



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: כי תצא	זק"ש
Friday	7:18	7:28					9:38
Shabbos		7:15	6:30	7:05	9:00		9:38
Sunday		7:30	7:00		8:00		9:38

IMPORTANCE OF

The Gemara (Yevamos 65b) states in the name of R' Ila'a that מותר לשנות מפני השלום - it is permitted to stray from the truth in order to preserve peace, as we see Yosef's brothers "quoting" Yaakov's request that Yosef forgive them. R' Nasan says it is a mitzvah to do so, deriving it from Hashem's advice to Shmuel that he camouflage his mission to anoint Dovid by saying he was going to offer a Korban. The Gemara (Bava Metzia 23b) states that there are three areas in which a Talmid Chochom may hide the truth: 1) matters of his scholarship; 2) matters of marital privacy; and 3) reports of his experience as a guest. The Rishonim ask, what about to preserve peace? The RiF answers that to preserve peace is a mitzvah and need not be mentioned. However, the Rambam (גילה ואבידה 14:13) limits "truth-bending" for peace to exaggeration, stating that it is permitted only to add or subtract a little, but certainly not to tell a total lie. Thus, even where the goal is definitely a mitzvah (preserving peace) it is still only permitted to exaggerate. One could ask: is lying normally forbidden, but to preserve peace, the Issur is pushed aside; or is lying always forbidden, and it is only exaggeration to preserve peace which is permitted, and there was never an Issur in such a case at all. The latter seems correct, as derived from the Mishna (Gittin 90a) which states that (according to Beis Shammai) one may only divorce one's wife if he finds she has been unfaithful (מצא בה ערות דבר). Beis Shammai also holds that one should honestly describe the Kallah, rather than lie (as Beis Hillel allows). The Rashash notes that since he can't divorce her after hearing the "honest" appraisals, one should not give them to him, as it would only cause him needless pain. Thus, Beis Shammai holds that there is never an excuse for a specific directive to lie. At best, one should be silent. Beis Hillel would hold that although straight lies are not permitted, נאה וחסודה can be subject to interpretation, and a little exaggeration, for peace, is allowed.

QUESTION OF THE WEEK:

What place (i.e. location) is permitted and appropriate for some people to daven in, but not for others?

ANSWER TO LAST WEEK:

(If there is Krias HaTorah on Sunday, need one say לדוד מזמור twice?)

No. לדוד מזמור is only said by those present when the Sefer Torah is returned. Otherwise (or afterwards) it is not said. As such, if said, it can "double" as the Sunday שיר של יום.

DIN'S CORNER:

One is required to eat immediately after reciting Kiddush on Shabbos, in the very spot where the Kiddush was said, unless he specifically had in mind during Kiddush to eat in a different room or part of the building. If he is מוציא others with Kiddush they must also eat immediately. If they ate but he didn't, they are still יוצא. (MB 273)

DID YOU KNOW THAT

The Gemara (Berachos 25b) states that if excrement is covered with transparent material, although it can be plainly seen, one may nevertheless say Krias Shema in its proximity. However, if human nakedness is covered by some transparent covering, Krias Shema may not be said. The difference is that the disqualifying feature of excrement is that it is uncovered. Once it is covered, even transparently, it has been neutralized. Human nakedness on the other hand runs afoul of: ולא יראה בכ ערות דבר - acting to disqualify the area if Hashem can "see" the Eruvah. Being under a transparent covering still allows it to be seen. On this basis, the Halachos Ketanos (1:99) ruled that if a piece of transparent paraffin fell onto letters of a Sefer Torah, since the letters can be seen and read through the paraffin, it is valid. By the same token, one may read from the Sefer Torah while wearing spectacles. In fact, the Shvus Yaakov (1:126) allows the requirement that Chalitzah be performed "לעיני הזקנים" (before the eyes of the elders) to be fulfilled with Dayanim who wear spectacles, finding no difficulty with the intervening glass over their eyes. Thus, testimony may be viewed through spectacles or windows, berachos may be said over lightning etc.. when viewed through a window or one's own glasses. The B'Tzeil HaChochmah (2:16) also concluded that appropriate berachos should be said despite the great distance between the one reciting the brocho, and the object of the brocho, such as while viewing the tops of mountains or seas from the window of an airplane. The only requirement is that the view be clear and unobstructed. Still, viewing the reflection of something in a mirror is not a valid viewing.

A Lesson Can Be Learned From:

A pious woman, who was the granddaughter of R' Yaakov Emden, went shopping one early Friday morning, accompanied by her maid, to purchase their Shabbos needs. She noticed a particularly large and enticing fish for sale and decided immediately to purchase it. However, she sensed that the fish was so unusual that it had to have been sent to her for a special reason. She therefore closed her eyes and whispered a small prayer that Hashem send her a learned and holy guest for Shabbos who could share in this delicacy. That afternoon, a carriage pulled up in front of her house and a distinguished looking man stepped out of it, asking if he could spend Shabbos with her family. She agreed of course and R' Yitzchok of Drohovitch, a disciple of the BESHT spent Shabbos in her home. R' Yitzchok did not reveal his identity but he was waiting all Shabbos to discover for what celestial purpose he had been "sent" here. Finally, when he could find no hint, he performed a "Sheilas Chalom", asking that the answer to his question be provided to him in a dream. He was thus informed that there was no purpose to his spending Shabbos there, other than the sincere request of a pious woman that she merit to share her special Shabbos fish with a Tzadik. After Shabbos, as he took his leave from the husband, R' Yitzchok asked to speak to the wife. He thanked her for a pleasant Shabbos but asked that she be careful what she prays for in the future. He had been quite a distance away, and had traveled long and hard to reach them in time.

P.S. Mazel Tov to the Jordan family upon the new addition to their family. A Yasher Koach to all who did/will contribute to our small renovation campaign.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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