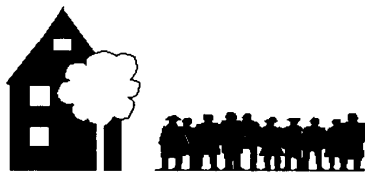


שק"ש	Shiur	Shachris	DafYomi	Mincha	Candles
9:30	9:00	7:00	6:15	7:30	7:26
9:29	9:00	7:00	6:15	7:20	
9:29	7:30	7:30	7:30	7:56	



## IMPORTANCE OF ....

The *Gemara* (*Yevamos* 63b) pursues R' Eliezer's view that those who do not engage in procreation are likened to murderers and should die, deriving such from the deaths of Nadav and Avihu, which the *Torah* explains by adding: **ובנים לא היו להם** - they had no sons. The *Panim Yafos* asks, does not the *mitzvah* of **פרו ורבו** require both a son and a daughter? Should not the *Torah* have rather said: **ובנים ובנות לא היו להם**? The *Rashba* (*Teshuvos* 4:91) was asked, if one swore to delay his marriage until a certain date, was that considered an oath to nullify a *mitzvah*, such as an oath not to eat matzoh, and therefore void? The *Rashba* replied that such an oath was valid, just as would be an oath to delay eating matzoh for an hour, or to delay a *Bris* until the afternoon. As long as there remains time to fulfill it, the oath obligates. If so, why did Nadav and Avihu die for lack of sons - did they not have time to fulfill the *mitzvah*? Not only did R' Eliezer attribute their death to lack of sons, but in the *Gemara* (*Eruvin* 63a), R' Eliezer also states that they did not die until they rendered a Halachic ruling in front of their teacher. The *Panim Masbiros* notes that the *Gemara* (*ibid*) says later that one who renders such rulings will die without sons, as we see from Yehoshua bin Nun, who only had daughters. Therefore, although certainly Nadav and Avihu might have had time to fulfill the *mitzvah* of **פרו ורבו** later, the fact that they were **מורה הלכה בפני רבם** demanded that they die without sons. As such, they would never be able to thoroughly fulfill the *mitzvah*, even later, for they would leave no sons. For this reason, the *Gemara* says they died for lack of sons, but **not until** they were **מורה הלכה בפני רבם**, since it was this that sealed it. As such, it was only due to their lack of sons - not daughters.

## QUESTION OF THE WEEK:

If *Moshiach* arrives between *Pesach* and *Pesach Sheni*, will we have to bring a *Korban Pesach* on *Pesach Sheni*?

## ANSWER TO LAST WEEK:

(How would 2 brothers be called to the *Torah* with different fathers' names?) The *Rema* (*אור"ח* 139:3) rules that if their father is a *Mumar* to *Avodah Zarah* (apostate), they should be called to the *Torah* using their grandfather's name. However, if the father became a *Mumar* after one son's Bar Mitzvah, that son should continue to be called using his father's name, as had been done his first time.

## DIN'S CORNER:

One may provide non-kosher food (except **בשר בחלב**) for one's non-Jewish workers, if the non-kosher food is less expensive. As such it would not constitute doing business with **דברים אסורים**, since it is only to prevent a loss. However, one should not purchase such food him/herself because of **מראית העין**, but may give the worker money to do so. (*Teshuvos V'Hanagos* 2:394)

## DID YOU KNOW THAT ....

The *Gemara* (*Taanis* 12b) states that fasting after a disturbing dream is very effective relief, even if he must fast on *Shabbos*. However, if he fasts on *Shabbos* (which normally may not be done), he must fast another day as well, to atone for the loss of **עונג שבת**. If someone fasted such a **תענית חלום** on *Shabbos* that was also *Yom Tov*, would he have to fast two days to atone for both? The *Gemara* (*Sanhedrin* 65a) notes that both **אוב** and **ידעוני** sorcerers are listed among those who are deserving of **סקילה**. However, only **אוב** is listed among those who would receive **כרת** if their act was not witnessed. This is because both are stated in the same *Posuk*, and since there is only one **לאו** for both, if one violated both *aveiros* unwittingly, he need bring only one *Korban* to atone. The *אור"ח* (24) concludes therefore that since the **שבת** and **יום טוב** forfeited by the fast might violate at most, the **לאו** of **לא תסור**, only one atonement fast must be observed, which qualifies for both. If the day after his *Shabbos* fast was the 17th of Tamuz, the *Poskim* disagree over whether a fast on that day could also discharge this obligation. Based on the **פ"ב** (*Shevuos* 8:37) who holds that it does, the **יביע אומר** (8:37) quotes opinions ruling that where one undertook to learn all 24 chapters of *Mishnayos Shabbos* every *Shabbos*, and later vowed to study 18 chapters everyday, that he could discharge both obligations on *Shabbos* with those same chapters. Furthermore, if a man were hired to say *Kaddish* for a year, and then **רה"ל** became a mourner himself, he may continue to say *Kaddish* on behalf of both, without reduction in pay.

## A Lesson Can Be Learned From:

A *Shadchan*, wishing to suggest a *Shidduch* between a young man and the daughter of a Rabbinic family, praised the boy's qualities to the young lady's father. The *Shadchan* described the boy in Yiddish as possessing four major attributes: He was 1) "*GeShikt*" (meaning "sent [from Heaven]" - usually used to denote a talented person); 2) "*Tichtig*" (a handy person); 3) a "*Mentsch*" (fine and mature person); and 4) "*Pinklich*" (a punctual person). The young lady's father was hesitant about accepting the suggestion as no mention was made about the young man's education and *Torah* knowledge. However, the *Shadchan* persisted, constantly urging the father to at least allow a meeting and judge his qualities for himself. Finally, the father told the *Shadchan* that he would agree to the meeting if the *Shadchan* found a *Posuk* in the *Torah* that was a **רמז** to the boy's qualities. The *Shadchan* immediately contacted the famous *Badchan* - R' Chaim Mendel Mermelstein *A"H* and asked him for help. R' Chaim Mendel thought a moment and then said: "These qualities are found in the *Posuk*: **ושלה ביד איש עתי** - where **ושלה** means he will be sent; **ביד** - in the hand of; **איש** - a *mentsch*; **עתי** - a timely one." The *Shidduch* was favorably arranged.

**P.S.** Mazel Tov to the Kahana family upon the Bar Mitzvah of their son Yakov **נ"י**. May they enjoy much *Nachas* from him and his siblings. Sholosh Seudos sponsored this week by the Miller family.