



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:08	6:45		7:00/8:00	9:10
Shabbos		7:00	6:30	9:00	9:10
Sunday		8:20	7:45	8:00	9:10

IMPORTANCE F

The Gemara (Berachos 63a) states that the Parsha of Sotah appears immediately after the Posuk which promotes giving Terumah and Maaser to the Kohen and Levi, to indicate that one who does not give those mandatory gifts will suffer contact with the Kohen under less desirable conditions, i.e. suspicion of his wife as per the laws of Sotah, and will suffer diminishing output from his field's produce as a penalty for not giving Maaser. If one does comply and is careful to give those gifts, Rashi comments on the words: לו יהיו that he will merit wealth. Similarly, the Gemara (Taanis 9a) darshens from עשר בשביל שתתעשר – עשר תעשר, give Maaser so that you will be wealthy. The Chasam Sofer points out how the Gemara (Bava Metzia 59a) states that one should always be careful with his wife's honor as brocho is to be found in one's home only because of one's wife, as we see from the Posuk: ולאברם הטיב בעבורה, and Rava instructed the men of Mechoza to hold their wives dear in order to be wealthy. If so, could one simply disregard giving Maaser and instead focus on honoring his wife with beautiful clothing and jewelry, which will also lead him to wealth? The Chasam Sofer suggests that adorning one's wife will ultimately lead to unwanted attention and the likelihood of Sotah suspicion, so one is better off giving Maaser if he wishes to become wealthy. Accordingly, the Posuk: ואיש את קדשיו לו יהיו warns one who keeps the Maaser to himself that he will end up losing his wealth, and if he thinks that adorning his wife will retain it, he will find himself shortly bringing her before the Kohen. The Ben Ish Chai uses a similar distinction to darshen the Posuk: אל תירא כי יעשיר איש כי ירבה כבוד ביתו [it seems] a man grows rich because he increases the honor of his house (i.e. his wife), כי לא במתו יקח הכל – because he will not take Schar for that with him after his death, the way he would if he achieved his wealth by giving Tzedakah - עשר בשביל שתתעשר.

DID YOU KNOW THAT

In Moadim B'Halacha (Purim), Rav Zevin cites the explanation of the Rogatchover Gaon, on the origin of a custom for the Tzibur to say the עשרת בני המן together with the Baal Koray during the Megilah reading. Since the Shulchan Aruch (690:15) states that they should be said בנשימה אחת (in one breath), the Tzibur must fulfill that aspect individually, as the reader can only be מוציא them with the words – not the breath. Similarly, the Beis HaLevi (end of בראשית) holds that one Kohen cannot be מוציא other Kohanim with ברכת כהנים (duchaning). Since we derive from אמור להם that the Kohen must bless בקול רם (in a loud voice), one Kohen is unable to be מוציא the others with that feature. However, the Chazon Ish (29:3) argues that the concept of שומע כעונה, where one person can be מוציא another who listens, attributes to the listener all factors of the performance, including the loudness of voice. For if not, how could one be מוציא others by reading the Megilah without the act of "reading" (not merely the reciting) be attributed to them? The קונטרס העמק (5740:36) suggests that their Machlokes may depend on another facet of Birchas Kohanim. The Gemara (Sotah 38a) derives from אמור להם that the Tzibur must be facing the Kohanim during duchaning, and not פנים כנגד עורף - the Tzibur's back turned towards the Kohanim. The Sifri (39) phrases it differently, excluding from אמור להם the case of מול כנגד פנים – where the Kohanim's back faces the Tzibur. Thus, the Gemara's view of אמור להם focuses on the Tzibur who must face the Kohanim and hear the קול רם. The Sifri considers it to be the Kohanim's obligation to face the Tzibur and duchan רם בקול. The Chazon Ish holds like the Sifri, allowing one Kohen to be מוציא their collective חיוב of קול רם. The Beis HaLevi holds like the Gemara, that the obligation of hearing קול רם is on the Tzibur. As the חיוב is not on the Kohanim, one of them could not be מוציא the others.

QUESTION OF THE WEEK:

May one disclose negative statements that one said about himself, or where it is known that he is not embarrassed by what he did?

ANSWER TO LAST WEEK:

(May one tell Ploni what someone said about him in front of 3 people?) Normally, whatever was said in front of 3 people may be repeated, as it will eventually be known through normal social interaction. Many Rishonim permit this, even to disclose it to the one spoken about, as long as it is not said to "make things worse", but just in passing. Tosafos and the Chofetz Chaim would require that what was said not be overtly negative, and be subject to interpretation.

DIN'S CORNER:

When waiting to eat meat after having eaten dairy, the 1/2 hour (most Poskim require such a minimum Hafsaka), begins after the Birchas HaMazon or Brocho Acharona, not after the last piece of dairy was consumed. After that time the meat Seudah may be commenced. (Piskei Teshuvos 494:12)

A Lesson Can Be Learned From:

When R' Eliezer Gordon established the Telz Yeshiva, Russian law forbade Yeshivos. Nevertheless, hundreds of bochurim flocked to the new Yeshiva and the Kol Torah rose despite the prohibition. Eventually, an inspector came to investigate, and he entered Rav Gordon's office while he was preparing a Shiur. Rav Gordon motioned to him that he must wait a few minutes until he had finished preparing the Sugya, and while the inspector waited, Rav Gordon said to a nearby Talmid, speaking in the sing-song Gemara Nigun, that he should go to the Beis HaMidrash and have everyone surreptitiously file out, leaving only 20 bochurim behind. When this was done, Rav Gordon looked up and asked the inspector what was on his mind. The inspector said that he was investigating a report that there was a Yeshiva operating in Telz, with over 500 students, against the law. Rav Gordon replied that the inspector should not rely on a rumor, but should see for himself. Together, they entered the Beis HaMidrash and found only 21 bochurim there, and after a small bribe, this too was forgotten.

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

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ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ שמואל ב"ר גדליה יוסף ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר