



	Candles	Mincha	Daf Yomi	Shachris	זק"ש
Friday	6:51	7:01			10:01
Shabbos		1:45/6:51	6:00	9:00	10:00
Sunday		7:05	7:25	8:00	9:59

משנכנס אדר מרבים בשמחה

## IMPORTANCE OF ....

The Gemara (*Kesubos* 51a) states that when a man marries, all his property becomes mortgaged to his wife's *Kesubah*. If he cannot pay the *Kesubah*, if and when it becomes due, the wife may seize as payment, even property that was sold during the marriage. The *Mishna* (*Gittin* 55b) states that as a result, when one purchased real estate from a husband, in addition to paying the husband for the property, the buyer would often pay the wife as well to relinquish her lien on the property. However, if the buyer did so, i.e. pay the husband first and then the wife, the *Mishna* says that she only acquiesced to please her husband. The *Rashbam* explains that had she refused, she would fear that her husband would accuse her of "planning" (or hoping) to somehow obtain the property imminently for her *Kesubah* payment, through divorce or (his) death. If the buyer paid the wife first, the lien would end. The *Mishna* (*Arachin* 24a) states that if a man consecrates all his possessions to *Hekdesh*, those items which he purchased for his wife, even if she hasn't worn them yet, are exempt from the donation, as they are deemed "hers" from the moment of purchase. The *Chasam Sofer* suggests that for this reason, the *Posuk* states: **ויבאו האנשים על הנשים** - that the men came together with, but slightly after the women, to donate to the *Mishkan*. They had to come together because husbands could not unilaterally donate items belonging to the wife; the husbands had to come slightly after the wives so that the wives would donate first. Had the husbands donated first, the apparent acquiescence of the wives to relinquish their *Kesubah* lien on the donations would have been void, under the claim that they had only done so to please the husbands.

## QUESTION OF THE WEEK:

May one ask "how was the" *Shiur / Drasha / Hespel* etc... ?

## ANSWER TO LAST WEEK:

(May one speak of someone in front of one who hates him ?)

If it is likely that doing so will cause the listener to respond with *Lashon Hora* then doing so transgresses **לפני עור**. If not likely, but the speaker says positive things, he is guilty of *Avak Lashon Hora*. In most cases, it is best not to say anything at all and not even to mention his name in front of one who hates him because of the chance, however small, that it will lead to negative speech. *Sefer Chasidim* (64) states that one should not praise a wealthy man in front of another wealthy man because: **אומן שונה בני אומנתו**.

## DIN'S CORNER:

It is *Assur* for a doctor who is able to help people in medical need to refuse assistance, even where contagion is rampant, but they should take whatever steps are necessary to protect themselves from infection, according to the medical standards of the day, similar to those who cared for cholera victims under the direction of R' Akiva Eiger in 1831, who instructed them to remain with the sick and call the doctor when needed. (*Shevet HaLevi* 8:251:7)

## DID YOU KNOW THAT ....

The Gemara (*Pesachim* 93a) states that a *Ger* who converted to become a Jew after *Pesach* but before *Pesach Sheni*, or a *Katan* who became *Bar Mitzvah* during that same time, are obligated to offer a *Korban* on *Pesach Sheni*, in the opinion of Rebbi. R' Nasan disagrees, maintaining that only one who was obligated in the original *Korban* on *Pesach* (and failed to offer it) is required to offer a *Korban* on *Pesach Sheni*. Both the *Ger* and *Katan* were not obligated on *Pesach*. The *Rambam* (*Korban Pesach* 5:7) rules like Rebbi, adding that if a *Korban* was offered on *Pesach* with the *Katan* in mind, he is *Potur* from *Pesach Sheni*. The *Kesef Mishneh* asks how it is possible to discuss **הייב** and **נטור** regarding a *Katan*, and cites the opinion of the *Ri Kurkus* who says that the *Torah* specifically includes a *Katan* (in the *Posuk*: **שה לבית אבות**) and every member of the household receives the status of a **נמנה** (registered). The *Katan* therefore need not offer a *Pesach Sheni*. Although a *Katan* is not obligated in any other *mitzvos* of the *Torah*, here, since the *Torah* requires that a head of the household include all members as registered, the *Katan* makes it possible for the adults to fulfill their obligation of **שה לבית אבות**. In so doing, it is considered as if he fulfilled the *Torah mitzvah* **like an adult** to the extent that he is exempt from *Pesach Sheni*. The *B'Tzeil HaChochmah* (4:100) applies this rationale to the *mitzvah* of *Talmud Torah*, where the *Torah* obligates a father to teach his son *Torah* (**ושנתם לבניך... ולמדתם אותם את בניכם**). As such, a *Katan's* learning facilitates the father's fulfillment of his obligation to the same extent, and it is as if the *Katan's* participation provides him with a share in that same *Torah mitzvah* **like an adult**. The *B'Tzeil HaChochmah* concludes therefore, that a *Katan* who makes a *Siyum* on *Erev Pesach* may thereby relieve all the *Bechorim* who are present from having to fast, because it is the same as if an adult had done it.

## A Lesson Can Be Learned From:

R' Moshe Feinstein ZTL suffered a heart attack in the middle of delivering a Shabbos HaGadol Drasha. Despite the pain he continued and finished the Drasha. When he was examined in the hospital it was decided that he needed a pacemaker. R' Moshe was told that a top cardiologist would be returning soon from vacation, and that he should wait to have him implant the pacemaker. R' Moshe said there was no need to wait; Hashem heals the sick and the procedure should be done immediately. However, everyone asked R' Moshe to wait for the expert, so he gave in. The expert performed the procedure, but a week later it became clear that it had failed and would have to be redone. R' Moshe was disturbed by these unnecessary Yissurim, and decided to make a *Cheshbon HaNefesh* to discover why what could be comparable to a *Chiyuv Misah* was apparently decreed upon him. After a long and penetrating search, he decided it was due to an incident in his youth, when his Rebbe asked a *Kashe*, and both he and another boy gave answers. The Rebbe liked R' Moshe's answer better, and R' Moshe feared that his pleasure then in the Rebbe's approval might have constituted *Halbonas Panim* of the other boy. R' Moshe's Rebbitzin said No, it was because they had pressured R' Moshe to wait for the expert instead of relying on Hashem, as R' Moshe had wanted.

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

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ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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