



	Candles	Mincha	DafYomi	Shiur	פרשת: אמוך ש"ק Shachris
Friday	7:38	6:45/7:48			9:22
Shabbos		7:33	6:45	7:25	9:00 9:21
Sunday		7:45	9:00		7:45 9:21

## IMPORTANCE OF ....

The Gemara (Rosh HaShanah 29a) states that normally, even if one has already recited a certain *brocho* for himself, he may say it again to be *Motzi* others, under the theory of *Arvus* (shared responsibility). However, with regard to the *brocho* over bread or wine (which includes all *Birchos HaNehenin*), if he has already fulfilled his own obligation, he may **not** be *Motzi* others, unless he partakes. The rationale is that once he is no longer obligated himself, the *brocho* is not being said over the obligation, but merely to avoid benefiting from this world without a *brocho*. As such, the rule of *Arvus* would not apply, since he could decide not to seek the benefit, and not say the *brocho*. The *Minchas Shlomo* (1:3) cites R' Akiva Eiger (א"ח 263) who raises the (צ"ע) question of someone who has not yet accepted *Shabbos* for himself, saying *Kiddush* for someone else who has. Since he has not yet accepted *Shabbos*, perhaps he is not obligated in *Kiddush*, and as such his *Kiddush* is worthless, or since it is within his power to accept *Shabbos* by having so in mind during the *Kiddush*, he could thereby become obligated and be *Motzi* the other. If one could say *Kiddush* over the telephone, could he do so Friday afternoon in America, and be *Motzi* people in *Eretz Yisroel*? Certainly, where the *Kiddush* is being said it is not *Shabbos*, and the one saying the *Kiddush* is not obligated. Which raises the question of how one could ever recite *Kiddush* before nightfall (when making an early *Shabbos*) and thereby fulfill **קידוש דאורייתא**, since even those *Rishonim* who hold of *Tosafos Shabbos* only give it Rabbinic status. The *Netziv* (*Maishiv Davar* 1:18) derives the right to recite *Kiddush* before nightfall from the *Posuk*: **וקראתם בעצם היום הזה** which insists that on *Shevuos* night, *Kiddush* be said when it is definitely *Shevuos* (night), even if one accepted *Yom Tov* earlier. This indicates that the rest of the year, *Kiddush* may be said earlier, as long as it's after *Plag HaMincha*.

## QUESTION OF THE WEEK:

How may one person answer as part of a *Zimun* several times within a short span while not moving from his seat?

## ANSWER TO LAST WEEK:

(Who may study *Torah* during *Chazoras HaShatz*?)

The *Mishna Berurah* (90:58) quotes the *Maamar Mordechai*, who says that if one already *davened* earlier, and he remains in the *Beis HaKnesses* only to answer *Kadish* and *Kedushah*, then he may study *Torah* during *Chazoras HaShatz*.

## DIN'S CORNER:

One is obligated to recite *Birchas HaGomel* after traveling in an airplane, even if it was a quiet day, there was no mechanical trouble and no incident took place. Even according to those who restrict *Birchas HaGomel* to the 4 events listed in the *Gemara*, air travel should be included, since an airplane is similar to a boat, in that both do not travel on land. Furthermore, *Birchas HaGomel* should still be said even where the airplane did not travel over water, and only traveled over land. (*Igros Moshe* א"ח 2:59)

## DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 21b) asks if the laws concerning a *Yefas To'ar* (female gentile captured in war) apply to a *Kohen*. Since a gentile is normally prohibited to any Jew, the permissibility of a *Yefas To'ar* is a *Chidush* and exception. Does this exception extend to a *Kohen* as well, or do we say that since *Kohanim* are obligated in more *mitzvos* (and sanctity) than a regular Jew, they should be restricted. Rav says that the *Kohen* may take and keep the *Yefas To'ar* in marriage, despite her ultimate status as a convert (which is normally prohibited to him), because of the rule that once something is permitted, it remains permitted. Shmuel says that the *Kohen* may not marry her because any exception applies only to her initial status as a *Yefas To'ar*, which changed when she completed her conversion. The *Gemara* (*Yevamos* 61a) derives from the *Posuk*: **כי אם בתולה מעמיו יקח אשה** that if a *Kohen* betrothed a widow (which is permitted), and then the *Kohen* was appointed to be *Kohen Gadol*, for whom a widow is prohibited, he may nevertheless complete the marriage to her, because the words "יקח אשה" are extra. An example is cited by the *Mishna*, wherein Yehoshua b. Gamla betrothed a widow, Marta b. Baitos, and after being appointed *Kohen Gadol*, he married her. The *Chida* (*Chaim Sha'al* 1:89) asks why a *Posuk* was necessary to permit the *Kohen Gadol* to marry his betrothed. Her situation had not changed, and according to Rav, once she was permitted, she should remain permitted. Why wouldn't Rav's rule apply, obviating the need for a *Posuk*? The *Chedvas Yaakov* (י"ד 1) suggests that the rule of **הואיל דאיסתרי איסתרי** (what was permitted remains permitted) only applies where something was initially forbidden, and then became permitted. Such permission will remain in effect. Thus, the general prohibition applicable to gentile women was lifted when she became a *Yefas To'ar*, and once lifted, it remained lifted. However, a widow was never prohibited to a *Kohen*, so no *Issur* was lifted when she became betrothed to him. As such, the rule of **איסתרי** would not apply, and a *Posuk* was required to confirm that she remains permitted.

## A Lesson Can Be Learned From:

One of the "important" town Jews came to R' Shlomo of Radomsk, (author of the *Tiferes Shlomo*) to complain about the town Shochet. It seems that he and the Shochet were neighbors and he would see how every *Shabbos* afternoon, after the meal, the Shochet would lie down for a nap, without (at least) taking a *Sefer* in his hand. Is this proper conduct for a Shochet who is supposed to be a *Talmid Chochom* and charged with keeping himself well-versed in the *Halachos* of *Shechitah*? R' Shlomo thanked the man with a hearty "Yasher Koach!", explaining to him how he had never eaten from that which the Shochet would *Shecht* on *Motzai Shabbos*, being concerned that the Shochet was not as well-rested as he could be. "However, now that you tell me he rests on *Shabbos*, I will be able to eat from his *Motzai Shabbos Shechitah*!"

**P.S.** Sholosh Seudos sponsored this week by the Schmerhold family. There will be a *Siyum* on *Maseches Chagigah* at that time.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use