



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:11	4:23	7:45			9:34
Shabbos		4:11	3:15	3:50	9:00	9:34
Sunday		4:20	5:00		7:30	9:35

IMPORTANCE OF

The Gemara (Taanis 10b) derives from אל תרגו בדרך - Yosef's caution to his brothers that they not tarry on the trip home to Yaakov, that he meant: אל תתעסקו בדבר הלכה - do not engage in Halachic discussions. This advice seems to be based on the rule of: העוסק במצוה פטור מן המצוה - since the brothers were busy rushing home to tell Yaakov the news about Yosef, their mitzvah of כיבוד אב exempted them from Torah study. However, the Shulchan Aruch (י"ד 240:13) clearly rules that תלמוד תורה outweighs כיבוד אב, as is derived from Yaakov himself, spending 14 years in the Yeshiva of Shem and Ever ! The MaHarsha suggests that Yaakov's belief that Yosef was dead caused him such pain that he was unable to study Torah. Thus, notifying him was itself a fulfillment of Talmud Torah. The Iyun Yaakov asks, if so why did the Gemara later distinguish between deep study (prohibited by Yosef) versus light study (still required), if no study at all would still fulfill (Yaakov's) Talmud Torah ? The Moadim U'Zmanim (1:93) asks, if העוסק במצוה פטור מן המצוה, why does the Shulchan Aruch (א"ח 66:3) require one to interrupt Shema to answer Kadish, Kedusha and Borchu ? Why must one stop in Shemona Esrei and listen to Kadish and Kedusha (ibid 104:7) to fulfill שומע כעונה ? Isn't one Potur, if already davening ? He answers that one engaged in a mitzvah is Potur from other mitzvos, but may very well be obligated in other facets of that same mitzvah. So too, the brothers could not have been Potur from their own Torah by hurrying home to help Yaakov learn Torah, since both were facets of the same mitzvah. Therefore, the Gemara had to conclude that they would still be engaged in למיגרס - light learning.

QUESTION OF THE WEEK:

If a man's name is Abba, may his children call him אבא ?

ANSWER TO LAST WEEK:

(When would one say על המחיה and then ברכת המזון ?)

If one ate "Mezonos" before a meal and forgot to say על המחיה, if he intends to eat more Mezonos during the meal, he can rely on the ברכת המזון at the end and need not say על המחיה first. However, if he didn't plan to eat more, when he remembers, he must say על המחיה first, and then bentsch. (MB 176:2)

DIN'S CORNER:

One may not listen to songs that are sung in non-Jewish houses of worship, even over the radio or thru other media. This includes songs that were in use at one time, but are no longer. If one knows that a non-Jewish song was composed with no religious connotation or inspiration, it is not forbidden. However, if in doubt, one must suspect it was. (Igras Moshe י"ד 2:56)

DID YOU KNOW THAT

The Gemara (Sanhedrin 36a) states that in capital cases, the less distinguished judges render their opinions first, so as not to be influenced by the opinion(s) of the greater judges. This is derived from Dovid HaMelech, who delivered his judgement on Naval for having been מורד במלכות (insubordinate to the king) only after the other judges ruled. Tosafos asks, the Gemara (Megilah 14b), in apparent contradiction, states in Dovid's name that a מורד במלכות does not require a judgement at all ! The Yerushalmi (Terumos 8:45b) states that if goyim demand that a specific Jew be turned over to them to die, otherwise all will die, it is permitted to turn him over. Raish Lakish holds that this is so only if he were already חייב מיתה like Sheva b. Bichri (who was a מורד במלכות) while R' Yochanan says it is not necessary that he be חייב מיתה like Sheva b. Bichri. The Noda BiYehudah (י"ד 2:74) explains their Machlokes as follows: Raish Lakish holds that a מורד במלכות does not require judgement (as in Megilah 14b) - he is חייב מיתה as soon as he is insubordinate. Since Sheva b. Bichri had been מורד במלכות, the town he was hiding in was permitted to turn him over to Yoav for execution. However, R' Yochanan holds that a מורד במלכות is no worse than a murderer who does not become חייב מיתה until he has his day in court, and Beis Din convicts him (as in Sanhedrin 36a). As such, Sheva b. Bichri was turned over to Yoav who would still have to put him on trial. The Baal HaTurim says that ויגש אליו יהודה in Gematriya equals "to fight with Yosef", meaning, Yehudah was prepared to battle Yosef and Mitzrayim in order to free Binyamin. If the Halacha permits one to turn over the specific individual demanded, why was Yehudah allowed to endanger himself and the other brothers by refusing to hand Binyamin over ? It must be that according to Raish Lakish, they were permitted to turn over Binyamin only if he would be חייב מיתה which he wasn't, and according to R' Yochanan, only if he would receive a fair trial, which he probably wouldn't.

A Lesson Can Be Learned From:

A Rav was visiting members of his Kehilah, attempting to collect Tzedakah for an important need. One wealthy man, a big Talmid Chochom who was very scrupulous about mitzvos, unfortunately suffered from a lack of generosity. When this man heard the Rav approaching outside his study, he quickly lowered himself to the floor and hid under the desk, leaving the Sefer he had been studying open above him. The Rav walked in and realized what was happening. Not wishing to embarrass the foolish man, he glanced at the Sefer on the desk, and noticing that it was open to שער הענוה (Gate of Humility) in Orchos Tzadikim, he said aloud on his way out, that undoubtedly, it was the study of humility that caused the host to hold himself so small.

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