



	Candles	Mincha	Daf Yomi	Shachris	ש
Friday	7:32	7:00			9:34
Shabbos		1:45/7:27	7:00	9:00	9:35
Sunday		7:42	7:15	8:00	9:35

IMPORTANCE OF

The *Gemara* (*Kidushin* 40a) states that if one intended to do a *mitzvah*, but was **נאנס** - prevented from doing it, he is credited as if he had performed the *mitzvah*. On the other hand, a thwarted intent to do an *aveirah* is ignored. However, the *ShaCH* (ט"ו 21:3) cites the *Yerushalmi* quoting R' Yochanan as saying that although an **אוניין** is an acceptable excuse and one is credited for the intent, it is not **כמאנ דעבידיך** – as if he had actually done the act physically. Thus, if a merchant fails to deliver goods because of an **אונס**, he can't demand payment “as if” he had delivered. The *Gemara* (*Succah* 52a) states that the *Yetzer Hora* is constantly growing, **ואל מללא הקב"ה עוזרו לא היה יכול לו** – if not for Hashem's assistance, no one would be able to overcome it. Thus, in the performance of every *mitzvah*, Hashem is a partner. *Mishna Halachos* (6:215) suggests that if one tries his utmost but is prevented from completing the *mitzvah* because of an **אוניין**, that means that he is missing Hashem's assistance, and he is rewarded for having done as much as he could. This would seem to be the rule regarding *mitzvos* that are **בין אדם למקומות** where the purpose of the *mitzvah* is to fulfill the ‘**רצון ד'**. However, with regard to *mitzvos* that are **בין אדם לחבירו**, such as *Tzedaka*, if the money does not reach the poor person because of an **אוניין**, can we say that he is credited as having fulfilled the *mitzvah* because he did all he could? The *Tosefta* (*Peah* 4:17) states that if one said he would give and then he gave, he gets *S'char* for the saying and the giving; if he was prevented from giving, he only gets *S'char* for saying. Perhaps for this reason, the *Posuk* states: **נתנו תנתן** - a double *Lashon*, when speaking of giving *Tzedaka* to a pauper, where the *mitzvah* is only fulfilled with an actual giving. On the other hand, when instructed to donate to the *Mishkan*, the *Posuk* says **יקחו לי** – where “taking” i.e. setting aside with an intent to donate (**לשםה**) fulfills the *mitzvah*, even if an **אונס** might prevent the actual giving.

QUESTION OF THE WEEK:

What restriction is there on *davening Shacharis* early during the summer?

ANSWER TO LAST WEEK:

(When would the *Kohen* or *Levi* return to read the *Haftarah*?)

The *Shaarei Teshuvah* (ט"ז 566:1) cites the *Noda BiYehuda* (2:110) which states that on a *Taanis*, if the one called up for the *Maftir Aliyah* is unable to say the *Haftarah*, it is preferable to ask the *Kohen* or *Levi* who had the first 2 *Aliyos* to say it for him. If they are also unable, then someone else should be asked.

DIN'S CORNER:

One is permitted to begin *Mincha* within the 13 ½ minute period after *Shekiyah*, even where he knows that he will be unable to finish *Shemonah Esrei* until after the 13 ½ minutes have passed. This is derived from *Tosafos* (*Berachos* 7b) which states that Bilaam's curse would have been effective, despite lasting longer than Hashem's moment of “anger”, since it would have begun properly. (*Yabia Omer* ט"ז 7:34)

DID YOU KNOW THAT

The *Tur* (ט"ז 603) cites the *Yerushalmi* (*Shabbos* 1:3) where R' Chiya tells Rav, even if you are not careful to eat all year **בטהרה**, do so seven days out of the year. The *Avi HaEzri* says that these seven days are the days between *Rosh HaShanah* and *Yom Kippur*, and based on this, the *minhag* in Ashkenaz was to refrain from eating bread baked (even commercially) by non-Jews during those days. Of what value is such a temporary restriction? Why not suggest extra vigilance in *davening*, *Torah* study or *Lashon HoRa*? The *Gemara* (*Shabbos* 12b) relates that R' Yishmael once read on *Shabbos* to the light of a candle (against the *Chachomim*'s recommendation) and almost tilted the candle to improve the light. *Tosafos* asks why he wasn't protected from such a possible *aveirah* the same way that (even) the donkey of R' Pinchas b. Yair refused to eat grain that was not permissible, and *Tosafos* answers that this protection only applies to eating prohibited food, which is particularly shameful for a *Tzadik*. Why is eating prohibited food, which is a simple **לעג**, so shameful that it merits Hashem's protection, more than more serious *aveiros*? The *Gemara* (*Avodah Zara* 34b) states that a ship carrying *muryas* (a fish product) docked at the port of Aco, and R' Abba sent men on board to guard the *muryas* and prevent contamination with anything not kosher. Should we not need a *Mashgiach* to guard against other *aveiros*? Why only for food? The *Tikunei Zohar* (90b) states that the task of *Tzadikim* in this world is to rectify the consequences of the first *aveirah* – that of Adam *HaRishon* eating what was forbidden, which generated under **עבירה גוררת עבירה**, all subsequent *aveiros*. As such, it would be particularly shameful for a *Tzadik* to suffer even an inadvertent lapse in this area, so extra care is taken to watch what we eat, and in addition, Hashem provides protection. This may also be why during **תשובה**, when we hopefully do *Teshuvah* on all of our *aveiros*, we are elevated temporarily, closer to the status of a *Tzadik*, and as such, we are **מתחריר** in the manner of a *Tzadik*, to refrain from **פט פלטר**.

A Lesson Can Be Learned From:

A man was trying to marry off his daughter, and several times, the *Shidduch* neared completion, only to fall apart at the last moment. He was advised by Gedolim that although generally, Hashem works with *Hester Panim* (concealment), the *Hester Panim* does not apply to punishments, and therefore he should examine his conduct to find the reason for what was happening to him. The father sat and thought for a long time but could not find anything in his behavior to explain this unusual consequence. He davened earnestly, asking Hashem to open his eyes until one day, someone approached him with an observation. He said to the father “I notice that you prepare a drink every morning and after reciting the *brocho* of *SheHakol* with *Kavanah* at the beginning, you continue to consume several cups throughout the day. Is it possible, that when you finish the last cup of your drink, that you neglect to recite the *brocho* of *Borei Nefashos*? It is a very common occurrence that one forgets to do so, and it might explain why your *Shidduchim* fall apart at the last second, because you begin the *mitzvah* of thanking Hashem for the drink with a *brocho*, but without completing it with *Borei Nefashos*. The father took his words to heart, and soon completed a *Shidduch*.

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

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