



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	7:35	6:45/7:45			
Shabbos		1:45/7:30	6:30	7:20	9:00
Sunday		7:50			8:00

ש"ס	ש"ש	ש"ח
9:24	9:23	9:22

IMPORTANCE OF

The *Mishna* (*Kesubos* 39a) states that if a man became obligated under *לאשה* to marry a woman (after *אונס* or *פתוי*) but she is forbidden to him (e.g. a *mamzeres*), then the obligation does not apply. The *Gemara* asks why don't we say: *עשה דוחה לא תעשה* – that the *mitzvah* of *לאשה* to marry should overrule the prohibition? The *Gemara* answers that *עשה דוחה לא תעשה* only applies if there is no way to fulfill the *mitzvah* without violating the prohibition, such as performing a *Bris Milah* where there is a skin growth on the foreskin. However here, *לאשה* to marry is only a *mitzvah* if the woman wants to marry him. If she releases him, there is no *mitzvah*. Such an *עשה* is not able to overrule a *לא תעשה* (*Tos*). *Tosfos Yeshanim* asks: If so, why does the *Torah* need a *Posuk*: *איש אמו ואביו תיראו ואת שבתותי תשמורו*? The *עשה* of *Kibud Av* could never overrule the *לא תעשה* of *Shabbos* or any other prohibition because a parent could release a child from obeying. As established above, such an *עשה* is not able to overrule a *לא תעשה*. *Rabbeinu Ezra* answers that in the case of a woman who releases the man from marrying her, once she does so, she cannot change her mind, so the *mitzvah* is gone forever. In the case of a parent however, the *mitzvah* continues to exist, and a child must obey the very next instruction, unless released again. *Tosafos* (*Yevamos* 5b) asks, does not the *Gemara* (*Kidushin* 31a) establish that a child, faced with conflicting demands from his father and mother, must obey the father, since both mother and child are obligated to honor the father? The same should apply here, since both father and child are obligated to honor Hashem's instructions, so why is a *Posuk* necessary? The *Divrei Shaul* suggests that without a *Posuk*, a child might conclude that if he was willing to be punished, he could choose to obey his father and do the *aveirah*, and then be punished for it. The *Posuk* is necessary to make clear that he does not have that choice.

QUESTION OF THE WEEK:

When would there be only seven *Aliyos* on *Shabbos*, and no *Aliyah* for *Maftir*?

ANSWER TO LAST WEEK:

(When would it be necessary to listen carefully to *Chazoras HaShatz*?)

The *Shulchan Aruch* (*אור"ח* 126) rules that if a *Chazan* becomes confused or is too weak to continue *Chazoras HaShatz*, a substitute takes over from the beginning of the *brocho* he was at. *Ateres Zekainim* says that *לכתחילה* the substitute should be one who had listened well to *Chazoras HaShatz*. Otherwise, some hold that he must start over from the beginning.

DIN'S CORNER:

One may not express thanks to one's lender for lending him, because of *Ribis*. One may not express such thanks in writing either. However, one may express appreciation by publicizing a *Chesed* that a lender did, even if the lender has pleasure from it, for to do so is itself a *mitzvah*. (*Igros Moshe* י"ד 1:80)

DID YOU KNOW THAT

The *Mishna* (*Sanhedrin* 52b) records a *Machlokes* over the proper method of beheading. The *Rabanan* say it is to be done with a sword. *R' Yehudah* maintains it must be with an axe, because execution by sword emulates the gentiles, which violates the *Posuk*: *ובחקותיהם לא תלכו*. The *Maharik* (88) developed the rules to define this *Issur*, which is applicable only if: 1) the gentiles do something irrational, where a Jew who does so is obviously emulating them; or 2) the gentiles do something which is flashy and immodest, unbecoming a Jew. The *GRA* (י"ד 178:7) disagrees, pointing out the implication from the above *Gemara*, that even when a gentile custom is rational (sword beheading) the *Issur* still applies. *Igros Moshe* (י"ד 1:81) replied to the question of whether wearing Western-style dress is considered copying the *Goyim*, with a clear - No, because the clothing is not manufactured for gentiles or with gentiles exclusively in mind - it is made for Jew and gentile alike. Even the *GRA*, who considers everything made for *Goyim* to be prohibited, would agree that Western-style clothing is not made for *Goyim*, and is therefore permitted. The question was raised regarding standing up to honor dead Israeli soldiers on *Yom HaZikaron*. Since the *GRA* considers any behavior, however admirable, to be prohibited as *Chukas HaGoy* if we would not have thought of it ourselves, then such a showing of honor should be prohibited. However, the *Bnei Banim* (2:30) points out that when gentiles show honor to dead soldiers, they impose such behavior on all their citizens, gentile and Jew alike, and do not distinguish between Jewish or gentile soldiers. Furthermore, rising to display honor is clearly described in the *Torah*, albeit for the elderly and *Talmidei Chachomim*. However, once the behavior is cited in the *Torah*, it is permitted in other situations, not specifically mentioned, without danger of *Chukas HaGoy*. This is apparent from the *Gemara* (*Avodah Zara* 11a) which permits the burning of a deceased king's personal items, despite the fact that pagans did this as well, because a *Posuk* indicates that such was the custom among Jewish kings. The *Gemara* then states, just as we may burn for kings, so too may we burn for a *Nasi*. Thus, although there is no *Posuk* for a *Nasi*, it is permitted. The same *Heter* would apply to rising, to show honor.

A Lesson Can Be Learned From:

An *Agunah* complained to the *Beis HaLevi* about her husband, who had disappeared. The *Beis HaLevi* asked her how he could help her. She replied: "Just tell me – is he alive?" The *Beis HaLevi* said Yes, he is alive. "Has he become a *Meshumad* (apostate)?" The *Beis HaLevi* replied that he had not. "Tell me only – will he return?" The *Beis HaLevi* said he would return. A short while later, the man returned home. The city of *Brisk* was amazed at the *Beis HaLevi*'s miraculous prediction, but the *Gaon* was quick to explain that there was no miracle. "I said he was alive because he has a *Chezkas Chaim*, and we don't suspect death. I said he was not a *Meshumad* because he has a *Chezkas Kashrus*. If he's alive and not a *Meshumad*, why shouldn't he return?"

P.S. *Sholosh Seudos* sponsored by the Sheli family. There will be a *Siyum* on *Maseches Bava Kamma* at that time.

This issue is dedicated by the Blasbalg family:

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