



| | Candles | Mincha | DafYomi | Shiur | פרשת שמות ש"ש Shachris | 9:42 |
|---------|---------|--------|---------|-------|---------------------------|------|
| Friday | 4:40 | 4:50 | 7:45 | | | 9:42 |
| Shabbos | | 4:40 | 4:10 | 4:30 | 9:00 | 9:42 |
| Sunday | | 4:51 | 8:30 | | 7:45 | 9:42 |

IMPORTANCE OF

The Gemara (Nedarim 31b) states R' Yehoshua's opinion that Moshe was careless in not attending to his son Eliezer's Bris at the proper time, while R' Yosi held that Moshe believed it was too dangerous. If so, why was Moshe punished? Because he should have performed the Bris upon arrival at the inn. The Gemara (Succah 25a) states that Shluchei Mitzvah are exempt during Succos from the obligations of Succah by virtue of their involvement in a prior mitzvah. Rashi adds: אפילו בשעת חנייתו – even when encamped for the night. If so, why should Moshe have been obligated in the Bris at the inn? The Aruch LaNer says that it would seem R' Yosi holds like Tosafos, that one is only exempt from a mitzvah that interferes with his performance of the prior one. However if both are possible, both should be done. The Gemara elaborates on the source of המצוה פטור מן המצוה, deriving it either from Krias Shema (בשבתך בבתוך) or from Pesach Sheni. Why do we need the second source? Because without it, I might not know that being engaged in a mitzvah exempts one from another mitzvah whose non-performance is punishable by Kareis, like Korban Pesach (and Milah). The Gemara cites three opinions as to who the original impure Pesach Sheni candidates were. R' Yosi Haglili says they were the carriers of Yosef's coffin; R' Akiva says they were the uncles who carried out Nadav's and Avihu's bodies; R' Yitzchok says they were people who were busy with a Meis Mitzvah on Pesach. Of the three, only R' Yitzchok's seems to fit the criteria of העוסק במצוה – the others became Tomay much before. If so, according to R' Yosi/R' Akiva, if this Posuk cannot be a source for המצוה פטור, since they weren't engaged in a mitzvah, I would not know that a mitzvah can exempt another mitzvah with Kareis. Therefore, as Milah is a Kareis mitzvah, Moshe's travel mitzvah would not exempt him from it, and he should have done the Bris at the inn.

QUESTION OF THE WEEK:

When would a Tzibur complete Krias HaTorah from a Sefer Torah that is Posul, even though there are others available?

ANSWER TO LAST WEEK:

(When must one repeat only one of the Birchos HaTorah?)

The MaHarsham (3:337) rules that if one awakens in the middle of the night and wants to learn, knowing that he will soon go back to sleep again until the morning, he should recite both Birchos HaTorah then, and later, Asher Bochar Bonu in the morning, or the other way around.

DIN'S CORNER:

If one is saying Shema, he may interrupt to say "Baruch Hashem HaMevorach L'Olam Voed" in response to Borchu, "Modim Anachnu Lach" in response to Modim, and "Yehay Shmay ... Olmaya" (w/o Yisborach) for Kadish. (MB 66:17-20)

DID YOU KNOW THAT

The Gemara (Bava Kamma 113b) seeks to prove the law of Dina DiMalchusa Dina from the fact that the government cuts down private trees (without compensation) and builds bridges with them. Rava says that since Jews are permitted to use those bridges in spite of the fact that they were built with "stolen" trees, this proves that the confiscation was legal, because of Dina D'Malchusa. If so, would all the "confiscations" of Jewish wealth committed by Nazi Germany ימש"ו be similarly legalized by the fact that it was a government that enacted the laws permitting it? The Beis Yosef (מ"מ 369) cites the opinion of Rabbeinu Tam who states that Dina DiMalchusa only applies when the government evenly applies its laws to everyone, and not just a select group or community. As such, the theft of millions of Jewish assets by the Nazis could not be legalized by Dina DiMalchusa. If so, may Jews benefit today from the fruits of those stolen assets, in the form of reparations, or even by buying German goods? Does not the German money come from those stolen assets? The Poskim concur that even the Jews who survived had relinquished hope of retrieving any of their confiscated wealth, and performed יאוש. If anything, the survivors have a claim against Germany, but no claim to any specific money that it has. The Peninim Yekarim cites the Shev Shmaatsa's insight on: כי לא כנשים המצריות העבריות, where Pharaoh had complained to Shifra and Puah that Dina DiMalchusa demands that they obey his order. They replied that his Gezerah was not evenly applied, since it did not affect Egyptian women – only the Jewish women. At which point, Pharaoh modified it, announcing לכל עמו – to his whole nation, כל הבן הילוד היאורה תשליכו, applying it to everyone.

A Lesson Can Be Learned From:

R' Hillel Lichtenstein of Kolomye was an accomplished Magid, traveling from town to town, delivering his message of Musar and HisOrerus. In one town, preparations were being made for a Simcha. As there were many guests (who needed Aliyos), the Gabbaim thought to save some time during Krias HaTorah by giving each person a ticket on Friday, with his Aliyah written on it. This way, he need not be called up – he could just walk up for his Aliyah, saving the few seconds of calling him. When R' Hillel saw this in action, he went up to the Bimah and criticized this shortcut as a breach in the Mesorah. R' Hillel found several other reasons to rebuke the community during the course of that Shabbos as well. A few weeks later, the Lisker Rebbe happened to spend Shabbos in the same town, and throughout the Shabbos, he found several opportunities to praise the community and express his approval of their conduct. When someone told him about R' Hillel's earlier assessment, the Rebbe explained that leaders of Klal Yisroel have both paths before them – Musar and criticism, or soft praise. Shomayim arranges to send the first kind when Musar is necessary, and the second kind when raising the spirits is more useful. Both Shifra (who beautified) and Puah (crying out) together fulfilled את הילדים.

P.S. Mazel Tov and much Nachas to the Davidson family upon the Bar Mitzvah of their son Meir. Sholosh Seudos is sponsored this week by the Gottheil family.

This issue is dedicated by the Shulhof and Winter families:

לע"נ דוד ב"ר יעקב

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