



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:24	5:36				9:24
Shabbos		5:24	4:30	5:05	9:00	9:23
Sunday		5:38	6:10		7:30	9:22

### IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 31b) refers to Mar Ukva as "one whose appearance shines like the son of Bisya", alluding to the rays of light emanating from the face of Moshe Rabbeinu (*i.e.* the "son" of Bisya, daughter of Pharaoh). *Rashi* explains that Mar Ukva was a *Baal Teshuvah* who had previously been obsessed with a certain married woman until he was able to overcome and defeat his *Yetzer HoRa* during a difficult moment of temptation. As a result, when Mar Ukva went out to the street, a special light emanated from his face, thus identifying him with Moshe. However, this identification with Moshe would seem to be out of place if the shine on Moshe's face was for an entirely different reason. The *Toldos Avraham* cites the *Gemara* (*Sanhedrin* 110a) which derives from: ומשה יקח את האוהל ונטה לו מחוץ למחנה (and Moshe would take his tent and pitch it outside the encampment) that the *Bnei Yisroel* had jealously warned their wives not to seclude themselves with Moshe (קנני). He suggests that Moshe moved his tent to eliminate suspicion. However, the *Gemara* (*Shabbos* 88a) states that after the *Bnei Yisroel* lost the crowns they received at *Matan Torah* (ויתנצלו בני ישראל את עדים), Moshe took the crowns, also as indicated by: ומשה יקח את האוהל, where the *אוהל* is considered similar to *בהלו*, which means his shine. *Rashi* explains that the shining jewelry so obtained by Moshe caused Moshe's face to glow. Thus, the words describing how Moshe took his tent out of the camp as a sign of innocence also refer to the glow on his face, establishing the same basis for קרן עור פניו as Mar Ukva's.

### QUESTION OF THE WEEK:

What is permitted to do, at any time, if one gets paid, but forbidden to do for free ?

### ANSWER TO LAST WEEK:

(Why may a *Talis* be worn if owned jointly, but not if one owner objects ?)  
The *Biur Halacha* (end of 14) explains that although it appears as if each of the 2 partners in the *Talis* only owns 2 corners and is borrowing the other 2 whenever he wishes to use it, still, the *Torah*, by saying כנפי בגדיהם indicates that a partnership works. However, where one partner objects to putting *Tzitzis* on it, to do so introduces an element of גזילה, making it a מצוה הבא בעבירה.

### DIN'S CORNER:

Although water that is commonly taken to drink contains many microorganisms that are impossible to see with the naked eye, the fact that they would appear under a microscope or even a magnifying glass does not require that such a test be performed before drinking. If it did, the air one breathes would also have to be tested before breathing, which would clearly be too burdensome. (*Aruch HaShulchan* YD 84:36)

### DID YOU KNOW THAT ....

The *Gemara* (*Horios* 11b) states that when a *Kohen* succeeds his father in the role of *Kohen Gadol*, he is to be anointed with the שמן המשחה, but when a prince succeeds his father in the role of king, he is not to be anointed. If so, why was Shlomo, son of Dovid anointed ? The *Gemara* answers, it was because of the attempt by Adoniyahu (Shlomo's brother) to usurp the throne. Why was Yoash anointed ? Because of the opposition from Ataliah (a wicked queen of Israel). The *Rambam* in his *Perush HaMishnayos* (*Kerisus* 1:1) states that a prince is to be anointed only where rivalry existed between several prince-brothers and a public anointing would establish the victor. However, anointing is not permitted to confirm a king whose position was threatened by a non-brother. If so, why was Yoash permitted to be anointed with the oil, about which the *Torah* said: על בשר אדם לא יסך, since his rival was not a prince-brother, but rather a wicked queen ?! The *Gemara* (*Kerisus* 7a) states that we derive from the two "Yuds" in יסך that one may not use the שמן המשחה to smear or anoint someone else, but only if that someone else himself is not permitted to use it. Thus, since a non-Jew is not restricted by this איסור in the *Torah* and is permitted to smear himself, there is also no restriction against another smearing him with it either. The *Avnei Nezer* (י"ד 312) suggests that the same may be true regarding a minor, who is also not yet restricted by the איסור. As such, since Yoash was eight years old when he took over the throne, there would have been no איסור for him to anoint or be anointed. Although Shlomo was also only 12 years old when he assumed the throne, he had already matured. If his rival had not been his brother, anointing him would have been forbidden.

### A Lesson Can Be Learned From:

R' Yisroel Zev Gustman, Rosh Yeshiva of Yeshivas Netzach Yisroel was accustomed to watering the plants and shrubs surrounding his yeshiva. When someone asked him why he had to do this himself, he explained that when he was younger, he was the Dayan of R' Chaim Oizer Grodzinski's Beis Din in Vilna. He and R' Chaim Oizer would constantly speak to each other, often taking long walks around Vilna. One time, they found themselves deep in a large garden area and suddenly, R' Chaim Oizer began pointing out and describing the many different kinds of plants to R' Yisroel Zev. This went on for some time, to R' Yisroel Zev's surprise, but he didn't question R' Chaim Oizer's purpose. Not long afterward, R' Yisroel Zev understood. When World War II broke out, R' Yisroel Zev fled to the forests where he spent much of the war, surviving only because he knew which plants were beneficial and which he should stay away from. As an act of הכרת הטוב, he committed to caring personally for that which kept him alive.

**P.S.** *Sholosh Seudos* sponsored this week by the Weinstock family.

This issue is dedicated by Rabbi Shmuel Niman:

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