



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:15	4:27	7:30	7:30	
Shabbos		4:15	3:30	3:55	9:00
Sunday		4:28			7:30

IMPORTANCE OF

The *Midrash* (80:11) explains that שאול בן הכנענית was the son of Dina, who refused to leave Shechem until her brother Shimon agreed to marry her. The *Mizrachi* wonders why the more obvious prohibition against sibling marriage did not concern them as much as the embarrassment of her experience with Shechem. The *MaHaral* explains that although the *Avos* all kept the *Torah* prior to *Matan Torah*, their observance required an official acceptance of the *Torah*, rendering them the equivalent of a גר. As such, their status was altered כקטן שנולד - to that of a newborn, thus removing any familial relationship. Therefore, if one wishes to question how Shimon and Dina could have married if the *Torah* prohibits it, one must accept that the *Torah* also decreed that their conversion made them unrelated. However, if so, why were all the Jews who left Egypt forbidden to marry their relatives after converting at *Har Sinai* ? The *MaHaral* answers that *Hashem* suspended the mountain above them, forcing them to accept the *Torah*. Such a forced conversion does not reach the level of כקטן שנולד דמי. *Tosafos* (*Shabbos* 87a) asks how could Aharon and Miriam criticize Moshe for leaving Tziporah; what if it was *Hashem's* command ? *Shev Shmaatsa* answers that they did believe originally that Moshe would only have separated at *Hashem's* command, as he hadn't fulfilled the *mitzvah* of פרו ורבו with his 2 sons, if they lost their relationship after *Matan Torah*. However, it was precisely after the events at קברות התאווה, when *Bnei Yisrael* were told they still had relatives whom they were forbidden to marry, that Aharon and Miriam realized Moshe had separated from Tziporah of his own volition. Since his 2 sons fulfilled his *mitzvah* according to *Beis Shammai* (*Yevamos* 61b), they realized that *Hashem* had only acquiesced to what had always been Moshe's own separation plan.

QUESTION OF THE WEEK:

Why does the first *Parsha* of *Shema* (ואהבת) contain the words ובכל מאדך, but the second *Parsha* does not ?

ANSWER TO LAST WEEK:

(Why are women obligated in Chanukah candles if their נס was only military ?) If, to answer the *Beis Yosef's* question, we say the first day was to remember the victory, then the women are bound to light. If the oil had been divided into 8 parts, then they were a part of that נס.

DIN'S CORNER:

If one owes money to non-Jews or taxes to the government and he has no money to pay, it is a form of *Pidyon Shevuyim* for the community to pay it for him. However, the community should make sure that he truly hasn't the money. If he is a scoundrel and borrows money with the intention of having the community repay it for him, they should not pay it. (*Radvaz* 2:163)

DID YOU KNOW THAT

The *Yerushalmi* (*Bava Kamma* 36b) describes how someone insulted R' Yuda b. Chanina and was fined a "ליטרא דדהבא" (a golden *litra*) by Resh Lakish. The *Tur* rules accordingly (ח"מ 1, at the end), that one who disgraces a *Talmid Chochom* must pay him such a fine. The *Ostrovitzer Gaon* notes that this explains why Yosef awarded Binyomin 300 pieces of silver, which according to the *Targum*, weighed 300 *Selaim*. Since Yosef caused Binyomin to be disgraced by framing him with the "stolen" goblet, and then calling him גנבא בר גנבתא (thief, son of a thief, referring to Rochel who "stole" Lavan's idols), Yosef was obligated to make restitution to Binyomin. *Rashi* (*Bechoros* 50a) defines a ליטרא as 25 *Selaim* and *Tosafos* (*Rabbeinu Tam*) calculates that one golden *Sela* equals 12 silver *Selaim*. Therefore, one golden ליטרא was equal to 12 x 25 silver *Selaim*, or 300 *Selaim*. The *Rema* (י"ד 243:7) quotes the *MaHarik* in stating that no one is considered today to be a *Talmid Chochom* for these purposes. However, the *Nesivos* (ח"מ 1:17) maintains that to protect the *Torah* from disgrace, *Beis Din* must intensify the punishment for disgracing a *Talmid Chochom* with comparable measures. The *Minchas Yitzchak* (3:112) distinguishes between a personal insult to a *Talmid Chochom* and an insult to what the *Talmid Chochom* stands for, i.e. the *Torah*, in order to penalize a newspaper which vilified the *Rabonim* in *Eretz Yisroel* for protesting against mixed dances. Citing the *Biur Halacha* (א"ח 339), it appears that R' Akiva Eiger found a similar occurrence to have taken place, as recorded in *Sefer Zichron Yosef* (א"ח 17) where a Rav was turned over to the secular authorities for protesting against these dances, but was subsequently released. For the disgrace of his arrest, he issued a *Cherem* against his opponents, to take effect after 30 days, unless they asked for his מחילה, and that of שמים.

A Lesson Can Be Learned From:

A man came to R' Yosef Aharon Rabinowitz with a medical *Halacha* question. He was under a doctor's care and he was instructed to eat light meals, frequently, and to make sure that the food was always freshly cooked. His question was, what shall he do on *Shabbos* - should he eat the Kugel or the Cholent that were simmering all night on the *blech*, in order to fulfill the *minhag* of eating warm cooked foods on *Shabbos* day ? R' Yosef Aharon assured him that he need have no fear. *Shabbos* had a special healing quality, and he would come to no harm if he ate those foods. The man asked: "Is the Rabbi certain that they will not harm me ?" R' Yosef sighed, "I am now quite sure they will harm you, and you should therefore not eat them. Had you not asked the question a second time, your faith in *Shabbos* would have protected you. However, as I see that your faith is a little shaky, it would seem to be best for you to follow your doctor's instructions and refrain from eating those foods."

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.