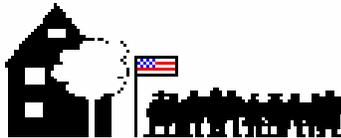


	Candles	Mincha	DafYomi	Shiur
Friday	4:17	4:27		
Shabbos		1:45/4:17	3:45	
Sunday		4:27	4:45	

	9:39
9:00	9:39
8:00	9:40



IMPORTANCE OF

The Gemara (Berachos 31b) states that if one fasts on Shabbos (e.g. for having dreamt an upsetting dream) he must fast again the next day (Rashi) for having neglected to fulfill עונג שבת, by not eating. It stands to reason that one might find it difficult to fast two days in a row, and the Rashba permits postponement בדיעבד. What about פדיון? The Raavad introduces the option of giving Tzedakah as a substitute for fasting, in some cases. Certainly, one could not give Tzedakah to fulfill his obligation to fast on the four annual fast days that are tied to the Churban, but what of those fasts that are intended to lead one to Teshuvah? Since such fasts are viewed as Korbanos, whereby one "sacrifices" some portion of his body fat and blood by not eating, perhaps for some people, giving of their money to Tzedakah might be painful enough to constitute a sacrifice of fat and blood as well. As the Gemara (Bava Basra 116a) states: קשה עניות ... יותר מחמישים מכות – poverty is more difficult [to endure] than 50 plagues. The Maharam Brisk (2:69) answered this question with several rules. 1) A fast that is tied to a particular day, such as one who fasts following a disturbing dream or one who fasts on a parent's Yahrzeit cannot redeem the fast with money; 2) If the fast is voluntary, one may substitute a "sacrifice" of money to replace the fat and blood that he would have lost by not eating; 3) A fast not mentioned in the Gemara (such as when one's Tefillin fall on the floor) is in all cases subject to leniency, and may be redeemed with money. The Meforshim suggest that if poverty is worse than 50 plagues, then according to R' Akiva who says that each מכה in Egypt was really 5 מכות, and the Egyptians suffered 50 מכות, that was still not as painful as the poverty in which Bnei Yisroel lived presumably, in Goshen. Therefore, the Midrash informs us that ממכת דם העשירו ישראל – the Bnei Yisroel grew wealthy from selling water to the Egyptians, so that with the very first מכה the situation of Bnei Yisroel was already better than the Egyptians'.

QUESTION OF THE WEEK:

When would one say the Tefilah - ענו at the end of Shemona Esrei לכתחילה?

ANSWER TO LAST WEEK:

(What must a Mohel do in a non-observant house?)

Igros Moshe (י"ד 1:156) states that watching an aveirah is forbidden, and a Mohel might therefore be unwilling to perform a Bris in a non-observant environment. However, such a reason is not sufficient to deprive a child of a timely Bris, so the Mohel should perform the Bris, and leave immediately afterwards.

DIN'S CORNER:

If one purchased a Machzor before Yom Tov and discovered on Yom Tov that it was missing a significant number of pages (e.g. 20), as he can't return it until after Yom Tov, he may use it on Yom Tov and later return it, because ultimately, it will end up in Sheimos, since today it is not worth the expense of undoing and rebinding to fix it. (Aleinu L'Shabeach – Bamidbar 97)

DID YOU KNOW THAT

The Rambam (מלכים 9:1) lists the various mitzvos that Adam, Noah and each of the Avos was instructed in, adding that in Egypt, Amram was commanded regarding "מצוות יתרות" – extra mitzvos. The Meforshim question what these mitzvos were, and how the Rambam knew this. The Chida (חיים שאל 95:3) cites an explanation that is based on the Gemara (Sotah 12a) which states that when Pharaoh issued the decree requiring all baby boys to be drowned in the Nile, Amram divorced his wife, and as he was the Gadol HaDor, everyone else followed suit. Then, after Miriam pointed out his error, Amram remarried his wife, as did everyone else. The Gemara continues, stating that Amram did not simply take Yocheved back, but rather he made a מעשה ליקוחין - a new marriage ceremony, seating Yocheved in a covered chair, while Miriam and Aharon danced before her. Based on this, the extra mitzvos given to Amram may have been גירושין and גירושין, while some say that the covered chair represented חופה. The Shulchan Aruch (אה"ע 34) describes the brocho made over אירוסין (betrothal) as concluding: על ידי חופה וקידושין. Many ask why חופה is listed first, if betrothal always come before it. The Levush (אה"ע 54:1) derives that ליקוחין refers to Chupah from the way the Torah frames the draft exemption for someone who is in the position of: ארש אשה ולא לקחה – he betrothed a woman but did not "take" her. Therefore, the מעשה ליקוחין of Amram would have been Chupah, in Egypt, prior to the mitzvah of קידושין which was given at Har Sinai, which may be why חופה is stated before קידושין in the brocho. The Posuk says that Hashem issued instructions: .. ויצונו אל בני ישראל ואל פרעה מלך מצרים להוציא – that Hashem commanded both Bnei Yisroel and Pharaoh to send away Bnei Yisroel. Why were Bnei Yisroel instructed? The Sefer Vardes (3) suggests that Bnei Yisroel were also instructed regarding sending away, in the form of the mitzvah of גירושין.

A Lesson Can Be Learned From:

A wealthy man approached R' Shlomo Eiger in Warsaw and asked him to send a letter to his father, R' Akiva Eiger, with a request that he daven for the wealthy man's wife, for a רפואה שלמה. Usually, R' Shlomo would not bother his father with such requests, which were made often, but the wealthy man had promised to donate 200 winter coats for the Talmidim of R' Shlomo's yeshiva, so R' Shlomo agreed to do it. Unfortunately, due to the many demands on R' Shlomo's time, this matter slipped his mind, and it was only when the Gevir asked him about it, that R' Shlomo was reminded. He apologized and immediately sent his father the letter. However, he mistakenly transposed the name, asking R' Akiva Eiger to daven for Sarah bas Rivkah instead of Rivkah bas Sarah. Shortly thereafter, R' Akiva Eiger wrote him back that he had davened for Sarah bas Rivkah, but had not "received an answer". Perhaps there was a mistake in the name? R' Shlomo confirmed the correct name, sent it to his father, who wrote back that he davened for her and that his Tefilah had been answered. The woman soon recovered.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use

ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים