

	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:23	4:33			9:41
Shabbos		1:45/4:23	3:40	9:00	9:42
Sunday		4:33	4:55	8:00	9:42



IMPORTANCE OF ...

The Gemara (Yoma 11a) records a *Machlokes* regarding the obligation to affix a *Mezuzah* on a stable or barn. The *Shulchan Aruch* (ד"ר 286:1-2) requires one because such structures are considered a *בית דירה* (residence), as one frequently enters them (see ט"ך). However, the *Shulchan Aruch* also rules (*ibid* :14) that a house without a roof requires no *Mezuzah*. What would the *Halacha* be if the stable had no roof? The *Pischei Teshuvah* cites the *Har HaCarmel* (ד"ר 23) who held that a roofless structure used to store chickens was still obligated in a *Mezuzah* since it was how such enclosures were normally used, provided it didn't get extremely dirty. The *תורה על גריז* notes that the *Torah* lists places where the ברד fell - על האדם ועל הבהמה ועל כל עשב השדה - on man, beast and grass, but does not include בית in the list. We may derive from here that it did not fall on the houses. What if a house had no roof? According to the גריז, the ברד would not have fallen into such a roofless house, provided the house qualified as a בית. As such, when the Egyptians were told they could save their cattle by bringing them into houses, it wasn't necessary for them to bring the animals into their own homes - an outdoor stable was sufficient, since a רפת בקר may also be deemed a בית דירה for *Mezuzah* purposes. The *Ohel Yehoshua* asks why the *Torah* refers to those Egyptians who pulled in their cattle as: 'הירא את דבר ד' - G-d fearing. Wouldn't bringing in their cattle be the practical thing to do, in light of all the previous *Makos*? He answers that they believed in the conditions stated by Moshe regarding the ברד and specifically where it would fall. They understood that they could bring their cattle into a roofless stable, and they would still be safe there. They therefore deserved the title of הירא את דבר ד'.

QUESTION OF THE WEEK:

Under what circumstances would we call four people (a *Kohen*, a *Levi*, and two *Yisroelim*) to be עולה to the *Torah* on a Monday or Thursday that is not *Yom Tov*, *Chol HaMoed*, or *Rosh Chodesh*?

ANSWER TO LAST WEEK:

(Which *Shabbos* preparatory activity should take priority for a man?)
 The *Nishmas Shabbos* (1:126) cites the *Shulchan Aruch HaRav* which derives from the *Gemara* (*Kidushin* 41a) which states that Rav Safra would roast the animal being prepared for *Shabbos* and Rava would salt the *Shibbuta* fish before *Shabbos*, that it was common among *Tzadikim* to involve themselves in the food preparation for *Shabbos*, particularly with regard to the fish.

DIN'S CORNER:

If one says a *brocho* over food that is not yet before him, he must repeat the *brocho* when the food arrives, unless it was within his power to produce it (*i.e.* it was in a box before him) or he had a specific *Kavanah* to include all food (of that *brocho*-type) that would be brought. לכתיילה one should hold the object of his *brocho* in his right hand when saying it, to focus his *Kavanah* properly. "Lefties" should use the left hand. (MB 206:18-19).

DID YOU KNOW THAT

The *Gemara* (*Berachos* 41a) quotes R' Yosef (some say R' Yitzchok) who holds that when one is about to eat several fruits from the seven special species of *Eretz Yisroel* and wishes to know which he should recite a *brocho* over first, he is to be guided by the *Posuk* itself ... ארץ חטה ושערה וגפן ותאנה ורמון and whichever appears first in the *Posuk* should be recited first. Thus, wheat goes first, then barley, wine grapes etc... The Brisker Rav (גריז) was asked why the order of the *Posuk* is so significant. After all, the *Posuk* had to put them in some order - they could not have been listed all as one. As such, shouldn't they all be equivalent? *Rashi* comments on the words: הוא אהרן ומשה that the *Torah* sometimes lists Moshe before Aharon and sometimes after Aharon, to teach us their equivalence. The Brisker Rav's father (גר"ח) explained that it would seem from the designation of "duties", that with regard to receiving Hashem's instructions, Moshe took precedence, and with regard to speaking before Pharaoh, Aharon went first. Yet, in the *Posuk* dealing with Hashem's instructions: אהרן ומשה אשר אמר ד' להם Aharon is mentioned first, and in a *Posuk* describing how they spoke to Pharaoh: הוא משה ואהרן ... Moshe is listed first. It is precisely this opposite, unexpected arrangement that proves their equivalence. The גריז explained that if the *Torah* had intended all the seven fruit species to be equivalent, they would have been mentioned in the several places that the *Torah* lists them, in different orders. The fact that they are listed exactly the same way every time proves that they were not intended to be equivalent, unlike the arrangement of Moshe and Aharon.

A Lesson Can Be Learned From:

Some of those who worked in the kitchen of the Ponovezh Yeshiva in Bnei Brak once complained to Rav Shach ZTL that a group of bochorim who had been up learning very late on Friday night, had decided to "break in" to the kitchen and help themselves to some of the *Cholent* prepared for later that day. The Rosh HaYeshiva was shocked and immediately declared that those bochorim were *Posul* to give testimony, as thieves. "If they are hungry, let them come to my house and I will feed them. I am still up at that time". Rav Shach later spoke about Moshe Rabbeinu who had refused to nurse from one of Batya's maidservants, resulting in Miriam's procurement of their mother Yocheved to nurse him. Chazal explain that this was because the mouth that was destined to speak with the *Shechinah* should not drink milk from women who ate non-kosher food. The *Rashba* uses this as a basis for ruling that one may not give one's child to be nursed by a non-Jewish nursemaid, and this is codified by the *Rema* in *Shulchan Aruch* (*Yoreh Deah* 81:7). Rav Shach asked how the *Rashba* could apply such a rule to all Jewish infants, from what was apparently specific to Moshe, whose destiny demanded it. Rav Shach explained that indeed, the rule was applicable to all Jewish infants, all of whom are destined one day to recite *berachos*, where the words "Baruch Atah Hashem" are spoken directly to Hashem. "How will a mouth that has taken stolen food into it be able to speak directly to the *Shechinah*!" [ed: The *Chofetz Chaim* says to those who question why their heartfelt *Tefilos* are not answered, that they must first 'clean' their mouths for an effective *Tefilah*].

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

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