



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: קדושים	זק"ש
Friday	7:37	6:50/7:47					9:23
Shabbos		7:32	6:30	7:20	9:00		9:22
Sunday		7:45	8:45		8:00		9:22

IMPORTANCE OF

The Gemara (*Kesubos* 112b) concludes with Rav's statement that all barren trees in *Eretz Yisroel* are destined to bear fruit in the time of *Moshiach*. The question is raised: What will be the *Halacha* regarding such fruit? Will the laws of *ערלה* apply, which forbid eating the fruit of a new tree for the first three years, or, since the tree itself is not a new tree, perhaps *ערלה* will not apply. The answer to this question may resolve another issue. If a fruit tree would be grafted onto a barren tree, would the resulting fruit be considered new, and subject to *ערלה*, or would the age of the tree itself be the determinant. The *Yerushalmi* (*Orlah* 1:2) states that if a gentile grafted a fruit tree onto a barren tree, even though a Jew would not be permitted to do so, still, the fruits are subject to *ערלה*. The *Pnei Moshe* says that the three year clock begins to tick at the time of grafting, for we look at the fruit. However the *Turei Even* (*Rosh HaShanah* 11) disagrees, starting the time from the original planting of the barren tree, since any tree which bears no fruit in its first 3 years is still *Potur* forever from *ערלה* in the future, when it does bear fruit. The *Emek Halacha* (1:69) suggests that this *Machlokes* may depend on the "reason" for the *Din* of *ערלה*. The *Ramban* says it is to train us to praise *Hashem* for the *berachos* He bestows upon us, by consecrating the first 3 years of every new tree. The *Ibn Ezra* says it is because fruits of the first 3 years are not healthy. According to this reason, there should be no reason to prohibit fruits of a grafting, where the formerly barren tree is much older than three years. However, the *Ramban's* reason should still be relevant to a grafting.

QUESTION OF THE WEEK:

If someone knows before *Pesach* that during *Sefirah* he will have to undergo an experience (e.g. an operation) that will prevent him from counting the *Omer* for a full day, should he even begin counting with a *brocho*, since he will not be able to complete it?

ANSWER TO LAST WEEK:

(When would a *Bechor* still have to fast after having been at a *Siyum*?)

Many *Poskim* rule that if one does not actually eat at the *Seudah* prepared to celebrate the *Siyum*, he is still obligated by the *Taanis*. The *Yabia Omer* (א"ר"ח 4:42) says this is so even if he takes some of the *Siyum* food away with him to eat at home.

DIN'S CORNER:

A child may not tie down or restrain a parent who has gone mad nor may the child exert any physical force against the parent. If such care is required the child must hire someone else to provide it. A child may "run away" from the parent only if such arrangements to provide the necessary care have been made. No matter how difficult it is to deal with the parent and no matter what kind of demands the parent makes, if the parent needs to be watched, and the child is the most appropriate candidate for giving the best possible care to the parent, he/she should not leave them in someone else's hand. (*Tzitz Eliezer* 12:59)

DID YOU KNOW THAT

The Gemara (*Berachos* 10b) derives from לא תאכלו על הדם that one may not eat in the morning before *davening* for one's "blood" i.e. health. The Gemara characterizes one who eats before *davening* as arrogant, criticizing him as taking care of his own desires before accepting upon himself עול מלכות שמים. Since this applies equally to a weekday as well as to *Shabbos* and *Yom Tov*, one may not say *Kidush* before *davening* (*Shacharis*) either. Many *Poskim* permit one to drink water, tea or coffee before *davening* on *Shabbos* or *Yom Tov* without *Kidush*, for this reason (see *Shulchan Aruch* א"ר"ח 289:1). The *Chelek Levi* (א"ר"ח 189) notes that a minhag exists among the *Belzer Chasidim* to drink tea or coffee on *Rosh HaShanah* before *Tekias Shofar*, without having made *Kidush*. Since they *davened Shacharis* already, are they not obligated now to say *Kidush* before eating or drinking? The *Chelek Levi* explains that normally, the criticism of arrogantly satisfying one's desires before עול מלכות שמים no longer exists after *Shacharis*, permitting one to recite *Kidush* and eat. However, *Rosh HaShanah* has another עול מלכות שמים קבלת עול מלכות שמים during *Musaf*, when we say the section called *מלכות*. As such, one should not make *Kidush* before completing *Musaf* on *Rosh HaShanah*, to avoid the above criticism. Therefore, prior to *Tekias Shofar*, one is in the same position he was in before *Shacharis*, when tea or coffee were permitted without *Kidush*. Someone once overslept on *Shabbos* morning that fell on *Erev Pesach*, and awoke a few moments before the deadline for eating *Chometz*. He wanted to quickly eat bread immediately, which on *Shabbos* is a *Torah* obligation, and *daven* later, since *davening* was *DiRabonon*. He argued that לא תאכלו על הדם did not apply to food that was obligatory. The *Mishna Halachos* (8:190) did not agree, maintaining that before he *davened*, there was no obligation to say *Kidush*, and that before *Kidush*, there was likewise no obligation to eat at all. Otherwise, one could use this argument every *Shabbos* morning to eat first and *daven* later.

A Lesson Can Be Learned From:

Some *yeshiva bochurim* interested in doing *Kiruv* came to the Steipler to ask how they should proceed. They could spend time on *Kiruv* during *Bein HaZmanim*, but they felt that they would have to continue it somewhat into the next *Zman* as well. Could they do so at the expense of the afternoon learning? The Steipler acknowledged the idealistic plans of the bochurim, and appreciated their desire to go out and give *Chizuk* to *Klal Yisroel*. However, he cautioned them, they must also consider how their own personal growth in *Torah* study might suffer from this activity. "The *Shulchan Aruch* (א"ר"ח 11:14) describes how, in the formation of *Tzitzis*, one takes the extra-long string and winds it around the other seven. What happens most of the time is that this extra-long string, which is used to tighten and be "Mechazek" the other strings by "Draying" around and around, ends up at the end, shorter than the strings it was working on. When one gives up his own *Torah* study to "Dray" around, spending valuable time on *Kiruv*, he must exercise special care that he too does not end up "shorter" as well.

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

This issue is dedicated:

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

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