



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:24	4:24	7:45			9:42
Shabbos		4:24	3:30	4:05	9:00	9:42
Sunday		4:30	5:00		7:30	9:42

IMPORTANCE OF

The *Midrash Rabba* (*Ki Sisa* 40:4) states that there is none greater than a member of the tribe of Yehudah and there is no one lower than from the tribe of Dan, as Dan was born to Bilha, one of Yaakov's maids. Yet, the Torah says **רבני דן חשים** (the sons of Dan were Chushim), indicating the worthiness of Dan by referring to his only son in a plural form - **רבני**. As such, when *Hashem* appointed joint architects of the *Mishkan*, Betzalel from Yehudah and Ahaliav from Dan, He did so to show that both the major and the minor are equal in *Hashem's* eyes. So too, the *Beis HaMikdash* was built by Shlomo Hamelech of Yehudah and by Chiram, son of a widow from the tribe of Naftali (who was also born to Bilha). The *Gemara* (*Arachin* 16b) states that Chiram's father was a metals worker from Naftali and his mother was of the tribe of Dan. As Chiram also became a metals craftsman, the *Gemara* derives that one should not change from the craft of his father. The *Gemara* (*Kidushin* 82b) states: Happy is he who sees his parents in an excellent trade and woe to him if he sees them in an inferior trade, because although the world needs both perfume merchants and tanners (who smell badly), it is more fortunate to be a perfume merchant. The *MaHarsha* asks why an introduction regarding one's parents was necessary. The *Ahavas Eisan* answers that it is precisely because one should not change from one's parent's profession, that he is encouraged to study it. When Pharaoh asked Yosef's brothers what their occupation was, they replied: **רעה צאן עבדיך גם אנחנו גם אבותינו** - your servants are shepherds, also we; also our fathers. Why did they say "also we" ? The *Chofetz Chaim* says that although Yosef only presented the weak brothers, Pharaoh was assured that both they and the other brothers were shepherds; both following their father's trade.

QUESTION OF THE WEEK:

What **מעשה עבירה** would 4 people, doing it together, be **חייב** for, but if a fifth person joins them, they are all **פטור** ?

ANSWER TO LAST WEEK:

(How can one tell if times are peaceful by watching someone *daven* ?)

The *Gemara* (*Shabbos* 10a) says that when there was suffering in the world, Rav Kahana would clasp his hands, one over the other, while *davening*, but not if there was peace. The *TaZ* (*או"ח* 95:3) states that one should **חלילה** not clasp one's hands during peacetime, as doing so would call down judgement upon oneself.

DIN'S CORNER:

Although it is preferable to have 10 fasting men present in order to say **ענוו** and **קריאת התורה** during *Mincha* on 10th of Teves, it is still a **חייב** if there are at least 7 fasters, plus 3 who did not fast for an acceptable reason, as *Asarah B'Teves* is a fast **קבלה**. However, if a fast day were declared as a **תענית ציבור** to prevent a **צרה**, 10 fasters would be required. (*Mishna Berurah* 566:14)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 69a) states that a child whose father's identity is unknown is called a **שתוקי**, since (as *Rashi* explains) whenever he calls someone "Father", his mother shushes (**משתקת**) him. The *Rambam* (*ממרים* 5:9) rules that such a child (when grown) would be **חייב** if he struck or cursed his mother, but not if he did so to his father. This is so, even if his mother revealed the father's identity, because her word is insufficient. However, the *Kesef Mishna* does not cite the *Rambam's* source for this *Halacha*, and although a **שתוקי** would correctly not be **חייב חנק** for striking a man who only might be his father, why could he not be **חייב סקילה** for cursing his father, since he could simply curse "my father", whomever his father might be, dead or alive. One might suggest that his father could have been a non-Jew, for which there is no **חייב**. However, in a predominantly Jewish area, we should rely on the **רוב**, especially since anyone who curses or strikes his known father is also **חייב** only because of **רוב** (see *Chulin* 11b – a father is presumed). The *Sh"t* (*תורה לשמה* 478) held that to simply curse "אבי", without further identification, would not be **מחייב** because we see that the word **אב** has other meanings, such as that which Yosef said: **וישימיני לאב לפרעה**. However, could not the **שתוקי** still curse the "father that sired me", leaving no room for confusion ? To answer this, one could again raise the possibility of the father being a non-Jew. But, what about **רוב**, which we may always rely on ? The difference is that with every father, we may rely on **רוב** to establish his paternity. However where, as here, there is a **ריעותא** – a flaw in the **רוב** created by the circumstance of a child born out of wedlock from a possibly unidentifiable father, we may no longer rely on such a **רוב** to apply **סקילה** to such a son.

A Lesson Can Be Learned From:

For many years before R' Avrohom Weinberg became the Admor of Slonim, he was heavily involved in community matters in Teverya. As is normal for someone in such a position, R' Avrohom was once publicly insulted and embarrassed by a young man who wasn't satisfied with his help. R' Avrohom said nothing, fulfilling **עולבין ואינם עולבין**. The very next day, the same young man came in and, as if nothing had happened, asked R' Avrohom's assistance in arranging a large loan, which R' Avrohom did, in the friendliest and most helpful way. When the Rav of Teverya heard of this, he quickly said that he was not at all surprised at R' Avrohom's behavior, as R' Avrohom was known to have an exemplary character and a forgiving nature. What did surprise him was the *Chutzpah* of the young man who could behave so badly one day and then ask for such a favor the next. He concluded that R' Avrohom had *Midos* similar to Hillel HaZaken, who stayed so far away from conflict that those who were annoying to him did not even realize they had done anything wrong, and therefore made no attempt to ask for *Mechilah*.

P.S. Sholosh Seudos sponsored this week by the Kagan family. Mazel Tov to the Attali family upon the engagement of their daughter Tamar to Yossi Feld.