



Friday	8:10	6:50/8:20			9:10
Shabbos		8:05	6:45	7:50	9:10
Sunday	8:11	8:20	11:45P		8:00 9:10

ושמחת בחגיגך

IMPORTANCE OF

The *Gemara* (*Kidushin* 30a) expounds that **ושנתם לבניך** should be read **ושלשתם**, from which we would understand that one should divide the years of his life into three parts – one third for the study of *Mikra*, one third in *Mishna* and one third in *Talmud*. The *Gemara* then establishes that one does this by dividing and designating parts of the week or day into these percentages. *Tosafos* quotes *Rabbeinu Tam* who says that we who study *Talmud Bavli* fulfill this because the word *Bavel* implies *Balul* – mixed, as its mixture contains all three ingredients, *Mikra*, *Mishna* and *Talmud*. Rav Hutner (*Pachad Yitzchok - Shevuos* 28) notes that *Rabbeinu Tam* could not simply have meant that *Gemara* contains *Mikra* and *Mishna*, because that would not have required the concept of *Balul*. The physical presence of *Pesukim* and *Mishnayos* in the *Gemara* would have provided the opportunity to fulfill all three without *Belilus*. What then does *Belilus* accomplish? The *Mishna* (*Avos* 5:21) lists the ages of intellectual growth – 5 years old for *Mikra*, 10 for *Mishna* and 15 for *Talmud*. It then states **בן ארבעים לבינה** – at age 40, one achieves understanding. The *Gemara* (*Shabbos* 63a) states that Rav Kahana had learned all of *Talmud* by age eighteen, but did not know some simple rules, leading to the conclusion that one must **ליגמר והדר ליסבר** – first learn it, and later analyze the reasons. From age 5, 10 and 15, the first part – **ליגמר**, is fulfilled. When one reaches 40, however, through examination and derivation, one fulfills **ליסבר**, synthesizing *Mikra*, *Mishna* and *Talmud* into one distinct entity, through *Belilus*. Thus, the position of *Rabbeinu Tam* is that when one studies *Mikra*, *Mishna* or *Talmud*, each on their own, he must divide his study time in 3. When one does so on a higher level with *Belilus*, there is no need.

QUESTION OF THE WEEK:

When may a *Posek*, sufficiently knowledgeable and credentialed, be permitted to rule only on money matters, but not *Kashrus*?

ANSWER TO LAST WEEK:

(When would one say *berachos* between *Ashrei* and *Uva L'Tzion*?)

The *Shulchan Aruch* (*או"ח* 108:2) states that if one did not *daven Maariv*, he must say a make-up *Shemona Esrei* during *Shacharis*, which should be said after **אשרי** but before **למנצח** and **לציון**.

DIN'S CORNER:

If three people are eating together, where two of them are eating meat and the third is eating dairy, when they reach *Birchas HaMazon*, the one eating dairy should say the *Zimun* because only he is Halachically capable of cleaning and rinsing his mouth in order to be able to join the other two in their meal. As such, he is the one who creates the *Zimun* and he should lead it. The same is true regarding three people, two of whom would not eat *Pas Akum* while the third one who does, would lead. (*MB* 196:9)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 16b) quotes R' Yochanan as saying that the birth of a daughter signifies *Rivyah* – procreation, since they will reproduce sooner than a son. Resh Lakish says that daughters represent *Merivah* – quarrel, since they will generate discord. Resh Lakish asks R' Yochanan, if daughters are so good, why wasn't the number of Iyov's daughters doubled (after his suffering ended), the way it was for his sons? R' Yochanan answered that they weren't doubled in quantity but they were doubled in beauty. When a daughter was born to R' Shimon, he was disappointed. His father (Rebbi) encouraged him by noting the attribute of *Rivyah*. Bar Kappara told him that this was a weak consolation. The *Gemara* (*ibid* 141a) asks why the *Mishna* suggests that a man would promise his wife a *Manah* if she gives birth to a son, and two *Manah* for a daughter. Is a daughter worth more? The *Gemara* answers that the *Mishna* is speaking of a firstborn, since Rav Chisda says that a firstborn daughter is a good omen for sons. The *Divre Yatziv* (*או"ח* 88) suggests that this careful balancing exhibited by the *Gemara* is the basis for the opinion of the *Rif* and *Rambam*, who do **not** rule that a man recite the *brocho* of *HaTov V'HaMaitiv* upon the birth of a son. Since there is apparently no advantage to a son over a daughter, there is no basis for the *brocho*. However, the *Gemara* (*Berachos* 31b) discusses the fate of an innocent woman, wrongly suspected of being a *Sotah*, who drinks the water. One opinion held that her reward would be an improved childbirth, where she would have less pain and/or have "better" children. "Better" is described in the *Gemara* as sons instead of daughters, fair rather than dark, and tall rather than short. If sons are thus "better", should not *HaTov V'HaMaitiv* be said? Interestingly, when the *Gemara* connects that opinion to R' Akiva, it again lists the rewards, but instead of "sons rather than daughters", R' Akiva says "twins rather than one", thus preserving the even-handed balance.

A Lesson Can Be Learned From:

A bochur had become obsessed with marrying the daughter of a certain Rosh Yeshiva. The bochur himself was a big Masmid with a very good head and he knew that he would be assured of learning for the rest of his life if he became a part of that family. However, when the Shadchan proposed his name and the Rosh Yeshiva said No, the bochur became extremely depressed, and even more so when the Rosh Yeshiva's daughter got engaged. The bochur went to a Rav who advised him to view obsessions with a jaundiced eye. He should try to imagine that what he thinks would be so good, may in fact turn out to be not good, and that this is why Hashem prevented the Shiduch from happening. If he were to know today that the young lady had some serious flaw, he would certainly not obsess over her anymore. Years later, the Rav met the bochur, who was married and had several children, He confided to the Rav that the Rosh Yeshiva's daughter had no children.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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