



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Thursday	7:54	8:05				9:14
Friday	7:55	8:06	7:10	7:40	4:50	9:13
Shabbos		7:55	7:00	7:30	9:00	9:13

שבעות

IMPORTANCE OF

The *Birchei Yosef* (494:12) quotes earlier *Poskim* that if one delivers a new *Sefer Torah* to a *Shul* on *Shevuos*, it is as if he has offered a timely *Korban Mincha* to *Hashem*. The *Midrash* (*Shir HaShirim* 1:9) derives from *Shlomo HaMelech* that on such an occasion, a *Seudah* is required to celebrate completion of the *Torah*. The *Pri Chadash* (426) rules that one may not recite *Kiddush Levanah* on *Yom Tov* because *אין מערבין שמחה בשמחה* - one may not mix one celebration on top of another. Similarly, *Poskim* bring the opinion of the *Yerushalmi* that one may not arrange a *Purim Seudah* in places that observe *Shushan Purim* where the 15th of *Adar* falls on *Shabbos*, because of *אין מערבין*. If so, how may the celebrations of completing a *Sefer Torah* be combined with the festivity of *Yom Tov*? The *Pischei Teshuvah* (669) asks, in light of *אין מערבין*, why do we complete the *Torah* every year on *Simchas Torah*, and mix celebrations? He answers that we see in *Pesachim* (71a) that where the *Torah* says *והיית אך שמח* to include the last night of *Succos* (i.e. *Shemini Atzeres*) in the *mitzvah* of *שמחה*, according to *Rashi* the inclusion does not extend to the following day. Thus, *Shemini Atzeres* (and *Simchas Torah*) are not obligated in *שמחה*, allowing completion of the *Torah* to be celebrated. The *Gemara* (*Megilah* 31a) states that originally, on *Shevuos*, the *Torah* was read from *פרשת ראה* which refers to 7 weeks of counting (*שבעה שבועות תספר לד*). The custom was later changed to read the *Aseres HaDibros*, which highlights *Shevuos* as *זמן מתן תורתנו*. As such, we would in fact be celebrating a *תורה* in both cases, which would certainly not cause a problem of *בשמחה בשמחה*. אין מערבין שמחה בשמחה.

QUESTION OF THE WEEK:

Where is a person obligated to recite a *brocho* over something, but he may choose (*לכתחילה*) from among different *berachos*?

ANSWER TO LAST WEEK:

(By when must a *Daf Yomi* learner complete the daily *Daf*?)

The *Mishna Berurah* (238:4-5) states that when one has accepted the obligation to learn a set amount every day, he has obligated himself in a *נדר* and therefore, if he was unable to learn it one day, he must stay up, even on short summer nights, to complete the daily portion. It is best to accept the obligation - *בלי נדר*.

DIN'S CORNER:

It is forbidden on *Yom Tov* to wash most of one's body, whether with cold water, hot water that was heated before *Yom Tov*, and certainly not with water heated on *Yom Tov*. One may use water heated before *Yom Tov* to wash oneself limb by limb. If one has children who need to be washed, and they are accustomed to wash every day, then their entire body may be washed with water heated for an otherwise permitted reason. (MB 511:9-12)

DID YOU KNOW THAT

The *Gemara* (*Yuma* 13a) states that although the *Kohen Gadol* must make an arrangement for a second wife on *Yom Kippur*, he may not be actually married to more than wife because of a *Drasha* from: *ביתו ולא שני בתים*. Would it be proper to assume from here, that although it is permitted *מן התורה* to marry two wives, it is nevertheless to be discouraged? Is this perhaps why there were relatively few recorded examples of such marriages? The *Ben Ish Chai* (321) says that since the *Kohen Gadol's* purpose on *Yom Kippur* was to ensure *שלום* between *Hashem* and the *Bnei Yisroel*, he was required to avoid any potential areas of strife, such as a household with two wives. For this reason, unless the husband could assure himself that the first wife truly did not mind, it was not a popular practice. Also, we see from the response of the *גואל* to *Boaz* that he did not wish to marry *Rus* because of: *פן אשחית את נחלתי*, which the *Targum* explains to mean that he did not wish to violate the condition that he had made when he married his wife, not to marry another. From here we see that the common practice was to include such a condition in every marriage. The *Teshuvos HaRosh* (33:1) was asked if such a condition was void as *תנאי* against the *Torah*, as it prevented marriage. He said no, since nothing prevented a man from divorcing one wife before marrying the other.

A Lesson Can Be Learned From:

The *Noda B'Yehuda* was the *Rav* in *Prague* and the *Gadol HaDor* but he felt compelled occasionally to place a ban on certain *Chassidische Seforim* that he believed to be heretic. The author of one such *Sefer Yosef*, had a disciple who felt duty-bound to defend his teacher's honor by showing the *Noda B'Yehuda* that *Chassidus* added a necessary dimension to *Yiddishkeit*. He thereupon dressed himself in shabby clothing and presented himself to the *Noda B'Yehuda* one morning, begging him for food and lodging. The *Rav* attempted to dismiss him by suggesting that he get in touch with the *Gabai* of the *Tzedaka* committee, but the "beggar" insisted that he only wanted the *Noda B'Yehuda* to attend to him. The *Rav* explained to him that it was his job in *Prague* to sit and learn while it was the job of the *Tzedaka* committee to deal with matters of *Chesed*. The disciple replied: "*Chazal* tell us that before *Hashem* gave us the *Torah*, He went around and offered it to the other nations. Each turned it down because there was a *mitzvah* that would infringe upon their livelihood. However, they apparently were prepared to accept all the other *mitzvos*, including *Talmud Torah*, and presumably, *Hashem* would have agreed to give it to them. Yet because they were unwilling to obligate themselves in one or two *mitzvos*, they were precluded from receiving the *Torah*. So how can you say that your "job" is only to learn *Torah* and not do *Chesed*!"

P.S. All men are cordially invited to stay up and learn *ליל שבועות* in *Shul*. All families are invited to a *Kiddush* at the *Sternbergs*, 12:30 PM on the first day of *Shevuos*. Remember to make an *Eruv Tavshilin*!