



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:59	6:09				8:54
Shabbos		6:00	4:45	5:45	9:00	8:53
Sunday		6:10	6:45		7:55	8:52

IMPORTANCE OF

The *Gemara* (*Makos* 4a) quotes R' Yehudah who said in Rav's name that if a barrel of water fell into the Mediterranean Sea, if anyone should perform *Tevilah* (immersion) at that spot (where that water emptied into the sea), his immersion is invalid because we are concerned that 3 *Lugin* of the barrel water did not disperse but remained there, where he immersed. The *Ritva* asks: Is it not true that if 3 *Lugin* of drawn water fall into a previously valid *Mikveh* of 40 *Se'ah*, the *Mikveh* remains valid? If so, why does not this concept (aka *Hashakah*) also extend to the Mediterranean where much much more than 40 *Se'ah* of natural water already existed before the barrel of drawn water fell into it? The *Rishonim* suggest various explanations, distinguishing between where one jumped into the sea together with the barrel, versus immersing there an hour after the barrel spilled into the sea, when the water had presumably dispersed. Also, dispersal would take place when drawn water is **poured** into a *Mikveh*, unlike where a barrel **fell** into the sea and emptied itself out in that spot. R' Moshe HaDarshan suggests that in the sea, saltwater does not mix well with sweet water. As such the concept of *Hashakah* would not be applicable. However, *Rashi* sees the impact of the 3 *Lugin* in the Mediterranean as based on a decree of *Chazal*, that if one immerses most of his body in drawn water on the same day that he previously immersed in natural water, he becomes *Tomay MiDerabanan* and renders *Terumah* unfit. As such, *Hashakah* is not the issue at all, as it applies equally to validate immersion in the Mediterranean, as well as in any *Mikveh*.

QUESTION OF THE WEEK:

Where would we not allow an *Aveil* to *daven* the whole weekday *Shacharis* before the *Amud*, but would allow him to regularly take over at *Ashrei-Uva L'Tzion*, even without another *Chiyuv*?

ANSWER TO LAST WEEK:

(Who may randomly select a fork and store it on *Shabbos*?)

One may not randomly select a fork from mixed cutlery on *Shabbos* and put it away in its compartment as this constitutes *Borer* for no discernible immediate use. However, one is allowed to select the fork if it is wet, dry it and then put it away, as this selection was for the immediate use of drying. (*Shemiras Shabbos K'Hilchaso* 3:78)

DIN'S CORNER:

One who is owed money by a pauper may collect funds on his behalf from other donors and retain those funds in lieu of payment for the money owed to him. He is not obligated to inform the donors of his plan nor must he request permission from the pauper prior to carrying it out. In fact, he may not tell the donors who he is collecting for unless he has prior permission from the pauper to publicize his name and the fact that he is needy. (*GRA* ד"ק 253:18)

DID YOU KNOW THAT

The *Rema* (ד"ק 81:7) states that a child should not eat forbidden foods, as they will be (spiritually) damaging to him when older. The *ShaCh* elaborates on this, adding that even though a father is not obligated to prevent his young son from eating foods forbidden by the *Rabonon*, he should nevertheless do so, as such foods will clog his heart (**טמטום הלב**) and cause his nature to deteriorate into wickedness. The *Chasam Sofer* (א"ח 83) was presented with a question concerning a young child of very weak intelligence, whose parents had died. The doctors argued that the only place he might improve was under the care of special doctors in an asylum for the deaf. It was assumed and inevitable that the child would be served *Nevailah* or *Treif* there while enrolled. The *Chasam Sofer* agonized over this and concluded that although a *Heter* could be found (since no Jew would actually be feeding him *Treif*), he was unwilling to grant it, since the child would eventually grow older, with a clogged heart and wicked nature from the forbidden food. "Better that the child remain a fool all his life, than to be a *Rasha* for even one moment". A similar question came before R' Moshe Feinstein *ZT"L* (*Igros Moshe* א"ח 2:88) concerning a young girl who was certified as mentally ill. Since she was not expected to ever recover and become obligated in doing *mitzvos*, the inevitable **טמטום הלב** was not a factor, as she could never reach the level of wickedness feared by the *Chasam Sofer*. R' Moshe concluded: "And if *Hashem* bestows upon her a miracle to cure her of her mental deficiency then we may expect that she would also be cured of any **טמטום הלב** since *Hashem* would not perform a miracle to produce *Reshaim*".

A Lesson Can Be Learned From:

R' Ben Tzion Grossman of Migdal HaEmek was a friend of R' Chanoch Ben Arza, proprietor of a Sefarim store in the Old City of Yerushalayim. One day, as Rabbi Grossman was browsing through the shelves of R' Chanoch's store, he noticed several boxes of Sefarim waiting to be shipped to the United States, addressed to 770 Eastern Parkway, Brooklyn. R' Chanoch explained to him that many years before, his father-in-law, R' Eliyahu Kitov, had written the *Sefer HaToda'ah* but lacked the funds to publish it. R' Eliyahu had already published many Sefarim and at a private audience with the Lubavitcher Rebbe, was asked if he was close to publishing more. R' Eliyahu told the Rebbe about his *Sefer HaToda'ah* and how he needed money to publish it. The Rebbe offered him \$20,000 to cover the cost but R' Eliyahu refused it. The Rebbe then offered it as a loan, which R' Eliyahu accepted and then used to publish the *Sefer*. On his deathbed, R' Eliyahu asked his son-in-law R' Chanoch to repay the debt. R' Chanoch went to the Rebbe who refused to accept the repayment. When R' Chanoch said that he wanted to fulfill his father-in-law's *Tzavaah*, the Rebbe agreed to accept from R' Chanoch every new *Sefer* to come into his store, as repayment of the loan. "What you see there are the latest selections, ready to be shipped".

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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