

	Candles	Mincha	DafYomi	Shiur	פרשת: שמות	סזק"ש Shachris
Friday	4:23	4:33	7:30			9:42
Shabbos		1:45/4:23	3:45		9:00	9:42
Sunday		4:33	4:55		8:00	9:42



IMPORTANCE OF

The Gemara (Pesachim 109a) states that when the Beis HaMikdash stood, the mitzvah of ושמחת לפני ד' אלקיך on Yom Tov was only fulfilled by eating the meat of a Korban; nowadays, it can only be fulfilled by drinking wine. The Beis Yosef (אר"ח 529) asks, if so, why does the Rambam (יום טוב 6:18) say that even today, the mitzvah of שמחה is fulfilled with meat and wine, seeming to ignore the Gemara's distinction? The Moadim U'Zmanim (7:111) suggests that the Gemara meant to say that although any meat will be משמח, it is always preferable to use Korban meat where available, so as to combine physical pleasure with spiritual pleasure. As that cannot be achieved with meat today, one should try, with wine, to inspire oneself to be spiritually elevated, but basic physical שמחה is still to be realized thru non-Korban meat as well. The same theme applies to other aspects of Yom Tov שמחה, such as Hallel, where the spiritual pleasure of praising Hashem combines with the physical pleasure of song to achieve the Torah's שמחה objective. The Magen Avraham (אר"ח 529) cites the MaHarshal (Yam Shel Shlomo) who complains about Chazanim stretching out the Yom Tov Tefilos with Nigunim. However, the complaint would seem only to apply to those who do not enjoy the Nigunim. For those who do enjoy them, שמחה מן המובחר would be achieved. The Gemara (Succah 48b) records an argument between two Apikorsim – Sasson and Simcha, each of whom attempted to prove from Pesukim that they were "greater" than the other. Although the GRA interprets this exchange על פי קבלה, some Meforshim explain that the question presented is whether the mitzvah of שמחה is to be expressed internally, as indicated by the Posuk: וראך ושמח בלב (Aharon's heartfelt joy) or externally, by dancing, laughing or singing, which is the manifestation of ששון. R' Leib Kartigna ZTL notes that since one should not be ממלא שחוק פיו in עולם הזה, the expression of ששון is not for now. The correct form of שמחה for now is בלב - internal, and when ... עוד ישמע בערי, then will קול ששון come first.

QUESTION OF THE WEEK:

Who does not require a Talis when getting an Aliyah on Monday or Thursday, but does require one on Shabbos?

ANSWER TO LAST WEEK:

(When may one only Chazer (review) but not learn something new?) Shulchan Aruch (ח"מ 267:20) rules that if one finds Seforim, while trying to return them, he may not study something new in them, as the added concentration may lead to them tearing. Some Poskim limit this to Tanach and permit Gemara, which always requires focus. Others prohibit everything, for that very reason.

DIN'S CORNER:

It is a mitzvah when saying HaMotzie over Lechem Mishnah on Shabbos, to cut a piece of Challah for oneself and the others at one's table, that is of sufficient size to "last" the whole meal. One does not appear gluttonous thereby since one does not do so during the week, and it is obvious that one's purpose in doing so on Shabbos is love of the mitzvah. (MB 274:6)

DID YOU KNOW THAT

The Gemara (Sotah 11b) derives from ותחיין את הילדים that not only did the Meyaldos (Shifra and Puah) not kill the Jewish baby boys, but they kept them alive by supplying them with food and water. The Midrash (Shemos Rabba 1:15) adds a second meaning to ותחיין את הילדים, noting that many babies were expected, on average, to be born maimed, lame, blind etc... and the Meyaldos were Mispalel that since they had ignored Pharaoh's command in favor of Hashem's will, that Hashem should ensure each baby would be born totally healthy. If a baby were to be born with a defect, the Meyaldos might be accused of having attempted to fulfill Pharaoh's instruction. Although the word ותחיין used in the Gemara is clearly rooted in חיים (life), the use implied by the Midrash is something else – שלמות, perfection, without defect. This can also be seen in the Gemara (Berachos 51a) which lists 10 factors regarding כוס של ברכה – a cup of wine over which Birchas HaMazon is said. One of those factors is that it be "חי". This is generally explained to mean that the wine in the cup is to be undiluted, an explanation fraught with difficulty. Tosafos (ibid 50b) suggests that חי refers to the cup, requiring that it be שלם – intact, without cracks or chips. Tosafos cites the Gemara (Makos 16b) which states that if one mashed 9 ants into a mass that was slightly less than a KeZayis, והביא אחד חי והשלמין לכזית, – and then brought an additional ant that was חי to complete the KeZayis, he would incur 6 penalties of Malkus for eating the combination. Rashi understands חי to mean alive, while Tosafos sees no necessity for the last ant to be alive – if it is intact (שלם) all the penalties will still apply. Thus, the Pshat offered by the Midrash would seem to be based on Tosafos' understanding, while the Gemara favors a simpler definition, like Rashi. Yet, the Gemara (Nidah 19b) quotes Ulla as saying that the red color of blood is that of a wound, which can be seen in the blood of a חייה ציפור. The Gemara asks, does חייה mean to exclude a dead bird, or a weak one, and Rashi adds: והאי חייה לשון בריאה. As the Gemara concludes with תיקו, Rashi must also acknowledge the theory.

A Lesson Can Be Learned From:

Shortly after the Debresiner Rav (author of Be'er Moshe) settled in Boro Park, he received a phone call from a Jew who asked him a She'elah. The Rav answered the question, but the Jew was not satisfied, asking a follow-up question, and then another, which resulted in quite a lively Halachic conversation. Over a period of time, this continued to occur on more than several occasions, until the Debresiner Rav said to the Jew, "Reb Yid, if you want to speak with me in learning, I would be more than happy to meet with you face to face". The Jew replied "My name is Bick and I am a Rav in the Bronx. Over the past several years, some of my Baalei Batim moved from the Bronx to Boro Park, but they continued to call me with their She'elos. Lately, they stopped calling and I became concerned, so I called them. They told me that a new Rav had settled in Boro Park, so I felt it was my responsibility to find out if he was competent".

P.S. Sholosh Seudos sponsored by the Gottheil family.