



Friday	4:14	4:24	7:45			9:18
Shabbos		4:14	3:30	4:00	9:00	9:19
Sunday		4:25	5:00		7:30	9:19

IMPORTANCE OF

The Gemara (Berachos 64a) states that when one takes leave of his friend, he is to say to him "לך לשלום" (go to peace) rather than "לך בשלום" (go with peace), since we see that Yisro told Moshe לשלום, and Moshe was successful, whereas Dovid said to Avshalom לך בשלום and Avshalom was subsequently hung. The Shulchan Aruch (או"ח 100:4) rules accordingly that one who sets out on a trip should daven: שתוליכנו לשלום. If so, why did Yaakov state: ושבתי בשלום אל בית אבי, using בשלום instead of לשלום? The Mishna (Rosh HaShanah 2:9) describes how R' Yehoshua was forced to yield to the will of R' Gamliel in a calendar dispute, and how as a result, R' Yehoshua appeared before R' Gamliel on the day he believed was Yom Kippur, carrying a staff and money. R' Gamliel welcomed him with the words: בא בשלום רבי ותלמידי. The Tiferes Yisroel asks why he used בשלום instead of לשלום, and answers that בשלום implies having reached a certain level of שלמות (accomplishment) whereas לשלום expresses a desire to grow. בשלום is therefore used when parting from a נפטר, who has reached his final level of שלמות. R' Gamliel, was complimenting R' Yehoshua's character in submitting to the will of the Av Beis Din, and did not wish to suggest that R' Yehoshua was somehow lacking in שלמות, so he welcomed him with an acknowledgement that R' Yehoshua was already בשלום – fully accomplished. The Kehilas Yitzchok suggests that Yaakov used the words ושבתי בשלום for a similar reason. Knowing that Lavan's house was full of idolatry and deceit, Yaakov davened that he be able to return eventually to his father's house with the same level of שלמות that he was at that very moment, and be able to ward off the evil influence facing him in Charan. Thus, Yaakov was apparently willing to forgo growth, in order to safeguard the level he had already reached.

QUESTION OF THE WEEK:

When would a regular Krias HaTorah on any Shabbos morning not include a repetition of the last few Pesukim as Maftir?

ANSWER TO LAST WEEK:

(When is a mitzvah not worth the 10 gold coins stated in the Gemara?)

The Be'er Heteiv (ח"מ 382:6) states that when one "snatches" a mitzvah from another, such as to deprive him of saying a brocho, it is worth 10 gold coins only when others were involved to be יוצא from him. If however, it would have been a private one, there is no such קנס.

DIN'S CORNER:

One may intentionally submit to a medical treatment that involves hypnotism provided that the hypnotist can be relied upon not to influence him to transgress any Issurim. One may not, however, engage in any recreational hypnotism (e.g. volunteer for a demonstration to entertain), as this would constitute self-abuse. (Igros Moshe יו"ד 3:44)

DID YOU KNOW THAT

The Gemara (Megilah 17a) states that because Yaakov neglected to honor his father for 22 years, he was punished with Yosef's disappearance, which also lasted 22 years. The Chida adds that even if Yitzchok had been Mochel (forgiven) Yaakov, the punishment for neglecting כבוד אב is meted out מדיני שמים. However, in calculating 22 years, Yaakov was not punished for the 14 years that he spent learning in the Yeshiva of Shem and Ever. From here we see that גדול תלמוד תורה מכבוד אב - the mitzvah of learning Torah takes precedence over honoring one's parents. Although this would permit a son to take leave of his father in order to attend a Yeshiva far away, is there a היתר for a working man to "abandon" the mitzvah of כבוד אב by marrying and moving thousands of miles away from his father? The Shulchan Aruch (י"ד 240:5) states that one need not spend or sacrifice one's own money to fulfill כבוד אב, which implies that a son may move far away from his father if it is necessary to do so for his Parnasah. Similarly, a son may marry the woman of his choice, even if the father objects (ibid 25), which implies that a son may do things necessary to preserve שלום בית, even at the expense of כבוד אב. The Rema (ibid 7) urges a son to leave his father and sacrifice the mitzvah of כבוד אב where the son is a Talmid Chochom and the situation would require the father to show him כבוד, or else cause a בייזון (disgrace) of the Torah. (The TAZ says the MaHaram MiRutenberg did this.) Thus, under one of these conditions, a son might be permitted to move away from his father. The Mabit (1:139) adds that if Yaakov had been in Eretz Yisroel for the 22 years and Yitzchok had not, Yaakov would not have been punished for the neglect.

A Lesson Can Be Learned From:

A woman in Yerushalayim found a Sheilah in a chicken while preparing it for Shabbos. Her husband took it to the [author of] Kaf HaChaim who ruled that it was not Kosher. The husband was a Talmid Chochom and knew that there were Poskim who ruled favorably in such cases so he went to the Tepliker Rov and, without mentioning the Kaf HaChaim, asked him to rule. The Rov permitted it. When the Rov saw how the man hesitated to accept such a quick P'sak, he cut off a piece of the chicken and threw it into his Cholent. The man returned home happy, and his wife split the chicken between the soup and the Cholent. Somehow, the Friday night soup burned and the Cholent, on Shabbos, inexplicably ended up raw. The man ran back to the Tepliker Rov on Motzai Shabbos and apologetically, told the whole story. The Rov said not to worry. The chicken had been Kosher and his Cholent had been fine. Their apparent punishment had not been for eating Treif, but for asking the Sheilah again, without saying so!

P.S. Mazel Tov to the Tyberg family upon the Chasunah of their son Yonatan to Dania Goodman. Sholosh Seudos sponsored this week by the Miller family.