



	Candles	Mincha	DafYomi	Shiur	פרשת: בהעלותך ש"ס Shachris
Friday	8:04	6:45/8:00			9:10
Shabbos		8:00	7:00	7:50	9:10
Sunday		8:10	9:00		7:45 9:10

## IMPORTANCE OF ....

The *Gemara* (*Yevamos* 64b) records a *Machlokes* regarding a woman who was widowed several times. Rebbi holds that after losing two husbands, she is a *Katlonis* and may not marry again. R' Shimon holds that she becomes a *Katlonis* only after losing 3 husbands. This restriction is based on the presumption that she is somehow "responsible" for the death of her husbands, either as a result of some physical infectivity or due to her negative *Mazel*. *Rashi* (*Chumash*) notes that when Yehudah sent Tamar away, it was out of fear that Shaila would meet the same fate as his brothers. If so, according to Rebbi, why did Yehudah himself later marry Tamar? When the *Posuk* states: **ולא יסף עוד לדעתה**, could it mean that Yehudah did not "continue" to remain with her, for this reason? The *Gemara* (*Sotah* 10b) clearly derives from the *Posuk* describing the *Aseres HaDibros*: **קול גדול ולא יסף** that the word **יסף** means "stop", not "continue". Similarly, the *Gemara* (*Sanhedrin* 17a) states that when the 70 *Zekainim* prophesied, **ותנבאו ולא יספו** – they prophesied and did not stop. Again, the meaning of **יספו** is derived from: **קול גדול ולא יסף**. Yet, despite these two derivations, *Rashi* in both places (*Chumash*) cites two opinions; the first holds that **יסף** means "continue", while the second opinion subscribes to the "stop" definition, which is that which the *Gemara* supports. The *Divrei Yatziv* (ע"א 25) suggests that *Rashi* was following the conclusion of the *Gemara* in both instances. With regard to the *Zekainim*, the *Gemara* (*Sanhedrin* 17a) derives that the 70 *Zekainim* indeed prophesied only for a short time, despite the word **יספו**, because the word **ותנבאו** (past tense) is used. Regarding Eldad and Meidad, however, the word **מתנבאים** is used, indicating that they are or would still be prophesying. As such, the contextual meaning of **ולא יספו** is that the *Zekainim* did not continue to prophesy. With regard to Tamar also, the *Gemara* (*Sotah*) states: **כיון שידעה** – only after Yehudah knew that Tamar was a *Tzadekes* (see *Rashi*) did he resume his relationship with her. Otherwise, **ולא יסף עוד** would have definitely meant that he did not continue.

## QUESTION OF THE WEEK:

If one (e.g. a *חולה*) is permitted to drink *Yayin Nesech*, may he use such wine to make *Kiddush*?

## ANSWER TO LAST WEEK:

(When, during *davening*, should one think of the *פירוש המלות*?)

One must think of the meaning of the words before saying them. Otherwise, one would have said them without proper *Kavanah*. Yet, sometimes one must have additional *Kavanah*, which can be focused on afterwards (see *Shulchan Aruch HaRav* א"ח 61:7)

## DIN'S CORNER:

It is permitted to add water to the wine used for *Havdalah*, if necessary. However, one should not pour the water directly into the *Havdalah* cup, but rather mix the wine and water in another cup first and then pour it into the *Havdalah* cup. (בצל החכמה 4:7)

## DID YOU KNOW THAT ....

The *Gemara* (*Taanis* 5b) states that Shmuel HaNavi was *Niftar* at the age of 52, and *Rashi* explains that this was because his mother Chana had promised to bring him to the *Mishkan* when he was weaned (at age 2), where he would stay **עד עולם**. The word **עולם** is interpreted to mean **עולמו של לוי** – the lifetime of a Levi's *Avodah* which the *Posuk*: **ומבן חמשים שנה ישוב מצבא העבודה** says ends at age 50. The *Magen Avos* derives from here how careful one must be with one's *Tefilos*, as Chana's promise would have worked just as well without the words **עד עולם**. However, the *Gemara* (*Chulin* 24a) states that a Levi is eligible for the *Avodah* from age 30 until age 50, but only while *Bnei Yisroel* were in the *Midbar*, when the Leviim's task was to carry the parts of the *Mishkan* on their shoulders. When the *Mishkan* was in Shilo and later, when the *Beis HaMikdash* stood, since carrying was no longer necessary, a Levi became *Posul* only when he could no longer sing properly. If so, why did Shmuel, who lived during the time when the *Mishkan* was in Shilo, have his years shortened by the 50-year limitation? The *Avnei Nezer* (ח"מ 76) cites an opinion which says that since the *Aron HaKodesh* was captured by the *Plishtim* during this time, it was still carried on their shoulders upon its return. Even according to the *Rambam* (*Sefer HaMitzvos* 34) who held that the Leviim carried the *Aron* only while in the *Midbar* because there weren't enough *Kohanim*, still, when Shilo was destroyed and everything moved to Nov, and from there to Givon, and from Givon eventually to Yerushalayim, Leviim were still involved in carrying the other **כלי שרת** of the *Mishkan* from place to place. The *Tzitz Eliezer* (15:27) ruled that since the *Rema* (א"ח 581:1) as per *Mishna Berurah* (12) recommends that a *Baal Tefilah* for *Yomim Noraim* be at least 30 years old, to correspond with the *Avodah*-age of the Levi, still, it would not be necessary to make a *Baal Tefilah* ineligible when he reaches age 50, unless he can no longer sing properly, which is as it should be.

## A Lesson Can Be Learned From:

The GRA once developed an infection in his throat. After examination, a doctor announced that the GRA had a growth which must be removed surgically. The GRA was told that a woman lived in Vilna who was able to cure people's problems with **לחש** (incantations). The GRA agreed to see her. When the woman arrived, the GRA asked her what exactly she says. She agreed to tell the GRA if everyone else left the room (leaving the door open). She then told the GRA that she became widowed young, with several young children and no support. One midnight, she entered the Shul and, opening the *Aron HaKodesh*, she began to pour out her heart to Hashem. After an hour, she heard a *Bas Kol* say to her that she should do incantations. She replied that she did not know how. The *Bas Kol* told her to ask each sick person for a glass of water, and her **לחש** would then be the *brocho* of **נפשות**. She did so, and has been successful with it. When the GRA heard this, he began to laugh so hard that the growth burst. He then told the woman that he had been in the Shul when she came in, and her crying had disturbed his learning. The "Bas Kol" was from him, to get "rid" of her, so he could resume his study. Apparently, *Shomayim* agreed to make his suggestion work.

**P.S.** Sholosh Seudos sponsored this week by the Grant family.

This issue is dedicated:

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

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