



	Candles	Mincha	DafYomi	Shiur	פרשת: שלח שוק"ש Shachris
Friday	8:09	6:45/7:45			9:10
Shabbos		8:05	7:00	7:55	9:00 9:10
Sunday		8:20	9:00		7:45 9:10

IMPORTANCE OF

The *Gemara* (*Menachos* 41) derives from the word "ציצית" that *ציצית* must stick out (*יצא*). The *Shulchan Aruch* (8:11) states that the main *mitzvah* of wearing a *Talis Katan* is to wear it on top of one's garments, so as to constantly see it and remember the *mitzvos* - *ראיתם אותו וזכרתם את כל מצות*. Yet, in (24:1), the *Mechaber* states: "ונכון" (it is proper) to wear the *Talis Katan* on top of one's garments, implying that it is not actually required, but only recommended. The *Tzitz Eliezer* (8:3) suggests that the *Shulchan Aruch* may be talking about two different types of garments. In (8:11) the word *בגדיו* is used, which refers to the clothing one normally wears around the house. The *Talis Katan* should be worn over such clothing. In (24:1) the word *מלבושיו* is used, which refers to one's outer garments, i.e. jacket, coat etc.. Over such garments it is only *מן המובחר* that one would place a *Talis Katan*. However, the *Tzitz Eliezer* points out that he has never heard of any *Posek* who actually ruled this way or practiced placing a *Talis Katan* over his outer garments. As such, he is reluctant to endorse the distinction. The *Magen Avrohom* (8:13) uses: *אין ציצית אלא יוצא* to teach, not that the *Talis Katan* must "stick out" on top of clothing (since the *Ari Z"L* writes that it should be **under** one's clothing), but that the *tzitzis* themselves must hang down and be seen, and should not be stuffed in the *Talis Katan's* corner pockets, or in one's pants. The *Gemara* (*Bava Metzia* 83a) relates that when *Rabba b. b. Chanah's* wine kegs were broken due to his workers' negligence, he appropriated their cloaks. *Rav* ruled that he must return them. When *Rabba* asked if this was the *Din*, *Rav* said Yes, to fulfill *למנן תלך בדרך טובים*, which implies that there is an elevated *דרך* in *Halacha* for *טובים*, and another one for everyone else. The *Tzitz Eliezer* suggests that for *דרך טובים* people, the *Din* is to wear their *tzitzis* visibly hanging down.

QUESTION OF THE WEEK:

Can one say *שהחיינו* upon seeing someone (an adult) for the first time?

ANSWER TO LAST WEEK:

(May a *חולה* use *Yayin Nesech* for *Kiddush*?)

The *מלמד להועיל* (1:32) states that the general *P'sak* is to say a *brocho* over a *Dvar Issur* that one eats because of illness. However, since there are those who disagree, it is best to say *Kiddush* over the bread *ע"ש*.

DIN'S CORNER:

Under the *Issur* of *לא תחנם*, it is prohibited to gratuitously praise the appearance, talent or accomplishments of a member of the *שבעה עממין* – the seven nations that were conquered by *Yehoshua* upon the *Bnei Yisrael's* entry into *Eretz Yisrael*, unless the praise is directed towards *Hashem* for having created such a person. One may also not give such a person a gift unless he has received one or expects to receive one from him in return. (151:14)

DID YOU KNOW THAT

The *Mishna* (*Kesubos* 22a) states that if a woman says "I was married but now I am divorced", she is believed because *פה שאטר* – the mouth that forbade her (her own) *הוא הפה שהתיר* – is the same mouth that [now] permits her. The *Gemara* seeks a source for this rule in the *Torah*, suggesting: *את בתי נתתי לאיש הזה*, where the word "לאיש" forbids her to all men (as a woman given in marriage to a man), and then "הזה" identifies and permits her to this man (her husband). The *Gemara* goes on to establish that a *Posuk* is not needed for this, as it should work as a *סברה* – common sense rule. The *Pnei Yehoshua* (*Berachos* 35a) notes that the willingness of the *Gemara* in many places to establish rules without a *Posuk* because it makes sense as a *סברה* indicates that common sense obligations are Scriptural. Otherwise, how could the *Gemara* discard the *Posuk* and rely on a *סברה*? However, the *Tzlach* takes issue with this, from the opposite viewpoint. If common sense obligations are Scriptural, why did the *Torah* have to state so many of them (e.g. killing, stealing, giving *Tzedaka* etc.)? The *Rashbatz* on the *Hagadah* suggests that this is in fact the question asked by the *Chacham* son – why are all the *משפטים* commanded to you by *Hashem*? Don't they make sense without a *צווי*? The answer is that *Hashem* gave them to us so that we could fulfill them as a *מצווה ועושה* – one who observes through *Hashem's* command. The *Sefer Halkarim* (4:36) notes an apparent inconsistency between future reward and punishment in that reward is said to be eternal, while punishment is for a limited time. If the source of both is the observance or non-observance of the same *mitzvos*, why isn't their duration the same? The *Yad Chanoch* (62) distinguishes between one who sins out of physical desire, where the duration of the punishment lasts as long as his physical body lasts, and the *Gemara* (*Shabbos* 33b) states that judgment of the wicked lasts 12 months, until the flesh of the body withers. However, *הנפש אשר תעשה ביד רמה* – one who sins brazenly with impunity seeks to defy *Hashem*. The *Gemara* (*Rosh HaShanah* 17a) states that his punishment will be eternal, as *Hashem* is. By the same token, one who does a *mitzvah* because *Hashem* commanded it will receive an eternal reward, whereas a *mitzvah* performed as a *סברה*, because it makes sense by human standards will merit only a finite reward.

A Lesson Can Be Learned From:

The *Shaagas Aryeh* once received two young men from Germany who came to show him their *Ksav Rabbanus* – offer of Rabbinic employment. The *Shaagas Aryeh* wished to offer some refreshment but he was so poor, he could only offer hard-boiled eggs with whiskey. A discussion began, over whether the *SheHakol brocho* should be said on the eggs, as they were in place of cake, or over the whiskey which was more desirable. One of the young men quipped: "It should be the egg, as the *Posuk* (*Bereshis* 12:5) says 'והני מקדם' (Aye in Yiddish = egg)". The *Shaagas Aryeh* pushed away his *Ksav Rabbanus* and turned to face the wall, saying that it was *Assur* to gaze at the face of a *לץ* (scoffer).

P.S. Sholosh Seudos sponsored this week by the Burman family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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