



| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ס זק"ש |
|---------|---------|-----------|---------|-------|----------|----------|
| Friday | 8:15 | 6:45/8:25 | | | | 9:13 |
| Shabbos | | 1:45/8:10 | 7:15 | 7:55 | 9:00 | 9:14 |
| Sunday | | 8:25 | 8:45 | | 8:00 | 9:14 |

IMPORTANCE OF

The Gemara (*Eruvin* 64b) states that if one has (been fortunate to have) seized the ownerless property of a *Ger* who died childless, if he wishes to ensure that he will see enjoyment from the assets he should use them to buy a *Sefer Torah*. R' Nachman b. Yitzchok suggests that he may use the money to have a pair of *Tefillin* written. Rav Sheshes adds that even a husband whose wife came into money, where he now has the right to "use" her assets, should also use his windfall for such *mitzvah* purposes. Rava includes a man who has realized a profit from a business venture and Rav Papa advises even someone who has found a lost article (which may be kept) to use it as described above. All of these are derived from the *Posuk*: וידר ישראל נדר, where the *Bnei Yisroel* vowed to sanctify and donate the loot to be captured from Amalek, if *Hashem* delivered them into the *Bnei Yisroel's* hands. The *MaHarsha* explains that each of these examples represents a separate and escalating form of recognition that everything is a gift from *Hashem*. One might imagine that being in place to seize the *הגר* required one's speed and/or cunning. Rav Sheshes adds that even where the assets don't belong to the husband who only receives fruits, he must also personally acknowledge *Hashem's* hand. Rava stresses that a profit should not be viewed against previous unsuccessful tries, but as a gift, which must be secured through financing a *mitzvah*. Rav Papa includes a *מציאה*, which seems to appear by chance and would not usually be something that one contemplates when swearing an oath of donation. R' Nachman b. Yitzchok's use of "writing" *Tefillin*, as opposed to "buying" a *Sefer Torah* is explained as yet another form of recognition, where although the *Anshei Knesses HaGedolah* endured 24 fast days in order that *Sofrim* who write *Tefillin* should not grow rich from it, still, the small profit that they do make should also be preserved through buying a *Sefer Torah*.

QUESTION OF THE WEEK:

If one wears something forbidden (e.g. *Shaatnez*) on *Shabbos*, is he guilty of *Chilul Shabbos* if he walks on the street with it?

ANSWER TO LAST WEEK:

(Where do kosher and non-kosher switch statuses when mixed together?)

Meat, before being *kashered* with salt, may not be eaten. The salt, on the other hand, is perfectly kosher for eating. When one combines the meat with the *kashering* salt, a switch takes place. The meat now becomes kosher and the bloody salt - *Assur*

DIN'S CORNER:

One should eat fish at all 3 *Shabbos* meals, unless one doesn't enjoy fish. Yet, if the fish sellers raise their prices, it is proper for the community to abstain from fish for a few weeks until the price comes back down. If one received a food gift for *Shabbos*, one should not consume it on a weekday. One should not over-indulge during the week as one's annual food allotment is limited, but on *Shabbos* and *Yom Tov*, whatever one spends is added onto the allotment. (*MB* 242:2,4)

DID YOU KNOW THAT

The Gemara (*Arachin* 15a) lists 10 "tests" where the *Bnei Yisroel* in the *Midbar*, behaved in a manner that tried *Hashem's* patience (כביכול). Two of those tests refer to the *Slav* (quail) that *Bnei Yisroel* were given to eat. *Rashi* explains that *Bnei Yisroel* received the *Slav* on the night before they began receiving the *Mon*. According to *Tosafos*, the *Slav* was discontinued at *Matan Torah*, and a year later, they asked for it again under *התאור תאוה*. Why was it discontinued at *Matan Torah*? The *Meforshim* suggest that it was because at *Matan Torah*, the laws governing *Shechitah* were handed down, requiring the blood of slaughtered fowl to be covered by dirt. The *Mishna* (*Chulin* 88a) states that the only dirt that can be used for covering *Shechitah* blood must be dirt from which produce can grow, which excludes desert dirt. The *Shiltei Giborim* cites the *Riaz* who finds a source for this in the words: לא מקום זרע ותאנה. Since *Bnei Yisroel* had no dirt but desert dirt available in the *Midbar* they could not cover the blood, and thus could not slaughter *Slav* after *Matan Torah*. However, the *Rema* (*יו"ד* 28:21) rules that where no dirt is available to cover the blood, one may soak the blood into a garment, and when dirt becomes available, he can wash the blood out of the garment and cover the bloody water with dirt, to fulfill the *mitzvah*. Could not *Bnei Yisroel* have utilized that option in the *Midbar*? The *Yad Moshe* cites *Rashi* on the *Posuk*: שמלתך לא בלתה מעליך who says that *Bnei Yisroel's* *Midbar* clothing was constantly laundered by the עניי הכבוד. As such, no blood could have been preserved in the garments. The *Oneg Yom Tov* (1) asks, if one may not *Shecht* without dirt available, why may one wear a 4-cornered garment if he has no *Tzitzis* available to put on it? Rav Unterman suggests that *Tzitzis* is a positive *mitzvah* affecting 4-cornered garments. If no *Tzitzis* are available, it cannot be fulfilled, but there is no *Issur* to wear a 4-cornered garment without them. The goal of covering the blood is negative – do not leave blood uncovered. If no dirt is available, one should not produce the blood in the first place.

A Lesson Can Be Learned From:

A *Chosid* of the *Chozeh* had three daughters to marry off and his wife kept reminding him to speak to the *Chozeh* about it every time he went to Lublin. However, whenever he arrived in Lublin he promptly forgot to mention it. Finally, his wife decided to follow him and show up herself in the *Chozeh's* court. When the *Chosid* saw his wife there, he agreed to go in immediately and describe his situation to the *Chozeh*. The *Chozeh* asked him why he had never mentioned this to him before. The *Chosid* replied with some embarrassment that he had assumed the *Chozeh* would already know his situation, thru *Ruach HaKodesh*. The *Chozeh* explained to him that with regard to individuals who have personal problems, a parallel exists to those who have a נגע, where the Torah states: נגע צרעת כי תהי באדם והובא אל הכהן וראה הכהן – a person's personal affliction is "brought" to the *Kohen's* attention, and he can see it even without being told about it. However, with regard to נגעי בתים (problems in the house), the *Posuk* says that the *Baal HaBayis* must come to the *Kohen* and say to him: כנע נראה לי בבית – there appears to be a problem in my house. The *Kohen* is not expected to know about such problems unless he is told.

P.S. Sholosh Seudos sponsored by the Zelcer family.

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

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