



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:37	5:47	8:45			9:14
Shabbos		5:37	5:10	5:30	9:00	9:13
Sunday		5:45	6:30		8:00	9:12

IMPORTANCE OF

The Gemara (Horios 12a) states: How is a king to be anointed [with oil] ? In the design of a נֹר - crown. And how are Kohanim to be anointed ? In the design of a כִּי - a Greek Kaf. The Gemara continues to describe the process, one Beraisa stating that first oil is poured onto his head, and then oil is placed between his eyelids; another Beraisa saying that the order was reversed. Rashi comments on the words: וּמִשְׁחַת בוּ that all anointings were done in the design of a Greek Kaf, except for those of kings which were done like a crown. In fact, the Gematria of the words: וּמִשְׁחַת בוּ equals that of: הַמֶּלֶךְ הוּא כִּמְצוֹן נֹר הַכֹּהֵן הַגָּדוֹל כִּמְצוֹן כִּי. The Aderes Eliyahu says that כִּי תִשָּׂא אֶת רֵאשׁ בְּנֵי יִשְׂרָאֵל can be darshened according to the Gemara in Horios (ibid) to imply that the king (ראש בני ישראל) is to be elevated (תשא) using a design of כִּי. However, doesn't the Gemara in Horios say the exact opposite ? The Rema MiPanu notes that although we may have only one Nasi, and it is proper for him to come from the tribe of Yehudah, we may have other, secondary leaders, such as an Av Beis Din, who may descend from the children of Rochel (the tribes of Yosef & Binyomin). The Gemara (Moed Katan 26a) presents Yonasan this way, as an assistant to his father King Shaul, both of whom were from Binyomin. These assistants were also anointed with oil, similar to the Kohen Mashuach Milchamah, using the כִּי design. Shaul as well, not being from Yehudah, was anointed this way, as implied by the Posuk: כִּי מִשְׁחָךְ ד' לַמֶּלֶךְ where the word כִּי indicates the design. Although with regard to Dovid the Posuk also says: וְקוֹם מִשְׁחָהוּ כִּי זֶה הוּא, yet, here the "כִּי" comes after the instruction to anoint, whereas with Shaul, the כִּי was part of the anointing instruction. Therefore, the drasha of the Aderes Eliyahu regarding a king's כִּי design could apply to a non-Yehudah Nasi or king.

QUESTION OF THE WEEK:

When might one not be permitted to say בְּרוּךְ שֵׁמֶךָ or יִשְׁתַּבַּח during a regular, post-שחרית morning Shacharis ?

ANSWER TO LAST WEEK:

(What change is there to Shemona Esrei on non-Tachanun days ?)
Rivevos Ephraim (8:87:5) cites the Mekor Chaim (115) which says that on those days when Tachanun is not said, one should also not "Klap" in the brocho of סֵלַח לָנוּ at כִּי חֲטָאנוּ or כִּי פָשַׁענוּ.

DIN'S CORNER:

One must be careful to recite Birchos HaTorah before studying Chumash, Mishna or Gemara. Even if one is "only" writing Divrei Torah, he must recite the berachos first, because inevitably, he will come to verbalize what he is writing. This does not hold true for thinking about Torah, for which one need not recite the berachos, since thought (Hirhur) does not qualify as speech. As such, one who after reciting the berachos, sits down to study something in depth by himself, should make sure to verbalize some of his study out loud, so as to perform the mitzvah properly. (MB 47:2-5)

DID YOU KNOW THAT

The Mishna (Shekalim 1:3) states that women were not obligated to contribute the 1/2 Shekel each year, nor were the gentile slaves. R' Ovadia MiBartenura explains that women were exempt because the Posuk states: וּנְתַנוּ אִישׁ כּוֹפֵר – each man shall give his atonement, excluding women, and since gentile slaves are only obligated in women's mitzvos, they too are exempt. The Shaar HaMelech (Milah 1:1) cites the Mishna LaMelech (מלכים 10:7) which states that the exemption of a gentile slave is only from those mitzvos which a woman is exempt from because of time-dependency. However, if the mitzvah is not time-dependent, but women are exempt for other reasons, such as a Gezeras HaKasuv (a specific Posuk derivation), then gentile slaves are not exempt, but are obligated. If so, the Shaar HaMelech asks, since donating the 1/2 Shekel is not time-dependent (if not donated this year, it can be paid next year), gentile slaves should be obligated even if women are not. However, the consensus defining the 1/2 Shekel obligation as not time-dependent is not unanimous. The Meiri holds that it is time-dependent, since each year, a new obligation arises. As such, the Shaar HaMelech could subscribe to the theory that time-dependency refers to the period in which a mitzvah is to be performed (the Shekel obligation is ongoing), while the Meiri holds that it refers to the fact that a specific time causes the mitzvah to arise (approach of Nisan). If so, why did the "Bartenura" use the Posuk of וּנְתַנוּ אִישׁ כּוֹפֵר to exempt women, if, as the Meiri holds, it is time-dependent ? The Minchas Mordechai suggests, that the Gemara (Berachos 20b) establishes Tefilah to be time-dependent. Yet, women are obligated because Tefilah brings about mercy, which women should also be entitled to. As such, perhaps they should also be obligated in the 1/2 Shekel, despite it being time-dependent, because the 1/2 Shekel provides a Kaparah (atonement), as the Posuk says: לְכַפֵּר עַל נַפְשוֹתֵיכֶם. Therefore, the Posuk is necessary to exempt the women.

A Lesson Can Be Learned From:

When the Gerer Rebbe was on board a ship, returning to Poland from his second visit to Eretz Yisroel, he wrote a letter dated 7 Iyar to his sons and household, detailing his impressions and experiences from the visit. In the letter, he mentions Rav Kook, and describes him with the words "אִישׁ הַאֲשֵׁכּוֹלוֹת בְּתוֹרָה" – a man of "clusters" (i.e. comprehensive knowledge) in Torah. The letter eventually made its way into a publication of the Rebbe's letters. One of the Rabonim in Eretz Yisroel, an ardent antagonist of Rav Kook, wrote to the Gerer Rebbe and asked how he could refer to Rav Kook this way, when the Mishna (Sotah 47a) states that upon the deaths of Yosi b. Yo ezer and Yosi b. Yehuda, the "Eshkolos" were Botel. The Rebbe replied to this Rav, advising him to see Tosafos (Shabbos 20b) beginning with the word "אִין", where Tosafos states that Botel does not mean totally Botel, rather that it was not to be found so often. Tosafos in Bava Metzia (29b) says the same thing. Therefore, when the Mishna in Sotah uses the word Botel, it also means rarely found, which permits its use and makes it even more appropriate when describing Rav Kook.

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

This issue is dedicated:

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

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