



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	7:26	6:45/7:36			9:36
Shabbos		7:20	6:15	7:10	9:00
Sunday		7:30			8:00

IMPORTANCE OF

The *Gemara* (*Megilah* 32a) criticizes one who reads from the *Torah* "בלא נעימה" (unpleasantly) or studies *Mishna* "בלא זמרה" (without song). Doing so seems to be saying that the laws of the *Torah* are חוקים לא טובים. *Rashi* explains בלא נעימה to mean reading *Chumash* without *Trup*, and *Tosafos* explains בלא זמרה to mean studying without an accompanying tune, since *Mishna* was learned by heart and would be remembered better if associated with a tune. Abaye asks, if one does not have musical ability and cannot sing or make his voice pleasant, is he to be criticized? As such, Abaye prefers to apply the *Posuk* (חוקים לא טובים) to 2 *Talmidei Chachomim* living in the same city who don't cooperate in Halachic matters. Just as studying without a tune will result in forgetting, lack of cooperation in *Torah* matters will also increase the propensity for error. The *Gemara* (*Sotah* 35a) criticizes Dovid HaMelech for having said: זמירות היו לי חוקק, referring to the *Torah* as songs. Since *Torah SheB'Al Peh* should be learned with song, it seems that the criticism pertained to *Torah SheB'Ksav*, which is not to be remembered by heart, but always to be read. The *Midrash Tanchuma* (*Ki Sisa* 28) states that when Moshe was in *Shomayim*, Hashem taught him *Torah SheB'Ksav* by day and *Torah SheB'Al Peh* at night. This was how Moshe knew when it was night or day, and from here originates a *minhag* not to learn *Torah SheB'Ksav* at night. The *Kol Mevaser* (2:28) suggests that when Moshe said: עמדתי בהר ... ארבעים יום he was referring to the (short) time he spent learning *Torah SheB'Ksav* while standing, and ואשב בהר ארבעים יום refers to the time Moshe spent reviewing the *Torah SheB'Al Peh* that he had learned, which required more concentration and focus, and thus was done sitting.

QUESTION OF THE WEEK:

If one can fulfill the *mitzvah* of accompanying (being *Melaveh*) one of two people – a neighbor (*i.e.* from his city) or a guest, as they leave the city, which one takes precedence?

ANSWER TO LAST WEEK:

(Should one who travels on *Shabbos b' Heter* say *Tefilas HaDerech*?)

R' Chaim Kanievsky (*Derech Sichah* p.277) leaned at first glance towards not saying it, since he is traveling *B'Issur*, albeit with permission, over which one should perhaps not say *berachos*. However, since it is to provide *Shemirah*, which is needed here as well, perhaps they should say it. He remained with a צ"ע.

DIN'S CORNER:

If someone wakes up in the middle of the night from thirst, and it is difficult for him to wash his hands, he may wipe them on a cloth or some other material, especially today when everyone sleeps in pajamas, say the *brocho* of *SheHakol*, and drink. In the summer, when the top pajama button is left open, there is a greater imperative to wipe the hands on something that will clean them. However, if one had to urinate, and has no water to wash with, he should say אשר יצר in his heart. (*Yabia Omer* אור"ח 4:4)

DID YOU KNOW THAT

The *Gemara* (*Rosh HaShanah* 17b) states that Beluria "the *Giyores*" asked Rabon Gamliel to explain how "our" *Torah* says that Hashem: לא ישא פנים ולא יקח שוחד – does not show favor or take a bribe, and yet we say in *Birchas Kohanim*: ישא ד' פניו אליך, asking that Hashem show favor. R' Yosi the *Kohen* answered her that Hashem will show favor in matters pertaining to Him, but not in matters: בין אדם לחברו. R' Akiva answered that Hashem may still show favor as long as His decision has not been made. Once Hashem has issued His decree, however, He will not show favor to overturn it. The *Gemara* (*Berachos* 20b) quotes the angels as asking the same question to Hashem, who responded that He must show favor to *Bnei Yisroel* who are voluntarily stricter than they need be, such as obligating themselves to say *Birchas HaMazon* after eating bread the size of an egg or olive, when the *Torah* only required *Birchas HaMazon* when one was fully satiated (ושבעת). The *Aruch LaNer* (*Nidah* 70b) says that Beluria knew this, yet raised the question again, since she also knew that the context of the *Posuk*: אשר לא ישא פנים makes clear that it cannot be referring to gentiles, and must be referring to *Bnei Yisroel*. *Meforshim* suggest that Beluria asked this question because the *Gemara* (*Yevamos* 46a) describes how some of her servants immersed themselves for *Tevilah* before she did (as part of her conversion), and the *Beis Din* ruled that they go free as Jews. Those that underwent *Tevilah* after her remained her slaves. Beluria saw some favoritism in that distinction. *Igros Moshe* (י"ד 3:108) asks how the first group of her servants were deemed to have converted, if they did not intend to accept all the *mitzvos* of the *Torah*, which is a necessary requirement. He answers that the servants had in mind to accept all *mitzvos* that they were obligated in. Although they mistakenly believed that they would only be obligated in women's *mitzvos*, that acceptance was sufficient to validate their conversion and obligate them in all *mitzvos*.

A Lesson Can Be Learned From:

At a Chasunah in Yerushalayim, several guests noticed that during the dancing there was one young man sitting off to the side with his eyes focused on the *Gemara* he was holding. Some people were amazed at his concentration despite the loud music and noise of the guests while others felt he was out of place. If he wanted to learn, why come to the Chasunah in the first place and why sit in the reception hall amid all the distraction? Some thought it so strange that it raised concern and suspicion. Perhaps he was a terrorist putting on an act. He was pointed out to the *Mechutanim* who at first, were inclined to ignore him and advise everyone not to pay attention. However, on reconsideration, the *Mechutanim* said to the guests: "We were concerned over the Chasunah, that nothing bad should happen. After all, where there is liquor and dancing, the Satan is sure to be nearby. So, to provide *Shemirah*, we hired that young man to learn during the *Seudah*".

P.S. Sholosh Seudos sponsored this week by the Werberger family Mazel Tov to the Kagan family upon the upcoming Chasunah of their daughter Aviva.

This issue is dedicated:

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

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