



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:10	4:20	7:30			9:30
Shabbos		4:10	3:45		9:00	9:30
Sunday		4:20	5:15		7:45	9:31

IMPORTANCE OF

The *Gemara* (*Yevamos* 64b) states that if a man dies and his widow remarries, if the second husband should also die, she may not marry again (according to Rebbi). Rav Ashi understands this to mean that it is her *Mazel* which caused the deaths of her two husbands, and by forbidding her to marry again, we are protecting the potential third husband from danger. The *Gemara* includes such (husband) deaths as falling from a tree, or even dying while they are only betrothed. The *Rema* (א"ח 9:1) rules that such a woman is called a *Katlanis* only if the husbands died "on their own". If however, they were murdered or died in an epidemic, such deaths do not render her forbidden. The *Radvaz* (2:682) qualifies this ruling as only permitting her if the husband placed himself purposely in the epidemic area. The *Machaneh Chaim* (2:4) quotes the *Gemara* (*Pesachim* 49a) which states that the marriage of a *Bas Kohen* with a *Yisrael* will not be propitious as she eventually can expect to bury him. Shall we say that he brought his own death onto himself for having entered into such a marriage? Certainly if there were no other reason to blame the death on, it may qualify to render her a *Katlanis*. However, if the reason for the death is known, as is stated in the *Gemara*, then we can hardly blame her, and such a death would not count. The *MaHaram Shick* (א"ח 23) was asked regarding a woman whose husband was arrested for larceny, and rather than endure debtor's prison, he chose to take his own life. The *MaHaram Shick* cited a *Gemara* (*Taanis* 9a) where Resh Lakish's son recited a *Posuk*: אולת אדם תסלף דרכו ועל ד' יזעף לבו – a man's foolishness leads him astray, but his heart blames Hashem. R' Yochanan wondered where we see this happen in the *Torah*. The young boy replied: It happened when Yosef's brothers discovered the money in their bag, and they exclaimed: מה זאת עשה אלוקים לנו – blaming Hashem for their misfortune when they should have realized it was their own doing (for selling Yosef). Thus, such a suicide is definitely his own fault – not attributable to her or her *Mazel*.

QUESTION OF THE WEEK:

When would a witness' testimony be accepted only if he didn't testify, but would be rejected if he did testify?

ANSWER TO LAST WEEK:

(How many times in a year is the *Sefer Torah* taken out and read?)

The *MaHaril* (*Hilchos Krias HaTorah* p. 449) states that the *Sefer Torah* is taken out to be read 248 (רמ"ח) times, and it is a *Segulah* for one's 248 limbs to watch each time it is so removed.

DIN'S CORNER:

If one is away from home on Chanukah but candles are being lit on his behalf in his home, he is **ניצא**. However, if he is in an area where he cannot even see Chanukah candles burning, he should light himself as well, with a *Brocho*. (*Otzar HaShemen* 63)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 81b) discusses the question of whether one who purchases a tree automatically acquires the land it stands on. Ownership of the land is a prerequisite in the case of *Bikurim*, where the special *Bikurim Nusach* that is recited can only be said where one owns the land. Without ownership, the *Bikurim* must be brought, but without the recitation, which is deemed not critical. The *Gemara* asks: Does not R' Zeira state that the ingredients of a *Korban Mincha* need not be blended but they must at least have been eligible for proper blending, which means if they are fit for blending (the volume was less than 61 *Issaron*) then it is valid even if not blended. But if not fit for blending, then the lack of blending makes it invalid. Regarding *Bikurim* as well, although *Kriah* (recitation) is not critical, perhaps it must at least be eligible for *Kriah*. The *Rashbam* notes that there are several instances where one must bring *Bikurim* without *Kriah*. Why is this not a problem? The *Rashbam* explains that where the *Torah* specifically exempted someone from the *Kriah*, the *Bikurim* remain valid without it. The *Avnei Nezer* (א"ח 504) uses this concept to resolve the following question: The *Gemara* (*Shabbos* 21b) initially thought that *עד שתכלה רגל מן השוק* meant that Chanukah candles must remain burning until no one is left in the street. The *Gemara* corrects this, saying that it means 1) one may kindle as long as someone is left in the street, or 2) one must use oil sufficient to burn until that time. *Tosafos* cites the *Ri Poras* who says that one should not light too late, but if it is late (after *שתכלה רגל*), he should still light, because maybe *שתכלה רגל* really means #2, referring to the amount of oil. However, if so, how would *עד שתכלה רגל* apply where one lit after the time? Would there be any point to having the right amount of oil then? The *Avnei Nezer* says yes. In order to fulfill the *mitzvah* properly, one must add the proper amount of oil and be able to use it. As long as it is "ראוי", you need not actually use that amount of oil.

A Lesson Can Be Learned From:

A man came to his Rav with a complaint that he was trying without success to sell his home. It was in excellent condition, in a very good neighborhood, and despite his significant lowering of the price, it still was not selling. Was the house cursed? The Rav told him that he had once been in a Shul on a weekday when the *Aliyos* were sold. The Gabbai kept trying to start a bid of \$5, but there were no takers, The Rav got up and chastised the people there, who would have gladly bought a suit for \$5 if offered. To then ignore the sale of *Aliyos* shows unfortunately how little regard they have for *Kavod HaTorah*. "Since Hashem's prominent guide in this world is **מדה כנגד מדה**, it is probable that you neglected to spend money on a *mitzvah* when asked to, resulting in your inability to sell your home. Think back, and fix it!"

P.S. Sholosh Seudos sponsored this week by the Burman family in honor of their son Ari's graduation from High School.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use