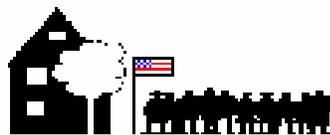


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:44	7:00			9:31
Shabbos		1:45/7:40	7:00	9:00	9:31
Sunday		7:52	7:20	8:00	9:32



IMPORTANCE OF

The Gemara (Pesachim 108a) states that Rav Sheshes would fast every Erev Pesach in preparation for and anticipation of the mitzvah of eating Matzoh. However, Rav Sheshes apparently did not fast on Erev Succos in anticipation of fulfilling the mitzvos of **בחנוך** and **ושמחת בחנוך** which he would fulfill by eating in the Succah that night. The difference may be as follows: There is a *Machlokes* over whether a woman may perform a time-dependent mitzvah (**זמן גרמא**). According to Rashi, doing so might be a violation of **בל תוסיף** - adding on extra mitzvos, because she has no obligation. The *Yeshuos Yaakov* asks, the Gemara (Bava Kamma 87a) quotes R' Yosef (who was blind) as saying that he would have given a party for anyone who ruled as R' Yehudah did, that a blind person is *Potur* from mitzvos. This was because R' Yosef initially believed that he was better off fulfilling all the mitzvos even though he was in essence *Potur*. If however, one violates *Bal Tosif* by doing so, what was R' Yosef's rationale? He answers that *Bal Tosif* only applies where one is obligated in some mitzvos and yet performs others without obligation. Since a blind person is *Potur* from **all** mitzvos, he will not violate *Bal Tosif* by performing them. Rav Sheshes, who was also blind, was similarly *Potur* from all mitzvos. However, *Vayelaket Yosef* points out, even blind people are obligated to refrain from violating *Issurim*. As such, since the Gemara (Pesachim 43b) derives from the *Posuk*: **לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות** that whoever may not eat *Chometz* is positively obligated to eat *Matzoh*, it stands to reason that even a blind person does have some obligation to eat *Matzoh*. Therefore, Rav Sheshes was particularly excited by the opportunity to perform the mitzvah of *Matzoh* as it was apparently, the only mitzvah he was truly obligated in. He had no such obligation on *Succos*.

QUESTION OF THE WEEK:

When is it recommended that a father feed a child, rather than the mother?

ANSWER TO LAST WEEK:

(If a borrower intended to repay but can't, is he still called a *Rasha*?)
 The *Aruch HaShulchan* (ח"מ 107:2) states that if one borrowed intending not to pay back the loan, or he had the money to repay the loan and chose not to do so, he falls within the definition of **לזה רשע ולא ישלם**, even if later he loses his money and can't pay back. However, if he intended to repay but could never do so, he is an **אנוס**, and not a **רשע**. The *Shulchan Aruch HaRav* (הלוואה 5) disagrees, stating that an **אנוס** is not required to hire himself out to repay the loan, but he does still earn the title of **לזה רשע ולא ישלם**.

DIN'S CORNER:

If one unintentionally forgot to disable the refrigerator light before *Shabbos*, a non-Jew may open it for him, and if important *Shabbos* foods are there, the non-Jew may disable the bulb to assist for later *Shabbos* meals. (*Igros Moshe* א"ח 2:68)

DID YOU KNOW THAT

The *Mishna* (*Yoma* 83a) states that if one was bitten by a mad dog, he may not be fed the dog's liver, even though many doctors recommended this treatment, because it is not a true medical remedy and as such, one would not be permitted to transgress and eat from a dog on that basis. The *Rambam* rules accordingly in his commentary on the *Mishna*, characterizing the liver treatment as a *Segulah* (talisman), adding that only scientifically-based remedies permit transgressions. However, the *Mishna* (*Shabbos* 67a) states that one may go out on *Shabbos* carrying such "therapeutic" items as a locust egg, a fox tooth or a nail from a gallows, and the *Rambam* concurs. Are these not also talismanic in nature? The *Radvaz* (5:63) answers that as he wears these items on *Shabbos* as part of his costume (**דרך מלבוש**), the prohibition is only Rabbinic. Any Rabbinic objection, such as its appearance as **דרכי האמורי** is ignored for the smallest therapeutic value. One would not however, be permitted to violate a Scriptural prohibition, such as eating a dog, for such a purpose. An epileptic was once told by experts that he could be cured if he wore a **קמיע** (amulet) written on parchment made from deerskin. The only deerskin available was that used in a *Sefer Torah*, and they wished to cut off a piece, erase it and then write the **קמיע** on it, despite the prohibition from: **לא תעשו כן לד'** **ואבדתם את שמם** ... against erasing *Hashem's* name. The *Shaar Ephraim* (90) brought proof to permit it from the *Gemara* (*Succah* 53b) where Dovid HaMelech, at Achitofel's suggestion, wrote *Hashem's* name on a shard and threw it into the abyss to stop a flood, even though the writing was sure to become erased. However, would this not be transgressing Scripturally for an amulet, a clearly unscientific treatment? One might argue that amulets are important, as we see they may be worn on *Shabbos*, but as the *Radvaz* said, carrying is only Rabbinic. A man who wrote amulets which caused people who swallowed poison to vomit, once did so on *Shabbos* and saved a girl's life. The *Birkei Yosef* (301:6) wrote that what he did was justified by the *Ramban* and *Rashba*, who argue with the *Rambam*. If so, erasing *Hashem's* name from the deerskin parchment to cure the epileptic would also be permitted according to the *Ramban* and *Rashba*.

A Lesson Can Be Learned From:

A bochur from outside Eretz Yisroel visited HaRav R' Chaim Kanievski SHLITA, and was received warmly by the Gaon, who caressed the bochur's hand while being asked many *Sheilos*. Someone close to R' Chaim witnessed this and mentioned later to him that the Chazon Ish was reputed to have said that every bochur needs to be fed daily with a spoonful of *Kavod*. R' Chaim smiled at this and commented that it was very likely that the Chazon Ish had said this, as it was characteristic of the Chazon Ish's views. However, providing such a measure of *Kavod* is an obligation that is properly incumbent upon a bochur's *Rosh Yeshiva*, not on R' Chaim or anyone else. "Presumably, many *Roshei Yeshiva* are not fulfilling their obligations in this area, which is why the bochurim end up coming to me".

P.S. *Shalosh Seudos* sponsored this week by the Grossman family.

This issue is dedicated by the Zelman family in celebration of the upcoming marriage of **בש"ו**:

Matis Zelman to Nava Roth

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

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

לז"נ אבי מורי הרב אהרן זאב ב"ד שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה ולז"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים ולז"נ רבקה ב"ר מנחם מאיר