



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:56	8:06				9:13
Shabbos		7:50	6:45	7:40	9:00	9:12
Sunday		8:10			7:45	9:12

## 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: ..... ובנך הוא שבתר באהרן ובניו וכו'. 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 Aharon's descendants 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 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 ואמץ). This is derived from: והחוננים לפני המשכן... ואהרן ובניו שומרים where 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:

If one has only sons or only daughters, should he be Mispallel for the gender that he does not have ?

## ANSWER TO LAST WEEK:

(Whom can one charge רבית from, but not pay it to ?)

The Shulchan Aruch (י"ד 159:2) rules that one may not pay interest to a Mumar (apostate), as he is still a Jew and one may not cause him to sin (by accepting it). However, one may collect interest from him because we need not be concerned with his financial welfare, which is the underlying concern in the laws of Ribis. The Rema disagrees and recommends that we be Machmir both ways.

## DIN'S CORNER:

The common practice of waiting six hours after eating meat before eating dairy requires that the six hours be measured from the moment that the last piece of meat is consumed, until the first piece of dairy may be eaten. When waiting to eat meat after having eaten dairy, the time – an hour (Zohar) or ½ hour (most Poskim require such a minimum Hafsaka), begins after the Birchas HaMazon or Brocho Acharona, not after the last piece of dairy was consumed. After that time the meat Seudah may be commenced. (Piskei Teshuvos 494:12)

## DID YOU KNOW THAT ....

The Gemara (Megilah 7b) states that Rabbah and R' Zeira ate their Purim Seudah together and as a consequence of their becoming drunk, Rabbah tragically killed R' Zeira. The next day, Rabbah davened and R' Zeira was revived. The Birkei Yosef (ז"א 17:1) raises a question concerning R' Zeira's wife, who became unmarried upon his death. Should not R' Zeira have now been required to perform another act of Kidushin, much the same as one who is מחזיר גרושתו (remarries the wife he divorced) must do ? Or perhaps a widow becomes unattached and free to marry only if her husband stays dead and is buried. If a Navi should "resurrect" him, would that not indicate that he was never really dead ? The Midrash (Shemos Rabbah 29:4) states that as a result of Bnei Yisroel hearing Hashem's voice at Har Sinai, פרחו נשמתם – their souls flew away. Hashem then sprinkled some Tal (dew set aside for Techias HaMeisim) upon Bnei Yisroel, who were then revived. Should not Bnei Yisroel have been required to remarry their wives, since they had all just "returned from the dead" ? To further complicate matters, would not each of Bnei Yisroel have been technically permitted to marry another - not their previous spouse, since they had all briefly entered an unmarried status ? However, since we see the Posuk stating: שובו לכם לאהליכם, it is clear that no second Kidushin was required and no marrying of another was permitted. It would therefore seem that the second theory of the Birkei Yosef was correct, and as such, no second act of Kidushin was required from R' Zeira either.

## 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 Zelcer family in honor of the Bar Mitzvah of their son Akiva. May they enjoy much Nachas from him. Mazel Tov & much Nachas to the Sorscher family upon the birth of a daughter.

This issue is dedicated:  
לז"נ 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  
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