



	Candles	Mincha	DafYomi	Shiur	Shachris	אחר-קדושים	זק"ש
Friday	7:35	7:45					9:24
Shabbos		7:30	6:30	7:20	9:00		9:24
Sunday		7:50			7:45		9:23

IMPORTANCE OF

The *Midrash* (*Bamidbar* 2:23) cites R' Yosi who derives from the words: **בקרבתם לפני ה' וימתו** that the death of Aharon's sons Nadav and Avihu, was due to their having come too close to Hashem (**בקרבתם**), and not because of the *Korban* they brought. The *Chidushei HaRim* elaborates, explaining the implication of the words: **אש זרה אשר לא צוה אותם** as referring to the fact that those who are **דבקים בה'** endanger their lives by unrestrainedly attaching themselves to Hashem. It is only through the performance of a *mitzvah*, which energizes them, that they are revived. Since what Nadav and Avihu did was not a *mitzvah*, they did not recover. The *Yalkut* (*VaEschanan* 837) states that the *Posuk*: **עליך הורגנו כל היום** refers to the *Mesiras Nefesh* of the very dangerous *Bris Milah*, which we perform regularly without fear. The *Chasam Sofer* points out that the consistent lack of danger must be due to the protection provided by the *mitzvah*. If so, where is the *Mesiras Nefesh*? It must be, as the *Chidushei HaRim* suggested, that first there is danger when connecting with Hashem; and later the *mitzvah* provides a revival. The *Rema* (*או"ח* 6:1) explains the words **"מפליא לעשות"** as referring to the fact that Hashem wrapped our *Neshama* within a physical body for protection. *Tzadikim* were accustomed to hold a physical object (**דבר גשמי**) during moments of *Dveikus* to protect them and keep them connected to the physical world. Similarly, the *Gemara* (*Berachos* 17a) states that women merit a *Zechus Torah* because they are **"נטרי לגבריהו"** – they wait for their husbands to return from the *Beis HaMidrash*. The word **"נטרי"** can also mean "protect". Their *Zechus* is that they protect their husbands by providing a physical link to keep the men connected to the physical world during the moments of *Dveikus* they experience in the *Beis HaMidrash* during the day. Since Nadav and Avihu had not married, they were missing this crucial protection.

QUESTION OF THE WEEK:

What may only be eaten if it belongs to a non-Jew, but not if it belongs to a Jew?

ANSWER TO LAST WEEK:

(With which *brocho* can one be **מוציא** others but not himself?)

The *Shaarei Teshuvah* (*או"ח* 489:6) cites an opinion that allows one who may no longer count *Sefirah* with a *brocho*, to be the *Shliach Tzibur*, allowing him to count with a *brocho* to be **מוציא** others. Most *Poskim* permit this only to avoid embarrassment.

DIN'S CORNER:

In a situation where the local yeshiva is not as good as one in another city, and parents wish to send their children to the better one, if this will put the local yeshiva at risk, since there will be so few students, the boys should be kept in the local yeshiva until age 7, and then sent to the better one. Girls should be kept in the local one until age 9, so as to benefit longer from the influence of their mothers. (*Igros Moshe* י"ד 3:75)

DID YOU KNOW THAT

The *Gemara* (*Kerisus* 11b) states that a *Shifcha Charufah* – a woman who is half free, half slave, and betrothed to a Jewish servant, is punished with lashes for cohabiting with another man, while the man is obligated to bring a *Korban*. The *Posuk* explains that the usual punishment of death does not apply here because she wasn't a free woman. In *יחל ישראל* (32), Rav Yisroel Meir Lau asks why there is any punishment at all for something that does not seem to have a clear *Issur* in the *Torah*. He concludes that we must derive the *Issur* from *Pesukim* which describe a Jewish servant's interaction with a *Shifcha*, calling her his wife (**אהבתי את אשתי**) and, as the *Rambam* (*עבדים* 3:5) points out, **"אם אדוניו יתן לו אשה"** teaches us that a *Shifcha* may be designated by her master for only one Jewish servant. Thus, an attachment akin to *אישות*, but not quite the *Bnei Yisroel* kind, is formed, enough to forbid and punish, but not to the degree of an *אשת איש*. On this basis, the *Rogatchover Gaon* seeks to establish that secular marriages also create a limited *אישות*, which in turn would require a *Get* to be dissolved. However, if in fact this is derived from a servant and a *Shifcha*, we should examine how their relationship ends. It certainly doesn't require a *Get* – each of them just walks away from the other! If so, shouldn't the secular marriage also end the same way, without a *Get*? According to the *Rogatchover*, however, the fact that a secular marriage also restricts a wife from other men, albeit not as a *bona fide* *אשת איש*, is able to establish the need for a *Get*, despite the derivation from a *Shifcha*. Practically, many *Acharonim* disagree with this reasoning, concluding nevertheless that a secular marriage requires a *Get*, as a *Chumra*, just to be careful.

A Lesson Can Be Learned From:

A man notified R' Aryeh Levin that the son of Ariel Sharon had been killed in a tragic accident. As Sharon had suffered earlier from the deaths of his wife and another child in a road accident, the man urged R' Aryeh Levin to invite him to his home where he could offer him comfort. Despite his poor health, R' Aryeh decided to do the right thing, and go to the Shiva to be Menachem Aveil. R' Aryeh attempted to comfort Sharon, who had been broken by the tragedy. After returning home, R' Aryeh gathered a number of *Mezuzos*, together with covers, and sent them to Sharon's home, as he had noticed during the Shiva that several were needed. Sharon appreciated the gesture and later, made a point of visiting R' Aryeh when he was ill, in Hadassah hospital. R' Aryeh was excited at the honor of receiving Ariel Sharon, head of the Army, who no doubt had many important duties to attend to. R' Aryeh quickly decided to share a complimentary *Dvar Torah* with Sharon. As they were preparing that week to read *Parshas Yisro*, R' Aryeh noted the *Rashi* which says which events *Yisro* had heard of in deciding to come join the *Bnei Yisroel* – *Krias Yam Suf* and the fight with *Amalek*. R' Aryeh asked: Why did *Yisro* need two reasons? Wasn't splitting the sea good enough? The answer may be that splitting the sea was obviously a miracle, and miracles can't always be counted on. However, when *Yisro* saw how *Bnei Yisroel*, as an army, were so capable of defeating *Amalek* in battle, he was convinced that now was the time to join.

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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