



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	7:16	7:00			9:39
Shabbos		1:45/7:11	6:30	9:00	9:38
Sunday		7:26	6:55	8:00	9:37

IMPORTANCE OF

The *Yerushalmi* (*Chagigah* 1:8) states that R' Chiya asked R' Eliezer to provide him with a letter from R' Yehuda HaNasi, which would enable him to find support from people after leaving *Eretz Yisroel*. R' Yehuda HaNasi wrote such a letter, calling R' Chiya an **אדם גדול** (great man), where his greatness was defined as not being ashamed to admit that he had never heard something (a *Halacha* etc.). The *Shir* **שירי קרבן** asks, from here it seems that the most embarrassing thing to admit is never having learned something. Yet, the *Gemara* (*Zevachim* 101b) says that when Aaron explained to Moshe why the *Kohanim* had not eaten the **חטאת** during *Aninus*, the *Posuk* says: **וישמע משה וייטב בעיניו** - Moshe heard and approved of what Aaron had said. The *Gemara* states that Moshe did not admit that he had never learned this *Halacha* but rather claimed that he had learned it and forgotten it, implying that such an admission is more difficult to make. The *Makri Dardaki* suggests that normally, Moshe would not have forgotten anything since the *Gemara* (*Nedarim* 38a) expounds on the words: **וינתן אל משה ככלתו** - that as Moshe could not remember the *Torah* that *Hashem* was teaching him, *Hashem* finally "gave it to him" in his head as a gift, just as a **כלה** is given to a **חתן**. How then did Moshe forget this *Halacha* about *Aninus*? The *Yalkut* (532) quotes Rav Huna who says that Moshe grew angry and therefore forgot the *Halacha*. Thus, to say **לא שמעתי** is a heavier admission, except in Moshe's case, where Moshe had obviously heard everything from *Hashem*. Yet, because he had gotten angry he forgot the *Halacha* and was now forced to admit that.

QUESTION OF THE WEEK:

Which two words, spoken by a man today, would obligate him to move to *Eretz Yisroel* and remain on a special diet for the rest of his life, or until *Moshiach* comes? ?

ANSWER TO LAST WEEK:

(Which special wine, with all *Pesach Hidurim* should not be used at the *Seder*?) The *Mishna Berurah* (175:2) states that in order to avoid being required to recite a *brocho* of **הטוב והמטיב**, one should **לכתחילה** not bring any other (*i.e.* better) kind of wine to the *Seder* table, as saying **הטוב והמטיב** would give it the appearance of a fifth cup.

DIN'S CORNER:

If one enters the *Beis HaKnesses* and finds the *Tzibur* davening *Shemona Esrei*, he may also begin *Shemona Esrei* immediately if he believes that he can complete it before the *Shliach Tzibur* will reach *Kedushah* of *Chazoras HaShatz*. If he does not think he can do so, he must wait for *Kedushah*, and then begin his *Shemona Esrei* afterwards. (*Shulchan Aruch* אור"ח 109:1) However, if one customarily daven a longer *Shemona Esrei* and invariably he will not finish before *Kedushah* even when he begins together with the *Tzibur*, complying with the above rule will mean that he must always wait for *Kedushah* and never daven *Shemona Esrei* with the *Tzibur*. Such a person need therefore not wait, but should begin *Shemona Esrei* with the *Tzibur*, and deal with *Kedushah* as stated at אור"ח 104:7. (*Aruch HaShulchan* אור"ח 109:5)

DID YOU KNOW THAT

The *Gemara* (*Moed Katan* 12b) states that on *Chol HaMoed*, one may grind grain into flour or brew beer, despite the prohibition against working on *Chol HaMoed*, as long as the flour and beer are needed for *Yom Tov*. The *Shulchan Aruch* (אור"ח 533:1) adds that one may even plan these activities to take place on *Chol HaMoed*, and although it is only permitted for a *Yom Tov* need, one need not be precise in how much one produces. If he produced more than he ended up using, he can use the rest after *Yom Tov*, provided he did not use a **הערמה** (deception), pretending dishonestly that he needed more. The *Mishna Berurah* (6) states that even if he did use a **הערמה**, he may still eat the rest **בדיעבד** since he did make use of some of it. The *Mishna Berurah* adds that in a similar situation where one cooked or baked on one day of *Yom Tov* for the next day, the *Shulchan Aruch* (*ibid* 503:1) also rules that the food is permitted **בדיעבד**, but some *Meforshim* explain that the *Shulchan Aruch* permits it only when the illegal cooking was done intentionally - **במזיד**, and not with a **הערמה**. In fact, if one did so with a **הערמה**, these *Meforshim* would hold that the food is prohibited. How could a **הערמה** be treated more strictly than **מזיד**? The *Mishna Berurah* (527:78) explains that when one uses a **הערמה**, others may copy his deceptive example and do the same thing themselves, and even he himself will do it again more easily, having done it already once. However where someone transgresses **במזיד**, it is less likely that others will copy him, as they recognize his brazen wickedness. The *Kli Yakar* notes that the *Torah* describes the four species (camel, hyrax, rabbit and pig) which have only one of the required two signs of purity - a split hoof and bringing up its cud, by listing first the sign that it does have, followed by the one that it does not have. Why does the *Torah* need to tell us that the camel brings up its cud? It should be sufficient to say that it is impure because it does not have a split hoof. The *Kli Yakar* explains that the cud symbolizes the camel's attempt to confuse and deceive by showing us a sign of purity, just as the pig stretches out its feet to display its split hooves. Although we cannot accuse the animals themselves of such cunning, we know that we are what we eat, and those animal negative traits would infect those who consumed their flesh.

A Lesson Can Be Learned From:

When classes resumed after Shavuot circa 1968 at the North Shore Hebrew Academy in Great Neck, NY, Rabbi Sternberg asked his 7th grade class how many of them had completed counting the entire *Sefirah* with a *brocho*. Only one student raised his hand. The next day, a student who had been away for *Yom Tov* and had missed school the previous day, excitedly told Rabbi Sternberg in the hall that he had managed to say the entire *Sefirah* with a *brocho*, never missing a day. After lavishing praise on the student, Rabbi Sternberg entered the classroom and once again asked the class how many of them had completed the entire *Sefirah* with a *brocho*, this time eliciting two hands in the air, thus allowing the second student to bask in the *Kavod* of his accomplishment before the entire class.

P.S. *Sholosh Seudos* sponsored this week by the Sternberg family.

This issue is dedicated:

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