



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:12	4:24	7:45			9:20
Shabbos		4:12	3:20	3:50	9:00	9:21
Sunday		4:22	5:00		7:30	9:21

IMPORTANCE OF

The Gemara (*Berachos* 3b) states that when the *Chachomim* would tell Dovid HaMelech that the Jewish nation needed financial support and that the few wealthy Jews could not sustain all the poor, Dovid advised them to drive out the Amaleki presence from *Eretz Yisroel*, eliminating the threat of their plunder and improving the security of commerce in the land. The *Chachomim* thereupon solicited battle strategy from Achitofel, (תפילה) permission and prayer from the Sanhedrin (מלחמה) and assurance of success from the *Urim V'Tumim* (דורון) implied from (מתנות כהונה) before engaging the enemy. The *Tiferes Yonasan* notes that usually, the word לפניו (before him) implies that the person spoken about is following behind. However, when Yaakov sent messengers to Aisav in Sair "לפניו", we don't find that Yaakov followed them to the land of Sair. He therefore explains that Yaakov, not knowing where Aisav was, sent messengers to both Sair and to Yitzchok's home, looking for Aisav. As such, לפניו refers to Yitzchok's home in *Eretz Yisroel*, where Yaakov did eventually arrive. The Satmar Rebbe ZT"L adds that this explains why and how Yaakov sent real מלאכים with the message of עם לבן גרתי - ותרי"ג מצוות שמרתי which would not seem to be relevant or appropriate to Aisav. The מלאכים and report of Yaakov's *mitzvos* were sent to Yitzchok, who was also petitioned to pray for Yaakov in his time of danger, as the *Chachomim* asked of the Sanhedrin, while Aisav received a simpler report from Yaakov's servants.

QUESTION OF THE WEEK:

When would someone be faced with two *mitzvos* that he must do, and due to the nature of the *mitzvos*, be unable to do either one ?

ANSWER TO LAST WEEK:

(Which 2 things go together, need a *Minyan* but without, only 1 is done ?)

The *Biur Halachah* (128) states that if *Chazoras HaShatz* was begun with a *minyan*, and then some people left, leaving less than a *minyan*, the *Chazoras HaShatz* continues to completion, but *Nesias Kapayim* by *Kohanim* cannot be said without 10.

DIN'S CORNER:

A woman must keep her *Kesubah* in a secure place in which she keeps her important things. If she trusts her husband that he will deliver it to her, even if they should become estranged and begin divorce proceedings because of bickering etc..., she may let her husband hold it for her. However, if the trust she has in her husband is the belief that he will never divorce her, she may not deposit the *Kesubah* with him for safekeeping. (*Igros Moshe* אה"ע 3:26)

DID YOU KNOW THAT

The Gemara (*Avodah Zarah* 43a) states that R' Yehoshua was once following R' Elazar HaKapar and saw how he found a ring with an (idoltrous) image of a serpent on it. A gentile child passed by and R' Elazar said nothing. When a gentile adult passed by, R' Elazar asked him to be מבטל (nullify) the *avodah zarah* aspect of the ring, but he refused. R' Elazar applied pressure and the gentile performed the ביטול, thus permitting R' Elazar to take the ring. R' Yehoshua learned 3 things from this: 1) an idolater may be מבטל the *avodah zarah* of another idolater; 2) only an idolater familiar with idolatry may perform the ביטול; 3) an idolater may be coerced to do the ביטול. Yaakov Avinu told his family to deposit their items of *avodah zarah* under the tree rather than destroy them or throw them into the sea, as is normally required for *avodah zarah*. The *Ramban* explains that this was because the *avodah zarah* had come from Shechem and had become בטל before falling into the hands of Yaakov's sons. According to the קול מבשר (1:23), the *Ramban* meant that the Shechem women were forced to perform the ביטול since their men had all been killed. Obviously, as the *Ramban* states clearly, the conversion of Shechem was a farce, leaving them idolaters and empowered to do ביטול. However, *Panim Yafos* maintains that the *avodah zarah* was not בטל, as the Shechem men had been killed, the women had been converted to maids and the children converted as well. Yaakov had intended to bury the *avodah zarah* until an idolater would be מבטל it for them later. As such, if the conversion of Shechem was not a total farce, how could Shimon & Levi have killed them ? *Tzafnas Paneach* notes that Agag, king of Amalek, had agreed to convert and had already undergone מילה. Shmuel, knowing that מל ולא טבל is not valid, arose early in the morning before Agag had a chance to do טבילה and killed him. Shimon and Levi took the same initiative.

A Lesson Can Be Learned From:

One *Chol HaMoed* Pesach, a gathering of *Rabbonim* and *Talmidei Chachomim* assembled in the home of R' Isser Zalman Meltzer, and a bochur from the Yeshiva was also present. In the course of discussion, the bochur made a statement and supported it with an opinion of the *SHaCH* in *Shulchan Aruch Yoreh Deah*. R' Isser Zalman immediately praised effusively the insight and knowledge of the bochur. Later, the bochur conveyed the discomfort he felt during R' Isser Zalman's moment of praise, adding that he had really wanted to cite the *SHaCH*'s sources as well. R' Isser Zalman told him: "You are an older bochur, and you should get married. I am not a Shadchan, but I want to help you. Therefore, I praised you in front of the people present here in the hope that חברך חברה אית ליה - one friend will tell another."

P.S. *Sholosh Seudos* sponsored this week by the Zelcer family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי