred to as גל שנתלש, yet, its ability to purify requires that it still be connected in some way to the ground. The Magid Mishna suggests that the same would be true of Har Sinai, where שנתלש ההר ממקומו means that most of the mountain was raised and detached from its usual spot, but like the head of the wave, remained still connected at some point to the ground. As such, unlike Tabor and Karmel, Har Sinai would have retained its exemption, as it was raised, but remained connected.

QUESTION OF THE WEEK:

When would one say a ברכה מעין שלש after drinking a non-wine beverage ?

ANSWER TO LAST WEEK:

(When would one recite a brocho on Lechem Mishna but not eat of them ?)
The Rema (או"ח 271:5) states that if one forgot to say Kiddush, and he is now in the middle of saying HaMotzi on Challah, he should add in Kiddush before eating. If he already ate of one Challah, the Magen Avrohom rules that another Challah should be brought, and he says Kiddush over the (2) Lechem Mishna.

DIN'S CORNER:

One recites SheHechianu over a fruit that is the product of grafting two fruits, if grafted by a non-Jew, or if grafted by a Jew where he grafted 2 hybrids. (Teshuvos V'Hanhagos 2:144)

DID YOU KNOW THAT

The Gemara (Sanhedrin 34b) states that ושפטו את העם בכל עת could have validated conducting a Din Torah at night, if not for the Posuk: והיה ביום הנחילו את בנינו from which we derive that a Din may be conducted only by day. However, ושפטו את העם does allow a Din to be concluded at night, if it was begun in the day. The SMA (ח"מ 7:2) points out that the Shulchan Aruch (ח"מ 5:7) rules that one who is blind in one eye may judge, but one who is blind in both eyes may not, since for him it is always night. The SMA concludes that based on this, if one lit candles at night, allowing him to see and recognize people, it should be permitted to begin and conduct a Din at night as well. The Poskim generally disagree with the SMA, choosing instead to derive from Negaim, which may only be examined by a Kohen during the day, that lighting candles does not turn night into day. The Birkei Yosef cites the Mishna (Rosh HaShanah 25b) which states that if, on the 30th day of the month, Beis Din and all of Klal Yisroel saw a new moon (or if witnesses were interrogated and accepted), but Beis Din was unable to declare "מקודש" (making it official) before nightfall, then there is no choice but to declare the month a "full" (30 day) month, and the next day becomes Rosh Chodesh of the next month. The Birkei Yosef points out that the Mishna did not say that some candles could be lit, and that Beis Din could then proclaim מקודש. However, the Rashba asks, if the only reason Beis Din may not proclaim מקודש at night is because doing so constitutes beginning a Din, rather than concluding it, it seems that technically it would have been possible for Beis Din to declare מקודש at night, referring to the just-ended day. If so, why cannot Beis Din do so on the next day - proclaim the previous day to have been Rosh Chodesh ? The Rashba answers that since the night intervenes as a time when מקודש could not be said, that Hefsek prevents a retroactive Kidush HaChodesh on the next day. The Chavatzeles HaSharon opines that the same reason prevented the Mishna from suggesting that Beis Din light some candles at night to proclaim מקודש. Since a few minutes would intervene after nightfall until candles would be lit, that small Hefsek would be sufficient to disqualify a retroactive declaration.

A Lesson Can Be Learned From:

A Chosid of R' Simcha Bunim from Pshischa was known by all to be a mean-spirited, depressing man. One Motzai Shabbos, he arrived in Pshischa and complained to the Rebbe that he had been delayed on Friday and forced to spend Shabbos a short distance away, where the Shabbos had no "Taam" (spice). The Rebbe fixed him with a glare and said: "Shabbos is a very giving and accommodating day. When Rosh Chodesh falls on Shabbos, we say the Rosh Chodesh Matfir, and Shabbos also gives away its Musaf. When Shabbos and Yom Tov coincide, we say Yom Tov Shemona Esrehs, and Shabbos even gives away Krias HaTorah. When Yom Kippur falls on Shabbos, the Shabbos is willing to even give up its 3 meals. However, when Tisha B'Av falls on Shabbos, the limit has been reached. Shabbos is unwilling to receive such a morose and depressing guest, preferring instead that Tisha B'Av's arrival be postponed until after Shabbos is over.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלי וז"נ אברהם ב"ר יעקב חיים