



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס	פרשת: בהעלותך
Friday	8:04	6:50/7:45					9:10
Shabbos		7:55	6:30	7:40	9:00		9:10
Sunday		8:15	7:45		7:30		9:10

## IMPORTANCE OF ....

The *Mishna* (*Taanis* 19a) says that to defend against or ward off threats and tragedies, the *Tzibur* should blow (e.g. a *shofar*). The *Rambam* (*תעניות* 1:1) states that this is an eternal *mitzvah*, based on the *Posuk*: על הצר הצורך אתכם והרעותם בחוצרות, but the *Smag* does not list it as such. The *Magen Avraham* (*א"ח* 576:1) asks why we do not seem to practice this, if it is indeed a *mitzvah D'Oraisa* (and we surely do not lack for opportunities). The *Paneach Raza* notes that *Bnei Yisroel* blew *שופרות* (*Shofaros*) to bring down the walls of Jericho, instead of *חוצרות* (trumpets) as the *Posuk* (*תבואו מלחמה בארצכם ... והרעותם בחוצרות*) requires. He suggests that the *Posuk* is either referring to the ultimate war between Gog and Magog, or else that the *Bnei Yisroel* were told specifically to use *Shofaros*, as a *הוראת שעה*. The *Yalkut* derives from *חוצרות* עשה לך שתי חוצרות that the trumpets were made only for Moshe (*עשה לך*) and were therefore concealed after Moshe's death. This supports the *Paneach Raza's* theories, that the *Posuk* refers to the future, and the *Bnei Yisroel* only blew *Shofaros* in Jericho because of a specific command. Therefore, the *Smag* does not list blowing as a *mitzvah* and the *Magen Avraham's* question is answered. The *Yehuda Yaaleh* (*א"ח* 183) semi-seriously (*צחות*) writes that the *Gemara* (*Shabbos* 35b) states that a *Shofar* is not *muktzeh* on *Shabbos*, whereas a trumpet is, because a *shofar* can be used as a cup, due to its shape, but a trumpet cannot. The *Gemara* (*ibid* 19a) also says that *Bnei Yisroel* should not lay siege to a gentile city after Wednesday. As such, the *Posuk* describing trumpets would apply to such a siege, started earlier and using trumpets. However, Jericho was conquered on *Shabbos*. Since trumpets were *muktzeh*, they had to use *Shofaros*.

## QUESTION OF THE WEEK:

If one states that he asked a *Sheilah* and got a *Heter*, but another person says he was there and it wasn't a *Heter*, who is believed ?

## ANSWER TO LAST WEEK:

(2 people lease a house and rent it to another for more; who keeps the more ?)

The *Machane Ephraim* (*שכירות* 19) explains that R' Yosi would object where one makes money using the property of another. Therefore, if a renter is paying less than market value and rents it out for its value, the extra money goes to the owner because that would truly be taking money from the owner. However, if the renter is paying full price and still manages to get more from another, as the owner is whole, the renter may keep the extra.

## DIN'S CORNER:

One may place letters or numbers side by side on *Shabbos* even if they form a word, as long as the letters etc.. are not connected or fixed in place. Thus, the page number in *Shul* may be assembled and displayed, and then disassembled and replaced without fear of writing or erasing. (*Igros Moshe* *א"ח* 135) But *Scrabble* may not be played on *Shabbos* because it is still a game that normally involves keeping score, which is *אסור* to play for fear one may come to write. (*Chaye Adam* 38:11)

## DID YOU KNOW THAT ....

The *Gemara* (*Succah* 25a) states that a *Chasan* is *Potur* from saying *Krias Shema* on the night of his wedding because he is engaged in a *mitzvah*, which exempts him from other *mitzvos*. This is derived from *בלכתך בדרך* which implies that one must say *Shema* when engaged in one's own personal travel, not when engaged in a *mitzvah*. The *Gemara* asks: do we not derive: *העוסק במצוה פטור מן המצוה* from *Pesach Sheni*, where those who made themselves *טמא* did so, with full knowledge that they would thereby be unable (*i.e.* exempt) to join in the *mitzvah* of *Korban Pesach* ? The *Gemara* answers that from there we only learn the obligation to become *טמא למת* when it is long before the *Pesach mitzvah* arrived, regardless of the price to be paid later. However, couldn't a *Chasan* say *Shema* even under the *Chupah*, if its time has arrived ? We therefore need *בלכתך בדרך* to exempt him. If a *Chasan* is so exempt, why is the rule regarding one who marries a widow different, requiring that he say *Shema* ? The *Gemara* explains that a man marrying a virgin is much more *טרוד* (preoccupied) than one marrying a widow, and thus cannot concentrate. But if preoccupation is the rule, then why isn't one whose ship and merchandise were just lost at sea also exempt ? The *Gemara* answers that only one who is *טרוד* with a *mitzvah* is *Potur*. But isn't *טרוד* - *טרוד*, and if he can't concentrate because of it, shouldn't he be *Potur* from *Shema*, since at least the first *Posuk* must be said with *כונה* ? It must be that *טרוד* is a form of *אנוס*, and the *Torah* relieves those (*Chasan*) who are "unable". But where the *Torah* expects a preoccupied man to "snap out of it" and regain his ability to concentrate, he (the shipper) will not be deemed an *אנוס*. However, the *Shulchan Aruch* (*א"ח* 38:1) rules that one who is preoccupied is *Potur* from *Tefilin*. Why don't we require that he "snap out of it" and remain *חייב* ? The *Birchas Avraham* (*Kesubos* 6b) suggests that we do, in fact, expect him to regain his *כונה*. However if he doesn't, he may not don *Tefilin* which may not be worn *בהיסח הדעת*. But it is not *אסור* to say *Shema* without *כונה*; just keep trying until you can.

## A Lesson Can Be Learned From:

Two sons of a Chasidic Rebbe were very different – one was a great Talmid Chochom while the other did not have enough patience to apply himself, and therefore turned to business. The Talmid Chochom son would daven a long *Shemona Esrei* while the businessman son davened a quick one. When he was asked why his davening went so much faster than his brother's he remarked: "When people see my brother davening so long, they assume that because he is a Talmid Chochom, it takes him more time to concentrate and apply all the special *Kavanos* that he undoubtedly has in his mind. However, if people saw me davening so long, they would automatically assume that I had trouble reading the words".

**P.S.** A *Hartzlich Mazel Tov* to the Pachtinger family upon the birth of a son. Sholosh Seudos sponsored this week by the Grant family.