



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: אמור סזק"ש
Friday	7:47	6:50/7:57				9:17
Shabbos		7:42	6:45	7:30	9:00	9:17
Sunday		7:55	8:30		7:45	9:16

IMPORTANCE OF

The *Gemara* (*Temurah* 4b) states that **אונס שגירט** – a man who was required by the *Torah* to marry a girl that he had forced, and who then illegally divorced her, if he is a *Yisroel*, he must take her back and does not incur *Malkus* (since he “fixed” the sin); if he is a *Kohen*, he does not take her back, but does incur *Malkus*. The *Gemara* explains that a *Kohen* is held to a higher degree of sanctity and therefore, is also held to a stricter standard when violating an *Issur*, receiving *Malkus* even where a *Yisroel* would not. The *Magen Avrohom* (א"ח 128:18) cites the *Zohar* in explaining that the *brocho* made by the *Kohanim* before *duchaning* states that *Kohanim* were commanded to bless *Bnei Yisroel* “באהבה” because *Kohanim* have a heightened obligation to love *Klal Yisroel*. The *Merish HaBirah* suggests that as a result of this, one might assume that *Kohanim* would take upon themselves to seek out and fulfill *Chesed* where non-*Kohanim* were not so active. For example, engaging in the preparation and burial of one who died is referred to as a *Chesed Shel Emes*, since one cannot hope to receive a *Chesed* in return from the deceased. Perhaps *Kohanim* should be obligated to occupy themselves with the dead more than non-*Kohanim*. Therefore, the *Torah* says that *Kohanim* may not do so (with certain exceptions) because it would conflict with their obligation of *Kedushah*. I might have also assumed that *Kohanim*, as a further act of *Chesed*, would be willing to marry a divorcee, a *Zonah* or *Chalalah*, women who would tend to have lower marriage prospects. Therefore, the *Torah* forbids a *Kohen* to marry such women, because their obligation of heightened sanctity overrides the *Chesed* for *Klal Yisroel* that *Kohanim* must provide.

QUESTION OF THE WEEK:

Who would get an *Aliyah*, say the *berachos*, but not be permitted to read the *Kriah* along with the *Baal Koray* ?

ANSWER TO LAST WEEK:

(If making cheese on *Shabbos* is **בונה**, isn't eating it **סותר**?)

The *Mishmeres Chaim* (2:שבת:3) states that since it would be a case of **סותר** without intent to rebuild, it could only be prohibited *MiDeRabanan*. Since it would be **דרך אכילה**, there would not even be that *Issur*. Also, the **סותר** would have to be the opposite process of **בונה**. As such, taking slices off the cheese is not **סותר** but “melting” the cheese back into milk might be.

DIN'S CORNER:

Although one may not read on *Shabbos* using the light of an oil-fed candle (for fear he may adjust the oil in order to improve the light), there is however no such *Issur* regarding electric lights, even if the light switch has a dimmer attachment which allows adjustment higher and lower, or where some of the bulbs may not have been on from before *Shabbos*. It is however advisable to place a *Shabbos* reminder near the switch. (*Yechave Daas* 1:20)

DID YOU KNOW THAT

The *Gemara* (*Megilah* 13a) states that we derive from the *Posuk* in the *Megilah*: **ובמות אביה ואמה** that Esther's father died when she was conceived, and her mother died when she was born. The *Maharal* (*Ohr Chadash*) elaborates, stating that at conception, the father becomes an **אב**, while the mother cannot become an **אם** until the child separates from her body at birth. This is because of *Chazal*'s statement: **עובר ירך אמו**, which characterizes a fetus as a part of the mother's body, and not a separate entity, until birth. However, R' Akiva Eiger (ד"ד 87:6) sees no need to distinguish, and considers both **אב** and **אם** from the moment of conception. R' Yosef Engel (בית האוצר 1:4) asks, if **אמו** status is achieved at conception, how could we ever slaughter a pregnant animal ? Wouldn't that violate **ארתו ואת בנו לא תשחטו ביום אחד** since the fetus and its parent were slaughtered together ? He answers (with a *Chidush*) that an exception was made for fetuses, which are not deemed to have been slaughtered. The *Gemara* (*Yevamos* 97b) states that if twins were conceived by a gentile woman who then converted during her pregnancy, the twins would not be brothers for *Yibum* or *Chalitzah* purposes, but they would be bound by the *Issur* of **אשת אח**. The *Poskim* derive from here that if we simply considered the mother's status at the time of conception (*i.e.* gentile), the twins would not be related at all, but rather be like newborns. However, the fact that they remain related sufficiently for the **איסור אשת אח** indicates that in their case, we view the mother's status as of the time of her *Geirus*, giving her sons some minimal relationship, while ignoring the conception. The *Yachel Yisroel* (29) suggests that based on this, when conception is brought about *in vitro*, or where a surrogate is used for gestation, there is thus support for a determination that the birth woman is deemed **אם**, and not the egg donor or conception woman.

A Lesson Can Be Learned From:

An elderly scholar decided one day that he needed to do a little more to achieve spiritual perfection, so he decided to fast. He began by fasting one day a week, and it quickly grew to 6 days a week. One *Shabbos* day, as he was about to eat *Sholosh Seudos*, he said to his wife that he was giving up the faith and seeking out a priest for baptism. His wife scolded him for speaking nonsense and he didn't speak of this for a whole week. On the next *Shabbos*, he again brought it up, and on the third *Shabbos*, he put on his weekday clothes and ran toward the priest's house. The wife sent her sons after him, and they brought him to the *Apter Rav* after *Shabbos*. The *Rebbe* told the sons to starve the father for 24 hours, and after nightfall, to force some food down his throat. They must ignore all his pleas. The sons complied, while the father begged for food all day long, and grew very weak. Finally, at night they revived him. The *Rebbe* explained to him that food feeds the body and the soul. Fasting deprives both, but if the fast is for *Shomayim*, the soul is still nourished. His fasts were not for *Shomayim*, so his soul was searching for spiritual nourishment, but in the wrong place.

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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