



| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ש |
|---------|---------|-----------|---------|----------|----------|------|
| Friday | 7:59 | 6:50/8:09 | | | | 9:12 |
| Shabbos | | 7:50 | 6:30 | 7:25 | 9:00 | 9:11 |
| Sunday | 8:01 | 8:10 | 11:25 | Midnight | 8:00 | 9:11 |

חג כשר ושמה

פרשת: במדבר

IMPORTANCE OF

The Gemara (Sanhedrin 99a) states that one who learns Torah and doesn't review it is equated with one who plants but does not harvest; one who learns Torah and then forgets it is equated with a woman who gives birth and then buries the child. However, where the Mishna (Avos 3:5) states that one who forgets his learning is deemed חייב בנפשו, the חייב רע"ב explains that he forgot his learning because he didn't review. If not reviewing will lead to forgetting, why is the non-reviewer only compared to a non-harvester? The Gemara (Kesubos 33a) states that it is possible to give התראה (warning) to someone about to do an aveirah only if it is given within תוך כדי דיבור - within the time needed to say a few words. Any longer, and the sinner can say that he already forgot the התראה. If a person forgets so quickly, what hope is there that he can remember his learning? Tosafos (ibid) notes that periods of תוך כדי דיבור can be strung together to equal one period when, for example, 100 witnesses testify one after the other and are viewed as one set of witnesses thereby, all of whose testimony is deemed to be within תוך כדי דיבור of the first. Thus, continued involvement would eliminate the excuse of forgetting as well. As such, where one learns but does not review, as long as he plans to review, he remains a non-harvester who can harvest at any time; where he has no intention of reviewing, he will forget, never to remember. The קול מבשר (2:28) states that the dire warnings against forgetting one's learning only relate to Torah SheB'Al Peh. Since one is not permitted to say Torah SheB'Ksav by heart, one must always read Torah SheB'Ksav when learning it. Torah SheB'Al Peh however, must be constantly reviewed since optimally, it should be learned B'Al Peh (by heart), which is why we spend all our learning time in Torah SheB'Al Peh.

DID YOU KNOW THAT

The Gemara (Sanhedrin 19b) states that if one teaches Torah to the son of another, מעלה עליו הכתוב כאילו ילדו - he is given a status by the Torah as if he had fathered the boy. This is derived from the Posuk: ואלה תולדות אהרן ומשה, after which, only Aharon's sons are listed, implying that they were Moshe's sons as well, since he had taught them Torah. The Mishna (Bava Metzia 33a) states that when faced with a choice between returning the lost item of one's father or the lost item of one's Rebbe, one must favor that of his Rebbe, who paves and leads his way to Olam HaBa, whereas his father "only" brought him into Olam HaZeh. If so, what advantage is there for the teacher to be given a status of כאילו ילדו if his status as the Rebbe is clearly superior? The Sefer Chasidim (291) relates that a man traveled abroad with a servant, leaving behind his wife, who was expecting. While away, the man died and his wife bore a son. The servant seized all his master's possessions, claiming to be his son. When the real son grew up, he accused the servant of being an imposter and demanded his father's estate. The case ended up before R' Saadya Gaon who ruled that each of them should have their blood let into a bowl. He then took a bone from the dead father and placed it into the servant's blood, which was not absorbed into the bone. The real son's blood was absorbed into the bone, proving to R' Saadya that as a child's bones come from the father, only the true son's bones and blood could be compatible. Here too, if one successfully teaches someone's son Torah, the "chemistry" between them is apparently such a good match that the Gemara states: מעלה עליו הכתוב - the Torah places upon him the obligations and responsibilities for the continued welfare of this child, - כאילו ילדו, as if he had actually fathered him.

QUESTION OF THE WEEK:

What may not be eaten on Shabbos if prepared before Shabbos, but may be eaten if prepared on Shabbos?

ANSWER TO LAST WEEK:

(Where may a woman w/o witnesses remarry, but with witnesses, may not?)

The Shulchan Aruch (אה"ע 158:5) rules that if two women come and claim that they were married to 2 brothers, both of whom died without children, neither woman may remarry because each of their testimonies are inadequate to free the other from Yibum. However, if one has witnesses to her husband's death, their testimony helps to free the other woman from Yibum, to remarry.

DIN'S CORNER:

It is customary to decorate the Beis HaKnesses and the home with grass and greenery on Shevuos. If they are prepared for this purpose before Yom Tov, they may be put in place on Yom Tov, even if not fit for animal consumption. However, they may not be put up on the Shabbos before Yom Tov. (MB 494:9)

A Lesson Can Be Learned From:

The wife of R' Levi Yitzchok from Berditchev came into Beis Din one day holding her Kesubah. When asked, she voiced her complaint to the Beis Din that her husband was not fulfilling the Kesubah's terms. "It says here: איזון ואפרנס יתיכי לכי כדרך גברין יהודאין - that a husband agrees to support his wife according to the standard of Jewish men. My husband does not give me all that I need and is not fulfilling his promise. I would like you to rule that he must". R' Levi Yitzchok replied that the phrase his wife had quoted from the Kesubah does not end there but continues: דמפרנסין לנשיהון בקושטא - [Jewish men] that support their wives with truth, which changes the standard by eliminating any money obtained through trickery, falsehood or theft. With such a standard he believed he was in compliance. The Beis Din agreed with him. Later, R' Levi Yitzchok explained that he had encouraged his wife to bring this matter before the Beis Din so as to obtain a Psak that he was in fact, fulfilling the terms of his Kesubah.

P.S. Sholosh Seudos sponsored this week by the Polin family in memory of Moshe b. Yehudah Tzvi and Leah b. Menachem Mendel, Z"L.

This issue is dedicated:
ל'ד"ג פערל ב"ר יצחק הלוי

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