



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	7:35	7:00/7:47			
Shabbos		7:25	6:00	6:50	9:00
Sunday		7:51	7:15		7:30

## IMPORTANCE OF ....

The *Gemara* (*Kerisus* 28a) derives from: **זאת תהי תורת המצורע** that where the *Torah* allows a poor man to fulfill his obligation with a less expensive *Korban*, he may nevertheless offer a "rich man's" *Korban* if he wishes. The *Panim Yafos* asks why the *Torah* stated the words: **זאת תורת היולדת** after describing the *Korbanos* which a wealthy woman must bring after childbirth, before going on to describe what sort of *Korbanos* an indigent woman must bring. Are they not both worthy of inclusion in **זאת תורת היולדת**? He answers that since the *Gemara* (*Menachos* 110a) also derives from a "זאת תורת" phrase that one who studies the laws of a *Korban* is credited as if he offered the *Korban*, if a poor person were to study the laws of a *Korban*, he should definitely study the laws of the rich man's version of the *Korban*. As such, **זאת תורת היולדת** is stated after the wealthy woman's *Korbanos* to indicate that the "זאת תורת" aspect (study) should reflect only the best form of the *Korban*. The *Gemara* (*Kerisus* 9b) also derives from **זאת תורת היולדת** that a woman must offer a bird *Korban* for each birth in a multiple birth. After offering one she is **טהורה**, and yet remains obligated to pay for the rest of the *Korbanos*. Once, the price of birds rose because of the demand and R' Shimon ben Gamliel decreed that women were no longer obligated to pay for more than one *Korban*, even after a multiple birth, causing the price to plummet. *Rashi* justified this with reference to the *Posuk*: **עת לעשות לה הפרו תורתך** but *Tosafos* questioned R' Shimon's right to do so. The *Panim Masbiros* suggests that since a multiple obligation is derived originally from **זאת תורת היולדת** which only applies to the rich version of the *Korbanos*, it should not obligate when the price is too high, where all are deemed to be poor.

## QUESTION OF THE WEEK:

If one vows not to put on *Tefillin* or not to eat *matzoh*, is the vow effective, *i.e.* must he comply with it?

## ANSWER TO LAST WEEK:

(What is the longest an employee can obligate himself to work?)

According to the *Maharam* (cited by *Rema* in ח"מ 333:3), one may not commit to working longer than 3 years for an employer. This is derived from the *Posuk*: **כי משנה שכר שכיר** – which characterizes the 6-year term of an **עבד** as "double" the term of an ordinary worker. Thus, more than 3 is more than usual and constitutes **עבדות** (servitude) to another human, which is **אסור**.

## DIN'S CORNER:

It is **אסור** to arrange a lottery on *Shabbos* where items will be distributed through such a method, even to effect a **מצוה**. However, to allocate *Aliyos* or to decide who will say *Kaddish* is permitted via a lottery, but not where the choosing is done by pulling a name or number out of a "hat". but rather where the

## DID YOU KNOW THAT ....

The *Mishna* (*Kailim* 1:7) states that cities walled since the time of Yehoshua had extra **קדושה** and as such, a *Metzora* (leper) was sent out of such a city. If someone died in such a city, a funeral procession could last within the city as long as the family preferred, but once the deceased was taken out, it could not reenter the city. R' Akiva Eiger was asked to explain why Gchazi and his sons were evicted from Shomron as lepers, as *Rashi* explains (*Melachim* 2:7), if Omri, king of Israel (father of Achav) purchased the hill upon which he built Shomron (see *Melachim* 1:16), later during the time of the *Beis HaMikdash*. R' Akiva Eiger answered that we see from *Targum Yonasan ben Uziel* that Omri purchased the hill **and** the city that was on it, strengthening it and calling it Shomron. As such it could easily have been walled since Yehoshua's time. The *Binyan Tzion* (60) was presented with a *Sefer* of *Teshuvos* allegedly written by *Rashi* and asked to authenticate it. In going through the *Sefer* and showing how the content was consistently in line with *Rashi's* commentary elsewhere, he cited the *Gemara* (*Sanhedrin* 102b) which says that Omri merited to be king (he had been a general) only because of his addition of a city to *Eretz Yisroel* - Shomron. Does not this show that Shomron was new? Although one could still argue that Omri "added" a city by refortifying it, *Binyan Tzion* himself answers that Shomron was as important to the kings of Israel as Yerushalayim was to the kings of Yehudah. Therefore, as they were intent on preserving its sanctity, they made sure to eject all lepers.

## A Lesson Can Be Learned From:

A *Talmid Chochom* once found himself passing through a village during a drought. When he went to *daven Mincha*, he discovered that the men of the village had been fasting all day and were now beginning to say *Selichos*. He was impressed with the fervor and **כונה** of their *davening*, but was shocked to hear, towards the end of their *Selichos*, the words: ... **אלוקי תרה ענו אלוקי אברהם ענו**. As he was about to question this strange custom, he heard them add: ... **עשה למען תרה**. Unable to control himself, he went up to the *Bimah* and halted the *davening*. "What is the meaning of including **אלוקי תרה** in *Selichos*?" he asked. "Don't you know that Terach was an idolater?!" A congregant told him to sit down. "Our Rav is a great sage and he told us clearly that Terach was the equivalent of Moshe, Aharon and Gad. Why shouldn't we invoke him in our *Tefilos*?" The frustrated *Talmid Chochom* replied: "Equivalent? Your Rav only meant that the *Gematriya* of Terach is equal to the combined values of Moshe, Aharon and Gad, not that he was in any way comparable in stature!" Later, the *Talmid Chochom* visited the Rav and remonstrated with him, citing the *Mishna* (*Avos* 2:4) which warns against saying things "**שאי אפשר לשמוע**" (impossible to believe) because "**סופו להשמע**", in the end they will be believed. This refers also to those who say **מליצות** (flowery rhetoric) and **רמזים** (allusions) without ensuring that the listeners recognize them as such.

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

This issue is dedicated by "Mama" & "Papa" Auslander:

In honor of their children & grandchildren - David & Susie Auslander, Moshe, Tzivia & Yitzy

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