



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:48	6:50/7:58				9:16
Shabbos		7:43	6:45	7:20	9:00	9:16
Sunday		8:15	7:30		7:30	9:15

### IMPORTANCE OF ....

The Gemara (Bava Basra 143a) cites a case where a man said to his wife: "My possessions shall be [bequeathed] to you and your sons." R' Yosef says that she is entitled to one half and the sons share in the other half. This is derived from והיתה לאהרן ולבניו, where half of the Lechem HaPanim went to Aharon, and the other half was divided among the Kohanim serving then in the Mishkan. The Gemara (Yuma 17b) brings the same Drasha in the name of Rebbi, but the Rabanan disagree, finding it to be inappropriate to treat the Kohen Gadol as equal to all the other Kohanim combined. Yet, the Gemara (Sanhedrin 20b) states that the spoils of war are to be divided, half to the king and the other half to be apportioned among those who fought and those who stayed behind to guard the camp. This too is derived from the same Drasha but here, as in the case of the bequest, the Rabanan do not disagree. The Gevuras Ari suggests that the Rabanan only argue in matters of קדשי שמים (Divine sanctity) such as the Lechem HaPanim, where the Torah could not have intended to treat the Kohen Gadol with so much excess. However, in mundane affairs such as bequests and the spoils of war, the Rabanan would agree with Rebbi's allocation. The Midrash (4:11) states that the 273 first-borns who had no Leviim to replace them were required to pay a Pidyon "לאהרן ולבניו", which was then divided - half to Aharon and half to Elazar and Isamar. The Panim Yafos says that the money was divided in 3 - among Aharon, Elazar and Isamar, evenly, because one is free to choose any Kohen to officiate at his Pidyon HaBen. Yet, the half-half concept can explain why the Gemara (Shabbos 12b) says that one should always pray for someone who is ill, בתוך חולי ישראל - within the group of all Jews who are sick. One's תפילה will then be allocated half to the one he is praying for, and half for the rest of חולי ישראל. Since Chazal say that a תפילה is always half-successful, the "half" will bring a רפואה שלמה for his חולה.

### QUESTION OF THE WEEK:

By when must a Daf Yomi learner complete the daily Daf ?

### ANSWER TO LAST WEEK:

(When are the Aliyos: Kohen-Levi-Yisroel-Kohen-Levi-Yisroel ?)

The Mishna Berurah (135:44) rules that where there are only 2 Leviim and 2 Yisraelim, the rest being Kohanim, they should be called up in the order: Kohen, Levi, Yisroel, Kohen, Levi, Yisroel, with another Kohen receiving שביעי.

### DIN'S CORNER:

If Rosh Chodesh falls on Sunday, then one should include in the bentsching for Sholosh Seudos, both רצה and יעלה ויבוא, despite the fact that the combination appears contradictory. However, if one completed Sholosh Seudos still during the day, then only רצה is said. (MB 188:33)

### DID YOU KNOW THAT ....

The Gemara (Chagigah 13a) quotes R' Ami who says that one may not transfer Torah to a non-Jew, as derived from the words: ומשפטים בל ידעום. Tosafos questions the purpose of this Drasha. If the Torah thus referred to here were the 7 Noachide laws, is it not a mitzvah to teach them to non-Jews ? If it refers to our Torah, is not a non-Jew who studies Torah חייב מיתה and therefore anyone who teaches him transgresses לפני עור ? Tosafos answers that the Drasha is necessary where there is another non-Jew capable and willing to teach him our Torah. Since he could learn it from the other non-Jew in any case, there would be no violation of לפני עור and I might have believed it would then be permitted for the Jew to teach him. The Drasha informs us that it is still אסור. The MaHarsha answers that the Drasha's lesson is that we may not teach non-Jews the reasons behind the mitzvos, even for their own 7 Noachide ones. In (77 י"ד) משיב דבר, the Netziv writes that there is no problem with teaching a non-Jew the Written Torah (תורה שבכתב), since we see that Hashem told Yehoshua to translate the Torah into 70 languages, specifically for the benefit of other nations. However, the Gemara (Shabbos 31a) relates how a non-Jew wished to convert on condition that he be a Kohen Gadol, and upon reading the verse: והזהר הקרב יומת, he abandoned his plan and converted anyway. The MaHarsha asks how the would-be-convert was permitted to study Pesukim in the Torah before his conversion, and answers that apparently, study with conversion as its purpose is permitted. However, was this study not from תורה שבכתב and yet, without the reason of a pending conversion, the MaHarsha would hold it to be אסור ?! Based on this MaHarsha, the Yabia Omer (2:17 י"ד) concludes that one may also not teach תורה שבכתב to a non-Jew.

### A Lesson Can Be Learned From:

When R' Moshe Chaifetz was offered a position as Rav in Pinsk, there was one condition attached - he had to get married first. R' Moshe objected to the condition, explaining that just as the Gemara says that Ben Azzai did not get married because he claimed "נפשי חשקה בתורה", so it was with him. Without a wife, he would have more free time to learn. The Rosh HaKahal of Pinsk was himself a Talmid Chochom and he responded to R' Moshe's argument: "Chazal have listed among the reasons for the deaths of Nadav and Avihu the fact that they never married and the fact that they acted and sought to be נשיא. What was wrong with not marrying ? Surely they believed that they could spend more time learning if not married ! However, it is well-known that one who accepts a position of communal responsibility such as a נשיא or a Rav will find he has little time of his own. Every moment will be beset by community concerns. Therefore, Nadav and Avihu, by seeking to be נשיא showed that they were not as "חשקה בתורה" as they claimed. By accepting this post, R' Moshe, it is the same with you !"

**P.S.** Mazel Tov to the Attali family upon the Aufruf of their son Ami. Sholosh Seudos sponsored this week by the Chaimowitz family.

This issue is dedicated:

לז"נ ר' שמואל ב"ר גדלי' יוסף ולז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240  
As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use