



| | Candles | Mincha | DafYomi | Shiur | פרשת: אמור | סזק"ש Shachris |
|---------|---------|-----------|---------|-------|------------|----------------|
| Friday | 7:30 | 6:50/7:40 | | | | 9:28 |
| Shabbos | | 7:20 | 6:15 | 7:05 | 9:00 | 9:27 |
| Sunday | | 7:45 | 7:30 | | 7:30 | 9:26 |

IMPORTANCE OF

The *Gemara* (*Gittin* 65a) states that there are several stages in the development of a child's maturity. The first is when the child understands that a stone is worthless but a nut has value. Such a child is empowered to acquire things for him/herself. The second level is when a child is between the ages of six and eight, where *Chazal* have determined that they may buy and sell movable objects. The third level is when they reach the year before adulthood; for a girl - 11, and for a boy - 12, at which time their vows are binding on them and whatever they consecrate becomes *Hekdesh*. Interestingly, the *Gemara* goes on to state that yet another level of maturity is achieved when the "child" reaches the age of 20. At this time he is permitted to sell property that he received from his father's inheritance. *Chazal* were concerned that he might immaturely accept an unfairly low price for such real estate before age 20, even though he was permitted to sell other property that he may have acquired for himself before reaching the age of 20. The *Baal HaTurim* notes that the *Posuk*: והוא אשה בבתוליה יקח, which restricts a *Kohen Gadol's* marriage opportunities, begins with the word והוא, which in *Gematria* adds up numerically to 18, the age at which the *Shulchan Aruch* (א"ח"ט 1:3) states it is a *mitzvah* to marry. The *Chelkas Mechokek* asks why this *mitzvah* doesn't begin at age 13, like all other *mitzvos*. The *Beis Yisroel* uses the above *Gemara* to explain that the additional years of development are necessary for a marriage to have a chance of success, both from a maturity standpoint and to satisfy the practical need of a young man to know all the *Halachos* that regulate married life. For this reason, the *Gemara* (*Kidushin* 29b) states that until the age of 20 *Hashem* sits and waits to see when a man will marry. After 20, *Hashem* says: "His bones should bust". Until 20 he was still maturing and could not be criticized for not marrying, even though the *mitzvah* became incumbent upon him at 18. After 20 however, he has no excuse.

QUESTION OF THE WEEK:

If a man gave two sons a *Bris Milah*, and one died ר"ל as a result, may/must he give a subsequent third son a *Bris* ?

ANSWER TO LAST WEEK:

(2 people standing for *Shacharis*, but only 1 is יוצא *Krias Shema*. Why ?)

The *Shulchan Aruch* (א"ח"ט 63:2) states that if one is *Machmir* to stand up for *Krias Shema* during *Shacharis*, he is a sinner, as he apparently holds like *Beis Shammai*. The *Oneg Yom Tov* (א"ח"ט 9) rules that as such, he is not יוצא *Krias Shema*. If he stood up for another reason or had been standing anyway, he would be יוצא.

DIN'S CORNER:

There is no need to recite שנים מקרא ואחד תרגום of the portion of *Krias HaTorah* designated for *Yom Tov*, since it would have already been said as part of its weekly *Parsha*. (MB 285:18)

DID YOU KNOW THAT

The *Chida* (*Avodas HaKodesh* 7:217) states that if one forgot to count *Sefiras HaOmer* for a full day, not only may he not count with a *beracha* going forward, but each *beracha* that he recited until that point was now rendered לבטלה (wasted). *Meforshim* cite the *Ritva* (*Chulin* 106a) who says that if one washed his hands before a meal and recited על נטילת ידיים, and then changed his mind, deciding not to eat, the *beracha* that he said is not thereby rendered לבטלה. Why is *Sefiras HaOmer* different ? The *Kinyan Torah* answers that it is clear from the words of the *Ritva* that the *beracha* covered the washing, which took place. One did not have to eat in order to complete the *beracha's* purpose. *Sefiras HaOmer* on the other hand, requires תמימות, which cannot be fulfilled until the end, provided every day was properly counted. However, the *Gemara* (*Pesachim* 7b) states that all *berachos* must be said prior to their associated activity, except for *Tevilah* (immersing in the mikveh). *Tosafos* explains that if one said the *beracha* first and was then scared to enter the water, he would render the *beracha* לבטלה. He should therefore say it afterwards. If so, how could *Chazal* have instituted a *beracha* for *Sefiras HaOmer*, knowing how possible/probable it might be for one to forget one day, rendering all the *berachos* לבטלה ? What's more, the *Rashba* (*Teshuvos* 18) explains that we do not say a *beracha* before giving *Tzedaka* because the pauper may not accept the donation. *Sefirah* too, should require no *beracha*, for fear one might forget a day. However, since we see that a minor who becomes *Bar Mitzvah* during *Sefirah* still counts with a *beracha*, even though technically he cannot achieve *Temimos*, it must be that we subscribe to the theory that we are only concerned with the moment of the individual *beracha* alone. As such, *Chazal* could also permit everyone to count *Sefirah* with a *berachah*, focusing on that *beracha* alone, at that time.

A Lesson Can Be Learned From:

A woman came to R' Akiva Eiger with her seven-year-old son and tearfully complained how he had suddenly lost his desire to learn Torah. R' Akiva Eiger thought for a moment and then said that it's likely that the boy had eaten something non-kosher, which caused his confusion (i.e. *Timtum HaLev*). The mother declared that in her house, everything was kept strictly kosher and this could not be the reason. However R' Akiva Eiger insisted that this was the problem. The woman returned home and began to investigate her meat supplier. She found out that he was 100% reliable, but that another *Shochet* in town had recently been removed for cause and told not to Shecht in that town again. The *Shochet* did not listen and so, when someone made a wedding, this *Shochet* supplied the meat at a much cheaper price. The seven-year-old had attended that *Chasunah* and had eaten the meat supplied by the renegade *Shochet*. R' Akiva Eiger then advised the mother to send the boy to *Eretz Yisroel*, which cured him immediately.

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.