



Friday	6:57	7:07				9:42
Shabbos		7:02	6:00	6:50	9:00	9:42
Sunday		7:05	8:15		7:45	9:43

לשנה טובה תכתב ותחתם

IMPORTANCE OF

The Gemara (Kidushin 29a) states that a father is obligated to teach his son Torah, to marry him off and to teach him a trade. From this order, it appears that one should learn Torah up until his marriage, after which he should seek his livelihood. The Meforshim note that the Rambam (דעות 5:11) lists the sequence for Baalei Deiah as: 1) prepare Parnasah; 2) build a house; and 3) marry. Any other order is deemed foolish. Yet, as is explained in VaYoel Moshe (לשון הקודש 2), this sequence was derived from the order stated in the Torah for those mobilizing for war. Since Bnei Yisroel could only be drafted after reaching 20, they were undoubtedly married already from age 18. Even if today Beis Din does not force one to marry, the same cannot be said regarding the Dor HaMidbar. If one had not married by 18, he would have transgressed a mitzvah, which would have been sufficient cause for his exemption and release from the army. Therefore, the classic case of מי האיש אשר ארש אשה ולא לקחה must refer to one's second wife, in which case he would already have arranged Parnasah and a home prior to the betrothal, following his first marriage. The Gemara (Megilah 27a) states that although one may not sell a Sefer Torah to buy food, he may sell it in order to marry. Yet, the Gemara (Yevamos 65a) says that one may marry several wives only if he is able to support them. The Pshat is that one must marry his first wife even if he cannot afford to, which requires him to sell a Sefer Torah. However, he may not marry more than one wife unless he can support them all. Therefore, the Torah places marriage of the first wife after Limud Torah and before learning a trade, since Parnasah is not a criterion for a first marriage. However, before going to war, which speaks of betrothal to a second wife, ability to support is indeed an important factor. It is therefore stated first.

QUESTION OF THE WEEK:

What prohibited activity becomes permitted during the time when one sits and studies about it ?

ANSWER TO LAST WEEK:

(Who says HaMotzie for everyone if a father is his son's guest ?)

The Shulchan Aruch (אורח חיים 167:14) lists the priorities of who says HaMotzie as follows: 1) Baal HaBayis; 2) Gadol (Talmid Chochom); 3) Kohen. The Baal HaBayis is first because he will disburse to everyone generously. The Mishna Berurah (74) cites the Lechem Chamudos who says today the Gadol comes first. As such, the son should be mechaved his father.

DIN'S CORNER:

When a Tzibur says Tehilim, a Kadish should/can be said afterwards. If while the Tehilim was said and completed there was less than a minyan present, the Kadish may be said later when a minyan arrives. (Aruch HaShulchan אורח חיים 55:9)

DID YOU KNOW THAT

The Gemara (Berachos 4a) states that Dovid HaMelech's claim of שמרה נפשי כי חסיד אני was based on his examination of blood, embryos and other tissue associated with childbirth, in order to determine their Tum'ah and Taharah status. Apparently, although one could say that it wasn't in keeping with the Kavod of a king to be involved with such bloody work, nevertheless, if someone approached him with such a question, he was obliged to answer, even though there were others (including the Sanhedrin) who were possibly even greater experts than Dovid was. However, does not the Mishna (Avos 4:9) praise one who is חושך אצמו - withdraws from a Din, passing it on instead to others ? And how would this further reconcile with תתן לך שופטים ושוטרים and with צדק צדק תרדוף ? Igras Moshe (אורח חיים 5:20) suggests that although there is a mitzvah to appoint judges and even to judge, it is still preferable (in money matters) to try and get out of it by passing the question to another capable Dayan, unless the whole question is simply seeking clarification of a stated Halacha. This is because a large part of the adjudication involves scrutinizing and analyzing what the litigants say, to determine who is lying. Not every Talmid Chochom who may be an expert in Halacha is necessarily good at such detection. A Dayan is normally held only to the standard of judging the sufficiency and meaning of the evidence and testimony before him - מה שענינו רואות. For this reason, the Gemara (Bava Basra 8b) praises highly a judge who reaches a totally truthful Din (דין דין אמנת לאמתו). Tosafos explains that he does not rely on the "cop-out" of judging only the merits of the testimony, but rather he examines the testimony and the demeanor of the witness carefully to expose the lie. Only if one is talented at this, should he undertake to judge such cases.

A Lesson Can Be Learned From:

A bochur studying in the Chofetz Chaim's yeshiva was accustomed to being in the Tzadik's presence and helped regularly around the Chofetz Chaim's house. Once, when the Chofetz Chaim was already 83 and bedridden, he asked the bochur to approach him and ... open his - the Chofetz Chaim's - mouth. Understandably, the bochur was reluctant to do such a thing but the Chofetz Chaim insisted. To his surprise, he discovered that the Chofetz Chaim possessed two gleaming rows of perfect teeth. The Chofetz Chaim then told him to open his mouth again and count how many teeth he had. The bochur, after some more coaxing, did this as well, reaching the number of 32 teeth, which is the number of teeth that Hashem creates in a person. The bochur did not realize at the time, how significant it was for a man, at the age of 83, to have all of his teeth, and all in perfect condition. The Chofetz Chaim took his hand and with an unforgettable laugh, told him: "Because I guarded how I used the mouth that Hashem gave me, Hashem guarded it for me as well".

P.S. Sholosh Seudos is sponsored this week by the Polin family.

This issue is dedicated:

לע"נ ר' יצחק ב"ר אברהם יום טוב הלוי

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