



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:11	4:23	7:30	7:30	
Shabbos		4:11	3:25	3:50	9:00
Sunday		4:26			7:30

IMPORTANCE OF

The Gemara (Rosh HaShanah 10b) states that Yosef emerged from prison on Rosh HaShanah. The Magen Avraham (או"ח 246:12) discusses various opinions on the subject of שבידת בהמה (resting one's animals) and מחמר (leading a loaded animal) on Yom Tov, concluding that the Beis Yosef was inclined to be strict and forbid those activities not only on Shabbos but on Yom Tov as well. If so, asks MaHaril Diskin, Yosef should not have been permitted to ride in the מרכבת המשנה (chariot) after being appointed Viceroy, as this made use of horses on Rosh HaShanah. He answers that the term מרכבת המשנה implies that there were at least 2 or more horses pulling the chariot. The Gemara (Shabbos 153b) states that if one transgresses a melachah on Shabbos, he must bring a Korban Chatas. This is true only if he performs the melacha himself. However, if he does it together with another, it is called "שנים שעשאוהו" and they are both Potur from the Korban, even though it is still Rabbinically prohibited for them. Yet, if one does such a melacha together with his animal, it is permitted, even לכתחילה. Therefore, since Yosef's chariot had at least 2 horses, it was permitted for them, and even for Yosef to join in if he had wished, to transport the chariot on Yom Tov.

QUESTION OF THE WEEK:

Although women were also included in the ניס of Chanukah, their salvation was complete when the Chashmonaim drove away the Greeks, lifting their שעבוד. However, as they were not involved in the ניס of the oil, why are they obligated in candle-lighting ?

ANSWER TO LAST WEEK:

(May one be a waiter serving Jews non-kosher food ?)
According to Yechave Daas (3:67), if it is uncertain if an עבירה will take place, one may be lenient. However where, as here, the waiter is reasonably certain that what he serves will be eaten, he may not serve it. Others hold that there is no prohibition based on Lifnei Iver because there are many other restaurants that this consumer could have patronized.

DIN'S CORNER:

One should not eat before performing even a Rabbinic mitzvah. However, in such a case, if eating will improve the performance, one may be lenient. Seasonal mitzvos such as Lulav, Shofar, Megilah, Ner Chanukah, Bris or a Chupah, should definitely be executed before eating, except where they are performed after davening (e.g. Bris, Shofar & morning Megilah), in which case one may eat before davening, if necessary. Otherwise, only if one must wait beyond the appointed time (for a minyan, ד' מינים, family etc..) may he eat first, if hungry. (Mishnah Shelaimah 29)

DID YOU KNOW THAT

The Gemara (Succah 56b) describes how Miriam the daughter of Bilga (a Kohen) apostasized, married a Greek official and, upon entering the Beis HaMikdash struck the Mizbeach with her shoe and criticized Hashem for not coming to the aid of Bnei Yisroel. As a result, her family was designated as MisYavnim (Hellenists) and the privileges of Bilga's Mishmar were changed. A prophetic source for MisYavnim: ורדו בכס שונאים - is interpreted by Chazal to mean: הריני מעמיד שונאים מכם ובכם - I am placing haters (i.e. enemies) from among you and within you. However, in no previous Galus (Egypt, Ashur, Bavel) do we find foreign influence so strong as to create a sub-culture within Bnei Yisrael. The Gemara (Bava Basra 25b) states: הרוצה שיחכים ידרים - if one wants to be wise, he should look to the south (when he davens), as the Menorah was on the south side in the Beis HaMikdash. Maharal explains that the Menorah, representing wisdom, was thus the antidote to the Greek menace of חכמת יונית - Greek wisdom, which resulted in decrees against התורה שמירת התורה. However, does the pre-marital decree against Jewish women fit within the other, more cerebral decrees against studying Torah ? נחזק explains that the translation of the Torah into Greek, lamented by Chazal, was motivated by a desire to remove the division between Yisrael and the rest of the world. The later decrees, להשיחם תורתך were similarly motivated and produced Hellenists. However, the child of even a מומר is still a bona fide Jew. Therefore, the Greeks issued the decree regarding women about to marry, to break down the last vestige of separation, infusing the Greek culture into the eternity of Yisrael. Yavan did not seek to destroy the Mikdash, merely to be מחלל it; they didn't spill out the oil, they wanted to be מטמא it. As such, this Galus, which fulfilled שונאים מכם ובכם, introduced MisYavnim to Jewry.

A Lesson Can Be Learned From:

The Baal Shem Tov was accustomed to spending several hours on Shemona Esrei. Those who davened with him would have time to run home, eat a small breakfast and get back in time to complete the Shacharis with him. However, his close Talmidim and Chasidim would not leave until after Shacharis. Once, they too felt weak and allowed themselves to go home for a small repast. Upon returning, they were surprised to see that the BESHT was waiting for them. After completing Shacharis, they asked the BESHT why he had finished so quickly that day. He replied, using a Mashal of a group where one man wished to climb up to the top of a tree and catch a glimpse of a rare bird. Not having a ladder, he asked the other members of the group to form a human ladder, upon which he could climb. They complied and he climbed up. However, as he neared the top, some of those standing below began to leave, causing him to fall all the way down. "I too," the BESHT concluded, "without you, my Talmidim, cannot reach. "

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