



	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	7:36	7:00			9:33
Shabbos		1:45/7:30	7:00	9:00	9:34
Sunday		7:45	8:30	8:00	9:34

IMPORTANCE OF

The *Yerushalmi* (*Sheviis* 6:1:16) *darshens* the words of the *Posuk*: וירשתה היטבך והרבך מאבותיך as referring to the lands of Kaini, Kenizi and Kadmoni, which will be added (והרבך) in future to the 7 nations that were conquered when *Bnei Yisroel* entered Canaan. The word ויטבך is also relevant to those three lands, as the *Gemara* (*Bava Basra* 56a) states in Shmuel's name that whichever lands were shown to Moshe would be obligated in *Maaser*. The *Gemara* expressly excludes the lands of Kaini, Kenizi and Kadmoni which were not so obligated. The *Rogatchover* explains that use of the word ויטבך indicates that produce of those lands would be *Tov* - not requiring any further action or preparation to render them permissible for eating. This fits with Shmuel's statement in *Megilas Esther* on וישנה ואת נערותיה לטוב בית הנשים - that Esther was fed (לטוב) *Kodlay D'Chaziri* - bacon (see *Megilah* 13a), which by definition did not involve any kashering or other action to render it permitted. This may explain why the *Gemara* (*Chulin* 17a) defines ובתים מלאים כל טוב also as referring to *Kodlay D'Chaziri*, which teaches that during the conquest of *Eretz Yisroel*, even non-kosher items would be permitted to *Bnei Yisroel*. The *Turei Even* cites the *Gemara* (*Kesubos* 25a) which states that during those 7 years of conquest, the *Bnei Yisroel* were still obligated in the separation of *Challah* from dough. If they were permitted even *Chazir*, why should they have been obligated in *Challah* ? The *Nachlas Binyomin* suggests that the permission to eat non-kosher items was limited to those foods found in or obtained from the inhabitants of Canaan. Certainly, if a Jew slaughtered an animal incorrectly, rendering it a *Neveilah*, it would remain prohibited to *Bnei Yisroel*, just as if a Jew mixed meat and dairy it would be prohibited, even if a meat and dairy mixture obtained from the inhabitants of Canaan would be permitted. Thus, to answer the *Turei Even's* question, if a Jew created a dough, he would be required to separate *Challah* from it since the dough would have been a creation of *Bnei Yisroel*, and not something obtained from the Canaanites.

QUESTION OF THE WEEK:

What garment may one wear only *Shabbos* but not a weekday ?

ANSWER TO LAST WEEK:

(Where would adding *Milchig* to *Fleishig* make something *Pareve* ?) The *Shulchan Aruch* (י"ד 98:9) rules that if a *kezait* of cheese fell into a pot containing 29 *kezaitim* of *Pareve* food (making it *Milchig*) and a *kezait* of meat fell into a pot with 30 *kezaitim* of *Pareve* food (making it *Fleishig*) if the two pots mix by accident, the cheese and meat help to nullify each other, making it *Pareve*.

DIN'S CORNER:

One is permitted to accept a gift for work that was done on *Shabbos* since a gift is not wages. However one may not perform work that no one would normally do without payment, and pretend that the wages are only a gift. If the job is such that it is not unusual for it to be done without payment, then a gift can be given and accepted. (אבני ישפה - אר"ח 1:75-5)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 88b) states that after each of the *Aseres HaDibros* emerged (כביכול) from Hashem's mouth, the *Bnei Yisroel* lost their *Neshamos*, and Hashem "revived" them by sprinkling *Tal* (dew) on them, as He will do at the time of *Techias HaMaisim*. The *Meforshim* attempt to qualify the consequences of someone who dies and then comes back to life, such as R' Zeira who was killed by Rabbah during a *Purim Seudah* (*Megilah* 7b) and then brought back by Rabbah's *Tefilah*. Did R' Zeira retain his status as a *Kohen* ? Was R' Zeira in fact R' Zeira again, or someone new ? If he was new, did he owe *Kibud Av* obligations to his former parents, and did his former children owe them to him ? Did he have to re-marry his wife ? The *Aderes* suggests that such a person is similar to a convert whom *Chazal* describe as a newborn, but here he is even more so, since a convert's body and soul remain the same and it is only the sanctity of his spirit that has changed. In R' Zeira's case, his *Neshama* has also left him, and it is a newly activated *Neshama* that enters him, which should erase all former familial relationships. The *Aderes* proves this from the *Gemara* (*Yoma* 5b) which asks how Moshe dressed Aharon and his sons during the *Miluim* days to consecrate them as *Kohanim*. The *Gemara* asks why we need to know this, and answers that it will have to be done again at *Techias HaMaisim*. Apparently, their original consecration will no longer be effective after their death, and will have to be redone, as they will be "new" people. The *Rav Poalim* (2: סוד ישרים) applies this rule to the question of a woman who married twice. Would she be permitted to remarry her first husband after *Techias HaMaisim* ? He concludes that she may, because all marital connectivity is nullified at death. He extends this even to two sisters marrying one man after *Techias HaMaisim*. Their relationship as sisters will also be nullified by their deaths, and they would be permitted to marry one man. However, he also cites the *Chida* in *Birkei Yosef* (*Even HaEzer* 17) who distinguishes between a death where the deceased stays dead versus a temporary death where the deceased is brought back to life quickly by a *Tzadik* or *Navi*, to inhabit the same body with little or no change, such as in the case of R' Zeira. In R' Zeira's situation, the *Chida* held that R' Zeira need not remarry his "widow" as the temporary circumstances indicate that the original marriage is still effective.

A Lesson Can Be Learned From:

R' Shlomo of Radomsk was once a guest at the home of R' Reuven of Dembitz. When the meal was served, R' Reuven urged R' Shlomo to wash first, but R' Shlomo demurred, arguing that since the host should eat bread first, he should wash his hands first. R' Reuven pointed out that R' Shlomo was a *Kohen*, and therefore וקדשתו obligates him to honor the *Kohen* with washing first. This went back and forth until R' Shlomo quoted *Chazal* that one must obey one's host in all things except for [when he says] צא. This may refer to the *Mishna* which says הקנאה והתאוה והכבוד מוציאין את האדם מן העולם. "I need not obey if the *Kavod* you are forcing on me will be מוציא me from the world".

P.S. *Shalosh Seudos* sponsored this week by the Chaimowitz family.

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אבי מורתי מלכה ב"ר יהודה לייבוש הלוי

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