



| | Candles | Mincha | DafYomi | Shiur | פרשת:אמור | סזק"ש Shachris |
|---------|---------|-----------|---------|-------|-----------|----------------|
| Friday | 7:44 | 6:50/7:54 | | | | 9:18 |
| Shabbos | | 7:39 | 6:30 | 7:30 | 9:00 | 9:18 |
| Sunday | | 7:50 | 8:45 | | 8:00 | 9:17 |

IMPORTANCE OF

The Gemara (Midos 37b) states that the Sanhedrin would sit in the Lishkas HaGazis and examine the Kohanim who wished to join in and do the Avodah. Those who had a blemish would be rejected while those approved would participate in a feast to celebrate their status, at which time they would recite the following: ברוך המקום ברוך הוא שלא נמצא פסול בזרעו של אהרן and then they would add: וביןך הוא שבחר באהרן ובניו וכי'. The MaHarsha asks why it was necessary to say the word ברוך three times. The Yehudah Yaaleh (א"ח 214) points out that the first brocho expresses appreciation for the lack of a פסול in the descendants of Aharon only, while the second expresses gratitude for choosing both Aharon and his sons. This is because Aharon was never examined – Hashem chose him. As such, any discovery of an invalidating פסול would only have affected Aharon's descendants. The choosing of Aharon and his sons is connected to the Gemara (Tamid 26a) which says that the Kohanim were obligated to appoint 3 watchmen to guard the sanctity of the Beis HaMikdash in 3 places: the house of Avtinas, the house of Mokad and the house of Nitzutz, (which form the acronym אבמנ). This is derived from: והחונים לפני המשכן... ואהרן ובניו שומרים Moshe was told that Aharon (1) and his sons (2) were to comprise 3 Shomrim. As these Shomrim had to be unblemished Kohanim, the first ברוך הוא, attesting to the fact that they were all pure had to precede the ברוך הוא concerning the choosing. The word ברוך is used 3 times to correspond to those 3 Shomrim.

QUESTION OF THE WEEK:

For which aveirah is a "simple" person punished with a much harsher punishment than one who is more sophisticated, who receives a lesser punishment for the exact same aveirah ?

ANSWER TO LAST WEEK:

(If one knows he will miss a day of the Omer count, should he even start ?)

The Chida (Avodas HaKodesh 7:217) says he should not begin, since missing a day renders all previously said berachos לבטלה. Most other Poskim disagree, since each brocho was proper at the time it was said. Additionally, one should hope that the zechus of having said all those berachos will help to allow him not to miss the day.

DIN'S CORNER:

If one is present where many minyanim are davening (like at the Kosel HaMaaravi), and he hears a Tzibur saying Kedusha, he should join in with them. If, when he subsequently davens with his own minyan, he says the brocho of מחיל המתים in Shemona Esrei and then he hears another Tzibur saying Kedusha, he should interrupt his Shemona Esrei at that point and say Kedusha with that Tzibur as well, which may help to make up for those times when he may not have heard Kedusha due to circumstances beyond his control. (Yabia Omer א"ח 6:20)

DID YOU KNOW THAT

The Gemara (Megilah 29b) states that the Torah reading of Rosh Chodesh Teves precedes that of Chanukah because of the rule: תדיר ושאינו תדיר תדיר קודם - the more frequent obligation comes first. Although one is in the midst of an eight-day Chanukah, still, the fact that Rosh Chodesh takes place twelve times throughout the year makes it תדיר. What would the Halacha be regarding Kidush Levanah versus Sefiras HaOmer ? Is Sefirah תדיר because it occurs 49 times, or is Kidush Levanah more תדיר since it is spread 12 times throughout the year ? The Gemara (Succah 56a) states the opinion of Rabba b. Bar Chanah that when reciting Kidush on Succos night, שהחיינו should precede לישב בסוכה as it is תדיר - recited on all the Regalim (Rashi) whereas לישב בסוכה is only recited on Succos. Apparently, שהחיינו is considered תדיר by virtue of being said only three times – on the Sholosh Regalim, even though לישב בסוכה is said all seven days of Succos. The MaHarshal (97) ruled that one who must say Borei Nefashos, but went to the bathroom, must first say Asher Yotzar, and then Borei Nefashos, because Asher Yotzar is considered to be תדיר. One can go days without eating outside of a meal, but not without relieving oneself. As such, Sefirah should go first, as it is a firm obligation, whereas Kidush Levanah only obligates one who sees the moon and benefits from it. Yet, the Noda Biyehuda (א"ח 1:41) ruled that if the Tzibur had not recited Kidush Levanah yet, the reading of the Megilah is interrupted to allow them to do so, as Kidush Levanah is definitely תדיר. The LeHoros Nasan (1:27) does not understand how one interrupts a firm obligation to read the Megilah in order to go outside and place oneself in a situation where he might now become obligated in Kidush Levanah. As such, he rules unequivocally that the current obligation of Sefirah takes precedence over the potential obligation of Kidush Levanah.

A Lesson Can Be Learned From:

When the [author of the] Yetev Lev was a young man, he lived in Uhel with his grandfather, the Yismach Moshe. A Shidduch was proposed for him with the daughter of the Rav of Toltshiva, but for some reason, related to the arrangement of the "Nadin" (dowry), the Shidduch had not been finalized. In Toltshiva, a wealthy merchant who knew that the Rav could not afford to give a Nadin, assumed (i.e. feared) that the Rav would call upon him to give the necessary funds. He decided therefore to try and break up the Shidduch. He traveled to Uhel and presented himself in the kitchen of the Yismach Moshe, where the Rebbetzin asked him where he was from. When he replied Toltshiva, she asked him if he knew the Rav's daughter. He said yes, and then commented on the delay with her engagement, assuming it was because the Rav had no money for the Nadin. When the Rebbetzin heard this, she immediately went to her husband to complain that they were marrying their grandson off to a poor Rav who couldn't come up with a Nadin. The Yismach Moshe called to the Sofer and asked him to prepare the Tenaim right away. To his wife's surprised look he said: "Until now I thought the Rav of Toltshiva needed extra time to arrange a Nadin. Now that I see that time won't help him, why should I cause him additional pain ? Let us finalize the Shidduch immediately !"

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

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