

|         | Candles | Mincha    | Daf Yomi | Shachris | שק"ש |
|---------|---------|-----------|----------|----------|------|
| Friday  | 8:15    | 7:00      |          |          | 9:11 |
| Shabbos |         | 1:45/8:10 | 7:30     | 9:00     | 9:11 |
| Sunday  |         | 8:25      | 7:45     | 8:00     | 9:12 |



**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 those assets he should use them to buy a *Sefer Torah*. R' Nachman bar Yitzchok suggests that he should 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*: ויזר 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 form of *Bitachon* - acceptance that everything is a gift from Hashem. One might imagine that seizing נכסי הגר requires speed and/or cunning – the *Gemara* therefore shows that it must be viewed as Hashem's gift. Rav Sheshes adds that even where the assets won't belong to the husband, who only receives the פירות, he must also 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 מצויאה, which seems to appear by chance and would not usually be something that one contemplates when making a vow. R' Nachman bar 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 be preserved through buying a *Sefer Torah*.

**QUESTION OF THE WEEK:**

Where do we find that an animal is forbidden to be eaten until we feed it *Kosher* food ?

**ANSWER TO LAST WEEK:**

(Where would a *Kohen's* father not be a *Kohen* ?)  
The *Shulchan Aruch* (אהע"ו 4:29) rules that a father is believed to state that his son is a *Mamzer*, or that he himself is the child of a marriage between a *Kohen* and a divorcee, which will make his son a *Chalal*. However, if the son has sons of his own, the (grand)father's testimony is not accepted, because he cannot "Pase" his grandchild. But his testimony is accepted for his own self. So if a *Kohen* grandfather says that he himself is not a *Kohen*, he "becomes" a non-*Kohen*, but his son remains a *Kohen*.

**DIN'S CORNER:**

Although one may normally not say a ברכה שאינה צריכה (unnecessary *brocho*), still, if fruits are placed on the *Shabbos* table prior to *bentsching*, one may leave them until after *bentsching* in order to then say the *berachos* before and after eating them, to complete his 100 *berachos*. (Yechave Daas 6:26)

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

The *Gemara* (*Pesachim* 3b) relates that R Kahana was ill, and the *Chachomim* sent R' Yehoshua to check on his status. When R' Yehoshua arrived and discovered that R' Kahana had died, he tore his garment and turned it around, so as to make it non-immediately obvious that R' Kahana had passed away, and thus avoid shocking people (*Rashi*). When R' Yehoshua returned, the *Chachomim* asked him: "Did R' Kahana pass away ?", to which R' Yehoshua replied "I did not say [but] ומוציא דבה כסיל" - one who utters [such unfortunate] things is a fool (*Mishlei* 10:18). The *MaHarsha* understands R' Yehoshua's behavior a little differently, suggesting that R' Yehoshua was simply explaining why he had turned his garment around, for if he had left the tear facing forward, that would have been tantamount to actually saying that R' Kahana had died, which he did not wish to do because of the *Posuk* in *Mishlei*. The *Shulchan Aruch* (יר"ד 339:5) states that it is customary to throw out all gathered water from the vicinity when someone dies, and one explanation suggests that the purpose is to notify others of the passing without having to say anything. Some offer a *Remez* to this from the *Torah*, where the *Posuk* states: ותמת שם מרים... ולא היה מים לעדה - after Miriam's death, there was no water for the congregation, because they had thrown out all previously collected water. According to the *MaHarsha*, would not this act of throwing out all the water be tantamount to actually saying that someone had died ? Similarly, the *Gemara* (*Kesubos* 62b) relates that R' Yanai's son-in-law would return home from the *Beis HaMidrash* every Friday night. When he failed to appear one week, R' Yanai assumed he had died and instructed the household to turn over his bed, which was a custom in the home of mourners. Would not the *MaHarsha* say that this is too overt a sign ? The *Beis Shulchan Aruch* (יר"ד 402:12) who says that sometimes, such as where there are sons who need to say *Kadish*, clear notification is necessary, and one need not be concerned to avoid the dictum of ומוציא דבה כסיל.

**A Lesson Can Be Learned From:**

A young man with a swollen cheek came knocking on the door of a *Chasidische* dentist one *Shabbos* afternoon. Amid grunts of pain, he informed the dentist that he had just been to see a *Moreh Horaah* (*Posek*) and had received a *Psak* allowing him to seek relief from his toothache. The dentist took the young man down to his dental office and said that if the *Posek* had indeed ruled as such, then he was prepared to do whatever he could to alleviate the pain. "However", the dentist continued, "from what I can see, your treatment here today will involve the use of electric machinery. The "honor" of turning these machines on and adjusting them, I give to you. I am not obligated to be שבת for you in areas that you yourself are capable of functioning. I will only do those things for you that you yourself cannot". The surprised patient stood still for a moment, and then quietly said, "I think the pain has subsided a little. I'll be back after *Shabbos*".

**P.S.** *Sholosh Seudos* sponsored this week by the Sternberg family.

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