



	Candles	Mincha	DafYomi	Shiur	פרשת: בחקתי	ש"ס זק"ש Shachris
Friday	7:57	6:50/8:07				9:12
Shabbos		7:50	6:40	7:40	9:00	9:12
Sunday		8:10	7:45		7:55	9:12

IMPORTANCE OF

The *Gemara* (*Kidushin* 49b) states that if a man betroths a woman **על מנת שאני צדיק** - "on condition that I am a *Tzadik*", even if he is totally wicked, we must assume that the betrothal might be valid, since thoughts of *Teshuva* could have entered his mind. Thus, a *Rasha* could become a *Tzadik* based solely on thoughts of *Teshuva*, without requiring the discomfort of fasting or **יסורים** (suffering). Yet, the *Posuk* says: **ואז ירצו את עוונם** - then (after being taken to *Golus*) will they atone for their sins, and *Rashi* comments that their atonement will be achieved **ביסוריהם**, through their suffering. The *Shemen Rokeach* (2:10) cites the *Gemara* (*Taanis* 8b) which says that in the days of R' Zeira, the government issued decrees against Jewish religious observance and among the decrees, was a prohibition against Jews fasting (e.g. to end a drought). According to *Rashi*, this decree was to prevent benefit from coming to the world through the efforts of the Jews. R' Zeira said that nevertheless, they should all accept a fast upon themselves, and when the decree will be rescinded, they will then fulfill their promise and observe the fast. When asked how he knew it was possible to do this, he replied that the *Posuk* says: (*Daniel* 10:12) that Daniel accepted upon himself twenty one years of fasting, and that his *Tefilos* were accepted immediately, as soon as he had made the vow. As such, here too we may conclude that when the *Rasha* tried to betroth the woman on condition that he was a *Tzadik*, he had in mind, not only to do *Teshuva* forsaking his wicked ways, but *Kaparah* as well, by accepting upon himself to fast and be uncomfortable at a later date. In so doing, he may be classified immediately as a *Tzadik*.

QUESTION OF THE WEEK:

Where do we find Kosher food item A mixing with non-Kosher food item B, and switching, i.e. A is now non-Kosher and B is now Kosher ?

ANSWER TO LAST WEEK:

(Where would one say a *Brocho Acharona* after **not** drinking ?)

The *Rema* (197:4) quotes an opinion which holds like R' Meir, that when the *Torah* says: **ואכלת ושבעת וברכת**, obligating one to say a *brocho* after eating, **ושבעת** means drinking. Thus, if one ate (**ואכלת**) and one drank (**ושבעת**) the *Torah* obligates him; otherwise, it's only *MiDerabanan*. However, the *Mishna Berurah* (*ibid* 197:26) adds that according to everyone, if he was not thirsty, the *Torah* obligates him even without drinking.

DIN'S CORNER:

A *Minyan* need not wait for an important person or Rav to arrive before beginning to *daven*. As soon as there are 10, they may begin. However, if the Rav will be giving a lecture afterwards, and if the *Minyan* finishes quickly before he is ready, the people will disperse and not stay to learn, they should wait. (*MB* 124:15)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 119b) states in Rav Yehudah's name that Yerushalayim was destroyed only because its people dishonored the *Talmidei Chachomim* who were sent by *Hashem* to lead them back onto the *Torah's* path. Rav says that once *Talmidei Chachomim* are being mocked, there is no remedy for such a community. The *Rambam* (6:11) interprets the words: **ואם בחקתי תמאסו** as referring to those who treat with disgust, the teachers of *Hashem's* laws, i.e. the *Talmidei Chachomim*. Thus, this *Posuk* would specifically refer to those who mock the *Talmidei Chachomim* of their own day, from whom they should have instead, chosen to learn. *Igros Moshe* (4:50) notes that this creates an additional *Chumra* (stricture) against those who would mock contemporary *Talmidei Chachomim*, more than against those who would mock *Talmidei Chachomim* of the past, since the mockery will cause people to avoid seeking out the contemporary *Talmidei Chachomim* to learn from them. This was in all likelihood the plan of those who accused the *Agudas HaRabonim* of creating an *Issur* for Orthodox Rabbis to join with rabbis from the Conservative and Reform in a Board of Rabbis or a Synagogue Council. By characterizing the *Issur* as motivated by a desire to keep all the *Kashrus Hashgachos* for the Orthodox Rabbis, the accusers demeaned *Talmidei Chachomim*, attempted to diminish their influence, and thereby prevent the public from listening to them and learning from them. By the same token, *Yechave Daas* (5:50) seeks to forbid the custom in *Yeshivos* to make "fun" of the *Rebbeim* on Purim, even if the *Rebbi* is **מוחל**, since **ביין מחילה** will not help to permit **ביין**.

A Lesson Can Be Learned From:

There was once a ten year-old boy who was not interested in studying. Rather than listen to his *Rebbi*, he wanted to be outside playing or making his own discoveries. His distraught parents received advice from many sources, the best of which, when applied, had no effect, and the worst of which just caused him to become more defiant. One day, R' Aharon of Karlin came to visit their town and all the people with problems lined up silently outside his door. Finally, when the parents brought their son in to the *Rebbe*, R' Aharon growled: "So ? He doesn't want to study ? Leave him here with me. I'll teach him to study !!" The parents left, hesitantly, and R' Aharon walked over to the boy and hugged him. Slowly, the boy's stiff arms loosened and his pout softened. They stood there, heart to heart, for quite a while. Later, after the parents returned for him, they were looking for some sort of change. All they saw was his sudden interest in people, and their moods. He would now ask his mother why she seemed nervous, why the butcher seemed angry, young mothers seemed harried and their husbands, burdened. He began to notice his *Rebbi's* frustration and discovered that much of the *Torah* was also concerned with people. As this began to pique his interest, he began to apply himself to study. Eventually, being so attuned to human nature, he himself grew up and became - a *Rebbe*.

P.S. Sholosh Seudos sponsored this week by the Fuerst family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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