



	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש
Friday	7:54	6:45/7:45				9:27
Shabbos		7:50	6:50	7:40	9:00	9:28
Sunday		8:10	8:45		8:00	9:28

## IMPORTANCE OF ....

The *Gemara* (*Makos* 12a) states that R' Yosi Haglili derives from: **ורצח גואל הדם** that where someone committed unintentional murder, there is a *mitzvah* obligation for the **גואל הדם** (family avenger) to kill him, if he catches him outside the **עיר מקלט** (refuge city). R' Akiva says it is not a *mitzvah*, since the *Posuk* did not say: **ירצח** (he shall slay), but rather it is only permitted to do so. The *Ralbag* points out that if the murder was intentional (**במויד**), where the *Posuk* says: **גואל הדם הוא ימית את הרוצח**, even R' Akiva would agree that **ימית** (he shall kill) indicates it is a *mitzvah*. The *Magen Avrohom* (א"ח 306) cites the *Nimukei HaRamah* (ב"ש 21) who permits one to go beyond the *Techum Shabbos* in order to avenge his father's death, because it is a *mitzvah*. The *Teshuvos HaBach* (החדשות 52) was asked regarding a government policy not to bury a murder victim until the murderer was apprehended and forced to view the body, but rather to leave the body in a closed coffin. Where this happened to a young woman **רח"ל**, her father and brothers wanted to know when to sit *Shiva*. The *Bach* ruled that they should begin right away. Leaving her unburied did not diminish *Kavod HaMeis*, since: **דאין לך מצוה גדולה מו להשתדל נקמה דהוא נחת רוח למת** – it is a great *mitzvah* to work at avenging the deceased, as it provides [her] serenity. The *Tal Torah* suggests that when the *Zekainim* during the *Eglah Arufah* process say: **ידינו לא שפכו את הדם הזה**, it is a reference to their efforts to apprehend and bring the murderer to justice. If they don't exert any effort in that regard, it is as if they too are shedding the victim's blood, since his blood cannot rest, and he cannot achieve **נחת רוח** until **נקמה** is achieved. The *Piskei MaHarash MiLublin* (88) suggests this as justification for the practice to seek vengeance in secular courts for the death of Jews at the hands of gentiles.

## QUESTION OF THE WEEK:

Which utensil would one be permitted to use, only with *Pareve* food ?

## ANSWER TO LAST WEEK:

(Which *mitzvah* always defers to other *mitzvos* ? )

The *Rambam* (תלמוד תורה 3:4) states that if one must choose between doing a *mitzvah* where there is no one else to do it, and learning *Torah*, he must always choose the other *mitzvah*, and get back to *Torah* study after completing it.

## DIN'S CORNER:

Where *Rosh Chodesh* falls on Friday, and one *davens Kabolas Shabbos* at an early *minyan*, one does not say *Yaaleh V'Yavo* during *Maariv*, even though it is still before the *Shekiyah*. By the same token, where *Rosh Chodesh* falls on *Shabbos* and one *davens* Friday at an early *minyan*, one does say *Yaaleh V'Yavo*, during *Maariv*, even before the *Shekiyah*. The same holds true for *Birchas HaMazon* following the *Seudah*, even if one finished eating also before the *Shekiyah*. (*Teshuvos V'Hanhagos* 4:91)

## DID YOU KNOW THAT ....

The *Gemara* (*Shabbos* 36a) quotes Rav Ashi as saying that the place formerly known as Bavel is now called Bursif, and the place formerly known as Bursif is now called Bavel. The *Gemara* asks why we need to know this, and replies that we need to know this when preparing a *Get*, which must list the correct names for the places where the husband and wife reside. *Rashi* adds that we must always use the current name of the place, not its former name. The *Get Pashut* (129) explains that the original Bavel was destroyed and then rebuilt, with a new name. However, if a city was never destroyed, and the Jews were never driven from it, then the name originally used on *Gitin* may continue to be used, even if the city is not currently referred to by that name. This was the case with the city of Tripoli which is called *Tzovah* in a *Get*, because it was originally called *Tzovah*, and continued without disruption to be called *Tzovah* in *Gitin*. The *Panim Meiros* (2:82) was asked if people living outside the wall of a major city should use the city's name in a *Get*, or must they process the *Get* inside the wall of the city in order to do so. He ruled that if the "suburb" does not have its own name, then it may be referred to with the city's name. The *Aruch HaShulchan* (אה"ע 128:11) states that houses within **עיר של עיר** (70-1/3 *Amos* beyond a city wall) are included in the city they are near. However, he asks, without a wall, who knows where the city limit is or where **חוץ לעיר** begins in order to start calculating the **עירבורה**? Still, the *Posuk* does state regarding the *Leviim* cities: **ומדותם מחוץ לעיר אלפים וכו'** – that calculations were made from the outskirts of the *Leviim* cities, and the *Gemara* (*Arachin* 33b) states that these cities, which were also **ערי מקלט**, were not permitted to be walled. From where were they measured? The *Midrashi* (14) suggests that the 1,000 *Amos* were measured from the outskirts of the *Migrash* – the park surrounding the city. Or, the words: **מקור העיר וחוצה** imply that it did have some sort of wall. Instead of a fortified **חומה**, it may have had a wall formed by the joined walls of the outer houses.

## A Lesson Can Be Learned From:

R' Chaim Sofer-Zusman, author of the *Sefer Machaneh Chaim*, was a *Rov* in Budapest, before the Holocaust, and he was scrupulous in fulfilling **ויהיו עניים בני בתיך**, inviting and encouraging the poor. On one particular occasion, R' Chaim brought a pauper to Shul, and seated the unfortunate man right next to him during his *Drasha*. The members of the Shul wondered who this was, never having seen the *Rov* do this before, and after the *Drasha* they came up to inquire. R' Chaim told them that when he was a young man, the family doctor used by his parents was well-respected, used by much of Budapest. The doctor used to lecture his parents about their children, asking what would become of them, since all they did was study *Torah*. His parents would reply that just as no one questions the practical use of **וקשרתם** (*Tefilin*) so too with **ושנתתם** (*Torah*), and all 4 of his parents' sons are today *Rabonim* and *Marbitzei Torah*. "This pauper is that doctor's son, representing living proof of how Hashem provides *Parnasah* to *Lomdei Torah*, while at the same time, issues no guarantee that a doctor's wealth will end up with his children. Just to look at him is a *Kidush Hashem*".

**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

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