



	Candles	Mincha	DafYomi	Shiur	פרשת: אמור ש"ק Shachris
Friday	7:43	6:50/7:53			9:19
Shabbos		7:36	6:20	7:20	9:00 9:18
Sunday		7:55	7:30		7:55 9:18

IMPORTANCE OF

The *Mishna* (*Megilah* 18b) states that if one was writing or correcting a *Megilah* and he had in mind to fulfill the *mitzvah* of reading it, he would be **יוצא**. The *Gemara* (*ibid* 18b) explains that the case in the *Mishna* is one where another *Megilah* is lying open before him, and as he reads from it, he writes down what he reads, on the *Megilah* he is working on. The *Shav Yaakov* (א"ח 48) derives from here that writing is not the equivalent of speaking (**כתובה לאו כדבור דמי**), for if it were, there would have been no need for the *Gemara* to establish that he was reading from another *Megilah*. The act of writing alone, if he had the proper *Kavanah* at the time, should have been sufficient. It must be that writing is not the same thing. Therefore, if one wished to accept upon oneself the strictures of an oath by writing the words: **הריני נשבע** (I hereby swear), he has thereby also not made an oath. In *Teshuvot Rabi Ekiava* (29-30), R' Akiva Eiger's uncle wished to prove from here that if one wrote down on a piece of paper (e.g. a letter) which day of the *Omer* it was, such would not equate to a verbal counting. R' Akiva Eiger himself rebutted the proof from *Megilah*, since one may not recite the *Megilah* by heart but is obligated to read it. Therefore, even if writing was equal to speaking, it could still not go so far as to constitute reading from a text. However, the *Beis Yosef* (א"ח 432) explains that *Chazal* established a *brocho* for *Bedikas Chometz* (which is *D' Rabanan*) rather than for *Bitul* (which is *D'Oraisa*) because *Bitul* is done in the heart, and we do not recite a *brocho* over matters in the heart. Therefore, R' Akiva Eiger concludes, since *Chazal* established a *brocho* for *Sefiras HaOmer*, one must actually verbally count to fulfill **וּסְפַרְתָּם לָכֵן**. Writing would leave it a matter of the heart, which is not appropriate for a *brocho*.

QUESTION OF THE WEEK:

If someone always forgets that he *davened* (e.g. Alzheimers), may one lie to him and claim to have seen him *daven*, if he had not ?

ANSWER TO LAST WEEK:

(Must one look for sinners to give **תוכחה**, or only if he happens to see them ?)

The *Ksav Sofer* (א"ח 47) holds that the *Magen Avrohom* (א"ח 608:3) which says that one should only give rebuke if the sinner won't hate him for it, is talking about an individual who happened to see someone sin. However, a Rav must seek out (would-be) sinners and attempt to strengthen *Torah* observance.

DIN'S CORNER:

On Friday night, one stands while saying **ויכלו** at the start of *Kiddush*, since **ויכלו** represents testimony of *Hashem's* creation of the world, and one must stand when testifying. Although one already said **ויכלו** twice during *Maariv*, this one is to be **מוציא** one's household. Therefore, if one did not say **ויכלו** at the start of *Kiddush* (or someone missed hearing it), it should be said over wine anytime during the meal. (MB 271:45)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 49a) states that if a non-*Kohen* marries the daughter of a *Kohen*, the marriage will end with the *Kohen's* daughter widowed, divorced or childless, as the *Posuk* indicates: **ובת כהן כי תהי' אלמנה וגרושה וזרע אין לה**. Yet, R' Yochanan advises that one who wishes to become wealthy should marry the daughter of a *Kohen*. The *Gemara* establishes that this is only true if a *Talmid Chochom* marries her; the tragic consequences will be the result of marriage with an *Am HaAretz*. The *Mishna* (*Kidushin* 62a) states that if after marriage, a man says "I thought my wife was a *Bas-Kohen*, but it turns out that she was not", this is not grounds for annulling the marriage, unless she misled him. The *Ran* notes that this *Mishna* follows after R' Meir's statement that for any **תנאי כפול** (condition) to be effective it must be a **תנאי כפול** (double condition - if Yes, then X; if No, then Y). Still, if a wife had misled the husband into thinking she was a *Kohenes*, even though the marriage was not performed with an explicit **תנאי כפול** to that effect, it could still be annulled, based on the husband's **גילוי דעת** - spoken disclosure of his understanding. Once, a man left home to learn, leaving behind his wife and children with enough money to sustain them in his absence. The wife decided that she did not wish to remain married to him so after 2 years, she hid the money, visited him with loud complaints that she had lost all the money, and demanded a divorce, saying she did not wish to remain destitute, married to a man who did not support her. The husband agreed to give her a *Get*. Later, he discovered her ruse - that she had not lost the money he had given her, and he laid claim that the *Get* should be annulled. The *Oneg Yom Tov* (א"ח 154) concluded that had he clearly specified (**גילוי דעת**) that the *Get* was based on her words, he might have annulled it. However, as the *Get* was otherwise not conditional, it must stand.

A Lesson Can Be Learned From:

A gentile was once constantly threatening the life of a certain Jew. The Jew came to ask R' Yehoshua Leib Diskin, formerly Rav of Brisk, what he should do. R' Yehoshua Leib told him to study each day from the *Mishnayos* of *Maseches Midos*, where the dimensions and details of the *Beis HaMikdash* are discussed. Very soon, the threats stopped and the Jew heard no more from the gentile. The *Talmidei Chachomim* in *Yerushalayim* searched unsuccessfully for the source of this advice, concluding that it only worked because the *Brisker Rav* had said it would. When the *Satmar Rav* heard this story, he commented that the source for this advice would seem to be a *Posuk* in *Shmuel* (1:19) which describes how when *Dovid* was fleeing for his life from *Shaul*, he stopped to meet with *Shmuel HaNavi ברמה* (in *Noyos* in *Ramah*). The *Gemara* (*Zevachim* 54b) asks what this means, and explains that they were in *Ramah* discussing "נויו של עולם" - the proposed site and details of the *Beis HaMikdash*. Thus, we see how by engaging in a study of these matters, one can save oneself from life-threatening danger.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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