



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:59	7:09				9:54
Shabbos		1:45/6:59	6:30		9:00	9:53
Sunday		7:09	7:30		8:00	9:52

IMPORTANCE OF

The Gemara (Sotah 8a) states: אין משקין שתי סוטות כאחת - we may not simultaneously give bitter water to 2 women suspected of being a Sotah, and we may not process Taharah for 2 Metzora'im together or bore the ears of 2 Jewish servants together, because of the rule: אין עושין מצות חבילות חבילות - we may not do mitzvos in bundles, because it makes them look like burdens. Abaye notes that 2 women may be processed by 2 Kohanim at the same time. The Magen Avraham (אור"ח 147:11) asks why the Rambam (סוטה 4:2) simply states: אין משקין שתי סוטות without limiting the restriction, as Abaye does, to one Kohen. The Machatzis HaShekel suggests that the Gemara (Abaye) follows the opinion of R' Shimon who focuses on the reason behind a Halacha, and where each woman is processed by a different Kohen, the reasons stated do not apply. However, the Rambam holds like R' Yehudah, who derives the restriction from the Posuk which refers to "אותה" - her, limiting the Sotah process to one woman at a time. Therefore, the Rambam would not permit 2 Kohanim to process 2 women at the same time either. The Mishna (Negaim 3:1) states that a Kohen may not examine two possible נגעים (growths) together. The Meforshim explain that if he looks at 2, he won't do an adequate job on either one. The Tiferes Yisroel asks, why isn't the reason אין עושין מצות חבילות חבילות which is based on the appearance of being burdensome, would not apply to examining two growths, which would hardly be a burden. If so, why does the Mishna simply state: אין רואין שני נגעים כאחד, which implies that even 2 Kohanim should not view 2 נגעים at the same time? The Mishna Acharonah suggests that it may be because of a Posuk: וראה הכהן את הנגע - where הנגע refers to 1 growth, limiting a Kohen's examination to only 1 at a time, and applying the restriction to even 2 Kohanim.

QUESTION OF THE WEEK:

If a creditor was מחל a debtor's חוב, but the debtor believes he didn't mean it, must the debtor still pay?

ANSWER TO LAST WEEK:

(When can an employer control how an employee spends his wages?)
The Piskei Teshuvos (542:2) quotes R' Shlomo Zalman Auerbach ZTL's opinion, that one may hire a Jew to work for him on Chol HaMoed if the Jew wishes to use his wages to enhance his Simchas Yom Tov, provided the wages are used for that purpose.

DIN'S CORNER:

After finishing Shemona Esrei, one says ... יהיו לרצון אמרי פי and then adds his/her own personal requests. One should ask for one's needs and livelihood, that the Torah should never leave from one's children and descendants, that all one's descendants be true servants of Hashem, and that no P'sul (illegitimacy) be found in one's descendants. If difficult in Hebrew, one may use another language. It is better to ask for this here than in שומע תפילה (MB 122:8)

DID YOU KNOW THAT

The Rambam (קידוש החודש 3:15) states that if Beis Din waited in vain for witnesses to the new moon to appear after the 29th of the month, then on the next day, Beis Din will declare the previous month to have been a 30 day month, and the next month to start on the "31st". However, if the witnesses should arrive a few days later (or even at the end of the month) and testify that they saw the new moon on the "30th", then the month is recalculated and the day count redone to start the month from the "30th" - not the 31st. The Tzlach (Beitzah 6b) asks the obvious question: what if witnesses come after Yom Kippur or after the first day of Pesach? If the month is recalculated, it turns out that everyone ate on the "real" Yom Kippur, or ate Chometz on the "real" Pesach, both of which are now known to have been a day earlier. The Minchas Chinuch (4:7) suggests that whatever already happened remains intact. It is only going forward that the new calculation changes things. Thus, if witnesses testified on the 12th of Tishrei that the month should have started a day earlier, Yom Kippur remains valid as observed, and only starting with Tishrei 12, will the new calculation be followed. This would mean that Tishrei 12 is converted into Tishrei 13, and that year, Tishrei will be missing the 12th. The same would apply to witnesses' arrival during Pesach. Since Beis Din's declaration caused Pesach to be observed when it was, there was no Issur against Chometz on what was called Erev Pesach at that time. However, if witnesses arrived during Pesach, for example on the 20th of Nisan, and testified regarding the new moon, according to the Minchas Chinuch's theory, the 20th would be converted to the 21st, and Nisan would have to do without the 20th that year. This would create a problem, because it would shorten Pesach by one day, and the Torah states: שבעת ימים - Pesach must be 7 days. Perhaps in this case, Pesach could be extended an extra day to equal שבעת ימים. However, the Torah specifically states that Pesach is to last only "עד יום האחד ועשרים לחודש בערב" - until the evening after the 21st of Nisan. If the 20th converts to the 21st, where will the 7th day come from? The חבצלת השרון therefore concludes, that since the Torah gave us the specific ending date for Pesach, the witnesses' late testimony regarding the new moon could be received by Beis Din either before or after Pesach, but never during Pesach.

A Lesson Can Be Learned From:

Once, R' Zishe of Anipoli came to a certain city and inquired if there were any wealthy people there. A rich but miserly person was pointed out to him, and R' Zishe immediately visited him, requesting a donation. The rich miser refused to give him a single penny. R' Zishe said to him: It is well-known that in Krias Shema we say בכל נפשך ובכל מאדך, and we Darshen that there are apparently those whose money is dearer to them than their lives. Could it be that a person would let himself be killed rather than hand over his money? I think the meaning is that he refuses to give Tzedakah because he doesn't believe that Hashem will return that money to him. Yet, he "hands over" his Neshamah each night when he sleeps, trusting that Hashem will return it to him in the morning.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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