

	Candles	Mincha	DafYomi	Shiur
Friday	4:10	4:05		
Shabbos		1:45/4:10	3:45	
Sunday		4:20	4:45	

שק"ש	Shachris
9:32	9:00
9:32	9:00
9:33	8:00



**IMPORTANCE OF ...**

The Gemara (Gittin 41b) states that if a man is a half-slave and half-free, the master is forced to free his enslaved half, so that he may be allowed to marry. The mitzvah to procreate is so great, that the master is told to violate בהם תעבודו by freeing the slave, in order to facilitate it. In fact, the Shulchan Aruch (אה"ע 1:3) rules that if at age 20, a man does not wish to marry, Beis Din may force him, to fulfill this mitzvah. The Rema points out that for practical reasons, the custom is not to enforce this in our time, but some Poskim feel that like other mitzvos, if one defiantly refuses to perform a mitzvah that he is obligated in without an adequate excuse, Beis Din, if sufficiently empowered, should force him. Instead, the Nitei Gavriel (שירוקים p. 31) notes how today, many young men and women of eligible age are denied a Shidduch for years because of nonsense, subject to the Posuk: כי באפם הרגו איש, which implies that with the twitch of someone's nose, they can kill someone's chances. A 50-year old Kohen who had never married, now wished to marry a woman who refused to cover her hair. As the Gemara (Kesubos 72a) states that one may/should divorce a wife who does not cover her hair and he need not pay her Kesubah, perhaps he shouldn't marry her in the first place. On the other hand, if פרו ורבו is so important that a master is forced to transgress so that his half-slave may marry, surely the 50-year-old Kohen may marry a transgressing wife for the same purpose. The two cases can easily be distinguished, since in the case of the half-slave, he cannot marry anyone in his present condition, whereas the Kohen can keep on looking. However, other sources allow one to transgress in order to marry, such as the Gemara (Avodah Zarah 13a), where a Kohen is permitted to contract Tum'ah (דרבנן) by leaving Eretz Yisroel to study Torah or to marry, and the Gemara (Megilah 27a) which allows the sale of a Sefer Torah for those same 2 reasons. Shevet HaLevi (9:284), in light of the forgoing and related issues, could not overtly permit or forbid the Kohen from marrying this woman, though his advice was not to.

**QUESTION OF THE WEEK:**

If many people are chasing after a נרדף to kill him, is it permitted to kill one of them, since his death won't stop the others ?

**ANSWER TO LAST WEEK:**

(Is it better to trap a dangerous snake/scorpion, or to kill it, on Shabbos ?) The Mishna Berurah (316:27) rules that trapping it to keep it away is not a מלאכה, even according to the Rambam, since one does not want the snake nor the act of trapping. ע"ש The Rashba prefers trapping since it is less public than killing it.

**DIN'S CORNER:**

Those who are engaged in the writing, distribution and selling of Tefillin and Mezuzos are Potur themselves from wearing Tefillin, except during those times when they must daven Shema and Shemona Esrei, under the assumption that their Kavanah includes a desire to provide Tefillin and Mezuzos to the public. If profit is their only Kavanah, they are not Potur. (MB 38:24)

**DID YOU KNOW THAT ....**

The Gemara (Shevuos 25a) discusses a case where one swears that another person threw something into the sea (or didn't throw it). Rav says that such an oath is considered to be a שבועת ביטוי because it can be phrased in both a positive (he threw) or negative (he didn't throw) form. Shmuel disagrees, holding that for an oath to be a שבועת ביטוי it must be possible to phrase it in both the past (he threw) or future (he will throw) tense. Since one cannot swear to what another person will or won't do, such an oath is not a שבועת ביטוי, but rather a שבועת שוא. The Yismach Moshe asks, how then could Yosef swear to Yaakov that he would be buried in Canaan, if it required Pharaoh's permission ? Isn't Yosef swearing to what another person (Pharaoh) would do (grant permission) ? Obviously, Yosef felt that he had leverage with Pharaoh. The Gemara (Sotah 36b) describes how Pharaoh made Yosef swear never to reveal that he was fluent with one less language than Yosef was (לשון הקודש). If Pharaoh should ever tell Yosef to nullify the burial oath he made to Yaakov (thru שאלה), Yosef would counter, "and should I nullify the one I made to you as well ?" However, what guarantee did Yosef have that Pharaoh would not call his bluff ? The Gemara says in Kesubos (77b) that R' Yehoshua b. Levi asked to be shown his spot in Gan Eden and he tricked the מלאך המות into handing over his sword during the tour. R' Yehoshua then jumped into Gan Eden and swore he would not come out. He was persuaded to return the מלאך המות's sword, but Hashem conceded that since R' Yehoshua had never nullified a vow in his life, he need not nullify this one, and so, he stayed. We see from here that one who has never nullified a שבועה will be assisted מן השמים to avoid having to do so. Therefore, Yosef, who had never retracted an oath before, was confident that he would not be threatened by Pharaoh's argument into doing so.

**A Lesson Can Be Learned From:**

A wealthy man came into a yeshiva one day and asked to speak to the Rosh HaYeshiva. He explained to the Rosh HaYeshiva that he had a daughter of marriageable age and wished to know who the best bochur in the yeshiva was. The Rosh HaYeshiva gave him the name of the best bochur, and the rich man asked what this bochur's plans were. When the Rosh HaYeshiva said that the bochur planned to remain in Kollel and then secure a position in Chinuch or Rabonus, the man asked for the name of the second best bochur and what his plans were. The Rosh HaYeshiva smiled and said to his visitor: "Eliezer was under oath to bring Yitzchok a wife from Besuel's house. Avrohom's instructions were: ולקחת אשה לבני ליצחק (bring a wife for my son Yitzchok). When Eliezer told Besuel and Lavan what his mission was, he left out Yitzchok's name, saying only ולקחת אשה לבני. The Bais HaLevi explains that Avrohom wanted Eliezer to bring a girl who would be compatible with Yitzchok. Eliezer understood how excited Besuel would be at the prospect of a שידוך with Avrohom, who was a world-famous צדיק and philanthropist, but was afraid that Besuel would hesitate at the thought of his daughter becoming a "Rebbetzin". He therefore left out the word ליצחק. I, on the other hand, am under no obligation to go along with your charade. The 'best' bochurim are clearly not for you."

**P.S.** Sholosh Seudos sponsored by the Grossman family LZeicher Nishmas R' Shlomo Aharon b. Meir ע"ה.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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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