



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:04	5:14	8:00			9:35
Shabbos		5:04	4:15	4:45	8:45	9:35
Sunday		5:15	5:50		7:30	9:34

IMPORTANCE OF

The Gemara (*Berachos* 27a) states that if one is faced with having to daven both *Musaf* and *Mincha*, he should daven *Mincha* first, because it is **תדיר**, occurring everyday, unlike *Musaf* which is occasional. R' Akiva Eiger (*Teshuvos* 9) notes that the Gemara could also have explained that *Mincha* had precedence because it is **שוה בכל** - equally found and obligatory on everyone, whereas *Musaf* is only obligatory on men. (*Musaf* is based on a *Korban Tzibur*, a communal sacrifice funded by the *Machatzis HaShekel*. Since this was only collected from the men but not the women, it follows that women should be exempt from *Musaf*, which commemorates such *Korbanos*.) However, since the Gemara did not say this, it must be that being **שוה בכל** does not confer precedence. The *Be'er Yitzchok* (20 א"ח) disagrees with R' Akiva Eiger regarding the exemption of women from *Musaf*. Do we not find that *Kohanim* did not contribute a *Machatzis HaShekel*, yet they are certainly not exempt from *Musaf*? The *Tzlach* (*Berachos* 20b) resolves this by exempting women from *Musaf* as **זמן גרמא** (time-dependent). Although *Chazal* obligated women to daven, in spite of the fact that *Shacharis* and *Mincha* are also based on the communal *Korban Tamid*, this was because women need Hashem's mercy as much as men do. However, *Musaf* is not based on personal requests, but is a simple commemoration. As such, there is more reason to exempt women from participating. Therefore, the *Tzlach* concludes, *Mincha* should take precedence over *Musaf* since it has 2 advantages: 1) it is **תדיר** and 2) it is **שוה בכל**.

DID YOU KNOW THAT

The *Shulchan Aruch* (א"ח 311:1) states that one may move a dead body on *Shabbos* in case of fire or if it is lying in the sun, by moving it together with a loaf of bread or a child. The *Chochmas Shlomo* cites the *Midrash* which tells of a wicked butcher who used to sell unkosher carcasses to Jews as kosher. On *Erev Yom Kippur* he got drunk, fell off a roof and died. Later, as the dogs began licking up the blood, R' Chanina was asked if the body could be moved away. R' Chanina replied that the butcher was getting his just desserts because the *Torah* states regarding *Treifah* meat: **לכלב תשליכון אותו** - you should throw it to the dogs. Since this butcher had in effect deprived the dogs of *Treifah* meat (by selling it to the Jews), his body should be left there for the dogs. The *Chochmas Shlomo* concedes that generally we do not rule from a *Midrash* but nevertheless confirms that we may rule from a *Halacha* that was **למעשה** in a Midrashic story. As such, he concludes that one may not move the body of a known *Rasha* on *Shabbos*, even to preserve its dignity, although one may do so to save it from a fire. However, this does not seem to have been the practice among Jews and Jewish hospitals, who have never made such a distinction. The *Tzitz Eliezer* (11:35) points out that R' Chanina's ruling in the *Midrash* may have been based on its **מדה כנגד מדה** factor and should not be used to prove the *Chochmas Shlomo's* rule. In fact, if R' Chanina's rationale was to prevent moving a *Rasha's* body on *Shabbos*, he could still have advised those concerned to chase away the dogs. As he didn't, it must be that this was a **הוראת שעה** specifically to publicize the appropriateness of the unscrupulous butcher's fate, but it should not be applied generally to other nonobservant people.

QUESTION OF THE WEEK:

What is preferable: to learn a little Torah with deep understanding, or a lot of Torah but remain on the "surface"?

ANSWER TO LAST WEEK:

(Which *Tefilah* may only be said in *Lashon HaKodesh* and when?)

The *Shulchan Aruch* (א"ח 128:14) rules that *Nesias KaPayim* (*duchaning*) may only be said in *Lashon HaKodesh*. The *Mishna Berurah* notes that if a *Kohen* is unable to do so, he should leave the room before the *Shliach Tzibur* reaches **רצה**. The *Mishna Berurah* (101:16) also rules that when one davens on behalf of a sick person **not in his presence**, he must daven only in *Lashon HaKodesh*.

DIN'S CORNER:

When responding during *Kadish* with ... **יהא שמי' רבא**, one should add the word **יתברך** to the end. The *GRA* holds that one should pause briefly before saying **יתברך** as it is not really part of the praise in **יהא שמי' רבא**. Therefore, if one is in the middle of a section where he is not permitted to interrupt except for certain things such as **יהא שמי' רבא**, he should not add the word **יתברך** in that case. (*MB* 56:15)

A Lesson Can Be Learned From:

R' Elchonon Wasserman, the Rosh HaYeshiva of the yeshiva in Baranovich was a committed Misnagid. Before World War II, the center of Slonimer Chasidim moved to Baranovitch. When R' Elchonon met the Slonimer Rebbe, he found that they got along very well and they joined forces to improve Yiddishkeit in Baranovitch. Many times, R' Elchonon could be found in the back of the Slonimer Beis HaMidrash, listening to the Rebbe's Sholosh Seudos Derashos or his *Berachos* over the Chanukah Licht. Once, after R' Elchonon and the Rebbe had concluded a meeting, they both rose to leave. When they both reached the door at the same time, each stood respectfully, waiting for the other to go first. Finally, the Rebbe turned to R' Elchonon and asked: "Do you know what the most significant difference between Misnagdim and Chasidim is? It is that Chasidim survive because they are stubborn". R' Elchonon nodded and walked out the door.

P.S. A *Hartzlich* Mazel Tov to Rabbi Yaakov Miller and family upon the birth of a daughter. May they enjoy much Nachas from her and her siblings. Sholosh Seudos sponsored this week by the Tyberg family.