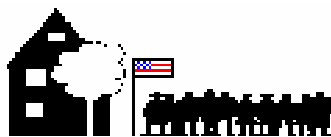


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:08	7:00			9:10
Shabbos		1:45/8:15	11:30	9:00	9:10
Sunday		8:20	7:45	4:50/9:15	9:10



IMPORTANCE OF

The *Midrash (Bamidbar Rabbah 2:26)* records a *Machlokes* over the meaning of: **ויכחן אלעזר ואיתמר על פני אהרן אביהם**. R' Yitzchok says that the words **על פני** mean during Aharon's lifetime, similar to **על פני תרח אביו**, where Haran died during Terach's lifetime, and R' Chiya says it means after Aharon's death, similar to **ויקם אברהם מעל פני מתו**, where Sarah had already died. According to R' Yitzchok, Elazar and Isamar served as *Kohen Gadol* during Aharon's lifetime when Aharon became *Tomay* (Isamar taking over if Elazar also became *Tomay*), while according to R' Chiya, Elazar became *Kohen Gadol* after Aharon's death, and then Isamar after Elazar's death. The *Ramban* apparently agreed with R' Yitzchok, where he explains that the *Posuk*: **לא יוכל לבכר את בן האהובה על פני בן השנואה הבכור** is limited to the lifetime of the **בן השנואה הבכור**. This means that a father may not ignore the rights of the true *Bechor* in favor of a younger son while the *Bechor* is alive. However, if the *Bechor* should die during the father's lifetime, the father has the right to treat another son as the *Bechor*, and is not obligated to automatically recognize the deceased *Bechor's* son as taking his father's place. This is because the *Ramban* also understands **על פני** to mean during his lifetime, and only then does the prohibition of **לא יוכל לבכר** apply. The *Birchas Aharon* suggests that this is what Eisav meant when saying: **אנכי הולך למות ולמה זה לי בכורה**. If Eisav expected to die, he had no use for the *Bechorah*, which would not be inherited by his son, and Yitzchok would have every right to "transfer" it to Yaakov, because **לא יוכל לבכר** would not apply after Eisav's death. However, other *Poskim* such as the *MaHarit* (71 חו"מ) apply **לא יוכל לבכר** even after the *Bechor's* death, passing the *Bechor's* inheritance rights on to his son.

QUESTION OF THE WEEK:

When *Shavuos* falls on Sunday, may one say then that he slept yesterday (on *Shabbos*) so that he could stay up all night to learn ?

ANSWER TO LAST WEEK:

(Does *Bar Metzra* apply to an apartment on the floor above ?)

If it is possible to break through to the upper apartment and make one apartment of 2 floors, then *Bar Metzra* applies. Otherwise, the *Shulchan Aruch* (175:27 חו"מ) rules that a strong wall or thick trees between the 2 properties destroys the connection for *Bar Metzra* purposes.

DIN'S CORNER:

After eating cheese or drinking milk, if one wishes to eat meat he must wash his hands (even if he ate the cheese with a fork), chew and swallow a piece of bread or pastry to catch and remove any remnants in the teeth or throat (especially well if one has cavities), and rinse out his mouth with water (which need not be swallowed) or other beverages such as wine (which must be swallowed). (see *Badei HaShulchan* 89)

DID YOU KNOW THAT

The *Gemara (Menachos 37a)* states that Plimo asked Rebbi which head a two-headed person should place his *Tefilin* on. Rebbi replied that for asking such a frivolous question, Plimo should go into *Galus* or accept *Niduy* upon himself. Just then, a man came in and asked how much he must pay a *Kohen* for the *Pidyan HaBen* of his newly born two-headed son. A scholar stated that he must pay twice – ten *Selaim*. The *Gemara* asks, perhaps he need not pay at all, since a child with two heads will surely die, and we derive from: **אך פדה תפדה** that one need not redeem a child who dies within its first 30 days. The *Gemara* answers that a two-headed child is different, since the *Torah* explicitly requires: **שקלים לגלגת** – 5 Shekel per skull. According to the *Chasam Sofer* (294 יו"ד), *Rashi* understands this to mean that **אך פדה תפדה** only excludes a child who actually dies before 30 days. A child with a fatal blemish who, as a *Tereifah* is not expected to survive, must still be redeemed if alive, since the *Torah* required *Pidyan* for a two-headed child, who is also not expected to survive. *Tosafos* disagrees, including a *Treifah* among those excluded from redemption by **אך פדה תפדה**, leaving the two-headed child as the sole exception, based on the word **לגלגת**. The word **לגלגתם** is used in *Parshas Bamidbar* when counting *Bnei Yisroel*, but not when counting Levi. R' Shmuel of Cracow suggests that this is because members of Levi were counted from the age of one month, while the rest of *Bnei Yisroel* were counted from age twenty and higher. If the word **לגלגתם** had been used for Levi, a two-headed child might have been counted as two. However, since such a child would not survive until age twenty, there could be no such person included in the number of *Bnei Yisroel*. If so, why did the *Torah* use the word **לגלגתם** at all, even for *Bnei Yisroel* ? The *Chasam Sofer* says that Hashem would certainly not say anything **לבטלה**, and as such, if the *Torah* says **לגלגתם** when counting *Bnei Yisroel*, it must be because there existed among them at the time, two-headed people. Since there were none among Levi at the time, the word was not used.

A Lesson Can Be Learned From:

The [author of] *Yismach Moshe*, his son R' Elazar Nisan and R' Elazar Nisan's son, later to be known as the *Yetev Lev*, were once sitting together at a *Mesibah*. The *Yismach Moshe* asked his son to say a *Dvar Torah*, and R' Elazar did so. When the *Yismach Moshe* asked his grandson also to say something, the *Yetev Lev* demurred, claiming that it would not be appropriate for him to do so in the presence of his father and grandfather. The *Yismach Moshe* replied that according to the *Gemara (Bava Metzia 85a)*, if someone is a *Talmid Chochohm* and his son is a *Talmid Chochohm* and his grandson is a *Talmid Chochohm*, then he can rest assured that the *Torah* will never disappear from his descendants. *Tosafos* comments that this guarantee will only work where they are **רואיני זה את זה** – the three generations see each other. Why is that ? *Tosafos* means to say that the *Torah* of each of them must be **נראה** (acceptable) to the others, in order for them to be assured that what is being transmitted from generation to generation is proper. Only then can they "rest" in the knowledge that they have done their job. The *Yetev Lev* immediately complied with his grandfather's request.

P.S. *Shalosh Seudos* will not take place **ברבים** this week, as it is *Erev Yom Tov*. *Shavuos* schedule and learning topics forthcoming separately.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי' זאב בן חי' רבקה Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240 As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר