



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	4:23	4:33	7:30			9:41
Shabbos		4:23	3:45	4:10	9:00	9:42
Sunday		4:25	6:30		8:00	9:42

## IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 67b) expounds on the words of the *Posuk*: ותעל הצפרדע – R' Elazar says that one frog arrived in Egypt, and it spawned all the other frogs that filled up the land. R' Akiva also held that the one frog filled the land with its offspring. R' Elazar b. Azaryeh held that the one frog called out to all other frogs in the world to come fill up the country, and he (R' Elazar b. Azaryeh) added: "Akiva, what do you have to do with *Aggadah*? Stop [those] *Derashos* and go to [study] *Negaim* and *Ohalos*", implying that *Aggadic* teachings are not R' Akiva's "forte". The *Gemara* records a similar exchange with regard to Hashem's thrones. R' Akiva says one is for administering *Din*, and the other for *Tzedaka*. R' Elazar b. Azaryeh again urges R' Akiva to stop saying *Aggadic Derashos*, and go back to *Negaim* and *Ohalos*. He then opines that one throne is for Hashem to sit on, while the other is for a footstool. The *Mechilta* (*Shemos* 14:31) and the *Hagadah* (of *Pesach*) contain a *Machlokes* between R' Akiva, R' Elazar b. Azaryeh and R' Yosi Haglili regarding how many *Makos* were inflicted upon the Egyptians in the *Yam Suf*. Here, R' Elazar b. Azaryeh does not advise R' Akiva to stop *Aggadic Derashos*. The *Shaar HaMelech* (on *Tehilim*) suggests it is because the *Gemara* (*Erachin* 3a) cites a *Mishna* and *Beraisa* which state that any *Kohen* is qualified to examine *Negaim*. R' Akiva, in another *Beraisa*, says only an expert *Kohen* may do so. Ravina reconciles the two opinions, explaining that a non-expert *Kohen* may still examine *Negaim* if he understands what he is taught about them by an expert. Therefore, R' Elazar b. Azaryeh did not suggest anything to R' Akiva regarding his opinion on the number of *Makos* because in order to distinguish between one *Makah* and another, it would be necessary to learn *Negaim*, which R' Akiva clearly had done. As he knew *Hilchos Negaim* so well, his number was the highest of all, since many *Makos* which seemed to be the same were really different.

## QUESTION OF THE WEEK:

Where may one sleep unrestrictedly, not having performed a certain *mitzvah*, but sleep with restrictions if he had?

## ANSWER TO LAST WEEK:

(Is it preferable to walk to Shul, or to drive?)

The *Tzitz Eliezer* (12:17) after establishing the many advantages of hurrying by foot to Shul and other *mitzvos*, concludes that if the issue is simply comfort and convenience, one should not replace walking with driving. Even when one does drive, he should park a distance away, so as to still walk hurriedly to Shul.

## DIN'S CORNER:

One recites a *brocho* of על נטילת ידים before drying one's hands because *berachos* generally are to be said לעשייתן – before the deed. The "deed" may take the form of drying one's hands on a towel, rubbing them briskly under a hot air hand dryer, and even holding them still after turning the dryer on. (בצל החכמה 5:32)

## DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 8a) states that Rav Kahana accepted a head kerchief for a *Pidyan Haben*, even though it was worth less than 5 *Selaim*. *Tosafos* asks: The *Gemara* (*Pesachim* 49a) quotes R. Kahana as blaming the fact that he was forced to flee Bavel (after killing a *Moser*) on his having married a *Bas Kohen*. Since the *Gemara* was illustrating how a marriage between a *Bas Kohen* and a non-*Kohen* is ill-fated, does this not clearly indicate that R. Kahana himself was not a *Kohen*? *Tosafos* answers: 1) There were two R. Kahanas; or 2) R. Kahana accepted the *Pidyan* money on behalf of his wife (the *Bas Kohen*). The Torah requires *Pidyan HaBen* money to be given: לאהרן ולבניו – to Aharon and his sons, which excludes daughters. If so, how could R. Kahana take such money for his wife? The פאר אהרן (1) suggests that all may depend on whether *Matan Torah* turned *Bnei Yisroel* into *Geirim*. If it did, then all familial relationships were erased. Aharon, Elazar and Isamar were specifically designated to be *Kohanim*, but Aharon no longer had daughters. As such, when the *Posuk* stated: לאהרן ולבניו it did not exclude women; there just weren't any *Kohen* women at the time, except possibly newborns, who did not have *Pidyan* capacity. For this reason, the Torah specifically details whom Aharon and Elazar married – Elisheva b. Aminadav, and a daughter of Putiel, both from another *Shevet*, because there were no *Kohen* women for the *Kohanim* to marry. As such, the derivation to exclude women from receiving *Pidyan HaBen* money is unfounded, allowing R. Kahana to accept on behalf of his wife. However, if they did not attain *Geirim* status, then the *Posuk*: לאהרן ולבניו does exclude women from *Pidyan HaBen*, which then forces us to accept *Tosafos*' first answer that there were 2 R. Kahanas. The *MaHarsha* (*Pesachim*) notes the opinion of R' Yochanan, that marriage between a *Bas Kohen* and a non-*Kohen Talmid Chochom* is not ill-fated. If so, why was this not pointed out to R. Kahana, to placate him and reduce his complaint? The פאר אהרן suggests that R. Kahana disagreed with R' Yochanan, and held that even a *Talmid Chochom* was at risk.

## A Lesson Can Be Learned From:

The wife of R' Yehoshua Leib Diskin once complained to one of her husband's close acquaintances, that R' Yehoshua Leib had stopped eating the chicken that she prepared for him every day. He always said that he was full after eating the soup, but she was concerned that the soup was not nourishing enough, and that he would grow weaker. The acquaintance, a practical man, suggested to her that she serve him the chicken before the soup, so that at least he would eat the chicken, which was more crucial to his health. The Rebbitzin followed his advice and the very next day, she served the chicken first. R' Yehoshua Leib looked at the chicken and noticed a break in one of its bones, which raised a Halachic question in his mind. He refused to eat it and asked his wife why she had switched the order of courses. She told him that his close friend had suggested it, and R' Yehoshua Leib, seeing Hashem's hand in the matter, was very pleased with the incident. Had she served the soup first, as usual, he would not have seen the broken bone, and would have eaten the chicken soup ignorant of its Halachic question.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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