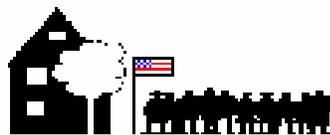


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	6:14	6:24			9:51
Shabbos		1:45/6:14	5:45	9:00	9:51
Sunday		6:24	6:45	8:00	9:51



IMPORTANCE OF ...

The Gemara (Sanhedrin 38b) states that Adam spoke Aramaic, citing the Posuk: ולי מה יקרו רעידך – How grand are Your thoughts, referring to Hashem’s thoughts, where רעידך means thoughts in Aramaic. Resh Lakish then puts the expression in context, deriving from the Posuk: זה ספר תולדות אדם that Hashem showed Adam a “book” of prophecy, listing all the sages and scholars from all future generations. When Adam saw R’ Akiva, he rejoiced over his Torah knowledge but was saddened over his tragic fate, leading him to exclaim: ולי מה יקרו רעידך. Putting aside for the moment the assumption that until the Dor Haflagah, only Lashon Kodesh existed (which is itself the subject of a Machlokes), why would Adam say anything in Aramaic? The Bircas Aharon (89) cites a Yerushalmi (Sotah 7:2) where R’ Yonasan says that there are 4 languages that the world should use - Greek for singing, Italian (Roman) to appease, Aramaic for mourning and Lashon Kodesh for speaking. As such, it is understandable why Adam said the Posuk: ולי מה יקרו רעידך including Aramaic, upon seeing R’ Akiva’s tortured death, as Aramaic is the language recommended for mourning. The reference is further strengthened by the Gemara (Menachos 29a) which relates that Moshe was also shown R’ Akiva and his tortured death when he was in Shomayim, and when he asked Hashem: זו תורה זו שכרה? Moshe was shushed, and Hashem said: כד עלה במחשבה לפני – such was the thought before me, which thought was referred to by Adam in Aramaic as רעידך in a statement expressing how Hashem’s thoughts and plans are beyond our understanding.

QUESTION OF THE WEEK:

When may one answer ... אמן יהא שמאי רבא after having completed the brocho of גאול ישראל, but not having yet started Shemona Esrei (i.e. בין גאולה לתפלה) during Shacharis?

ANSWER TO LAST WEEK:

(Why say SheHechianu twice for Shofar, but once for Esrog/Lulav?) The Meforshim explain that although the mitzvah of “taking” an Esrog and Lulav must occur on the first day of Succos, the SheHechianu made over Esrog and Lulav really belongs to the moment when the Arba Minim were assembled, prior to the “taking”, which only occurs the first time. It is only by convention that we are accustomed to saying SheHechianu at the time of נטילה. However, once said, it is no longer a SheHechianu object.

DIN'S CORNER:

If one wishes to travel to Eretz Yisroel but his parents need him, then if he is currently busy fulfilling the mitzvah of Kibud Av V'Eim with them, he must continue, and not leave them. If he wishes to go to Eretz Yisroel for reasons associated with Chinuch for his children, then he may leave his parents and go. If his parents don't really need him, but they like to know that he is nearby, he may also leave them and go to Eretz Yisroel. (Teshuvos V'Hanhagos (2:449).

DID YOU KNOW THAT ...

The Tur (אור"ח 616) states that one may feed small children on Yom Kippur, and the Bais Yoseif brings an opinion cited by the Terumas HaDeshen that advises one to prepare the food from before Yom Kippur, so as not to actually touch the food on Yom Kippur. This is to avoid the possibility of eating it themselves, just as one is not to touch Chametz on Pesach, for the same reason. However, the Bais Yoseif also brings the opinion of the RaCh Or Zarua who says that one who is fasting may cook (and touch) food without fear of eating, since he/she knows that all food is forbidden, and will not lose sight of that fact while handling the food. This is to be distinguished from a Nazir who is told to stay away from all grapevines, since a Nazir may eat and drink all other things, and so may temporarily lose focus on his one restriction. As such, where all food is prohibited, touching the food is permitted; where all other food is permitted, even touching the forbidden food is also prohibited. For this reason, the serpent opted to push Chava into the Eitz HaDaas, which as the only forbidden fruit, was also prohibited to touch. When she did not die from the touching, he argued that she would also not die from the eating. The same distinction explains why the Shulchan Aruch (אור"ח 446:3) rules that if Chametz rolled down from a gentile’s roof onto a Jew’s roof on Pesach, the Jew must push it away with a stick and not touch it, even though he is permitted on Chol HaMoed to touch and carry his own Chametz, discovered during Pesach, to be destroyed. This is because we are not afraid he will eat it while on the way to burn it. On the other hand, the Rema (אור"ח 612:10) rules that one may touch the food on Yom Kippur that he/she is about to feed to small children, without fear that he/she will eat it, because, as the Mishna Berurah (32) explains, on Yom Kippur one knows that all food is forbidden, unlike Chametz on Pesach, where all other food is permitted.

A Lesson Can Be Learned From:

The Malbim was once visiting a large Shul and watching the procession of men and boys going up to receive an Aliyah on Simchas Torah. Among them, he noticed a very “prominent” Maskil, who, when it was his turn to be called up to the Torah, stood for a moment and then said the words of the brocha: אשר בחר בנו מכל העמים ונתן לנו את תורתו. with such intensity and Kavanah that one might have thought that he actually kept the Torah properly. The Malbim, who suffered greatly from these Maskilim was not impressed. “It is clear to me why this Maskil seems to rejoice so in appreciation of the fact that Hashem chose us from among all other nations and gave us the Torah. Since it is only ours, the Maskilim very easily convince themselves that they are Potur from mitzvos and are able to reject Torah min HaShomayim without consequence. Just imagine what their situation would be if the Torah had been given to the entire world. The Maskilim and Apikorsim would then have no choice but to follow its dictates to the letter! Society would not permit them to act as they do.”

P.S. Shalosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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