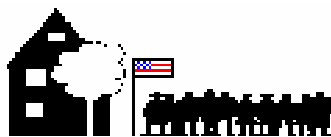


	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:30	4:40			9:43
Shabbos		1:45/4:30	4:00	9:00	9:43
Sunday		4:40	5:05	8:00	9:43



IMPORTANCE OF

The Gemara (*Pesachim* 3b) relates that an Aramean boasted to R' Yehuda b. Besairah that he fooled the Jews in Yerushalayim and partook of a *Korban Pesach*. R' Yehudah suggested to him that since he never received the fat tail of the animal, that his identity was probably known. [All Jews knew that the lamb's tail was to be entirely burned] When the Aramean went up next to Yerushalayim and demanded a piece of the tail, explaining that R' Yehudah had urged him to request it, the authorities decided to investigate the Aramean and quickly discovered that he was a non-Jew and he was punished. *Tosafos* notes that only the tail of a lamb was to be burned on the *Mizbeyach*, but the tail of a goat *Korban* (מן הכבשים ומן העזים) was not burned. As such, R' Yehudah's trap would not have worked, had the Aramean signed up for a goat *Korban*. *Tosafos* answers that R' Yehudah relied on רוב and most people brought a lamb. *Tosafos* then suggests that R' Yehudah did not go up to Yerushalaim for *Pesach* himself because he was old and unable, or owned no property. An insight on this *Tosafos* is presented by the משולש בשערים who asks, how do we know that this entire incident took place in *Nisan*? Perhaps R' Yehudah b. Beseirah had been עולה רגל already in *Nisan*, and was now entrapping the Aramean for *Pesach Sheni*. Why didn't *Tosafos* consider that possibility? However, the *Alshich* explains that the רוב of *Tosafos* was based on the *Mazel* of *Nisan*, which is a lamb, assuming that everyone wished to benefit from that *Mazel* by offering a lamb for *Korban Pesach*. The *Mazel* of *Pesach Sheni*, in *Iyar* was an ox, which was not eligible. Thus, if R' Yehudah suggested to the Aramean that he request the tail, it was because the incident occurred in *Nisan*, and R' Yehudah was certain that the requested tail would come from a lamb, based on the רוב. Therefore, *Tosafos* had no choice but to explain that R' Yehudah b. Beseirah could not be עולה רגל himself because of his disability or lack of property.

QUESTION OF THE WEEK:

What *mitzvah*, done several times a day, can serve as a proactive "Segulah" to improve one's memory?

ANSWER TO LAST WEEK:

(When would a *Kohen*, *Levi* and 2 *Yisroelim* be עולה on Mon/Thu?)
 The *Rema* (135:1) states that even though we do not add a 4th *Aliyah* normally on Monday or Thursday, if 2 *Chasanim* were getting married that day, they should both receive an *Aliyah*, and it is permitted to add on *Kriah* for that purpose. למעשה this is not practiced today as the *Acharonim* did not approve.

DIN'S CORNER:

One may instruct a non-Jew on *Shabbos* to remove or deposit items in a refrigerator even if a light will go on when he opens the door. While the refrigerator door (and light) is open, it is also permitted to inform the non-Jew that if no steps are taken to remove or disable the light bulb, the Jew will be unable later to open it (as a hint). (*Shem. Shabb. K'Hilchaso* 1:31).

DID YOU KNOW THAT

The *Yerushalmi* (*Sanhedrin* 2:1) states that when Hashem came to redeem *Bnei Yisroel*, He did not send a *Shliach* or a *Malach*, but rather He Himself came, as derived from ועברתי בארץ מצרים – Hashem with all His forces (דרגון דיליה). What was the purpose of the "forces"? The *Mechilta* states that ועברתי suggests a king who never goes anywhere alone, and *Rashi* points out that whenever a *Posuk* says 'וד' (as in וד' הכה כל בכור) it means Hashem together with His *Beis Din*. So if Hashem was "not alone", what is the meaning of ... אני ולא מלאך אני ולא שרף אני ולא שליח, and where Hashem says: ולא יתן המשחית לבא [to *Bnei Yisroel*] does that not suggest that the משחית was involved in the deaths of the Egyptian first-borns? The *Nesivos* (מעשה נסים) explains that a *Shliach* is defined as someone who receives instruction from the one who sends him, but the *Shliach* retains the freedom to decide if he wishes to follow the instruction or not. However, if the sender remains with the *Shliach* the entire time to ensure compliance, the *Shliach* is not a *Shliach* but rather a tool. No one would consider a hammer or a club to be a *Shliach* of the man wielding it – it remains only a tool. For this reason, the *Gemara* (*Bava Metzia* 10b) states that we only say: אין שליח לדבר עבירה when the *Shliach* exercised his choice of whether to do the *aveirah* or not, and based on his choice, the *aveirah* will belong to him. But if the *Shliach* had no choice, such as someone's חצר which acquires objects for him based on Halachic principles, the חצר is not a *Shliach*, but is rather a tool. As such, if the חצר "steals" something, the *aveirah* belongs to the owner. In Egypt as well, when Hashem smote the Egyptian firstborns, He may have done so using his משחית but the משחית would have been Hashem's tool and not His *Shliach*, thereby crediting the acts to Hashem Himself.

A Lesson Can Be Learned From:

Rav Aharon Kotler ZTL did not live near his Yeshiva – Beis Midrash Govoha in Lakewood. As a result he would have a distance to walk every day to and from the Yeshiva. Rather than walk along the main road where he would be faced potentially with many images that would disturb him, he opted to take a longer route that cut through side lots, empty areas and some back yards to preserve his *Shemiras Einayim*. One day two older bochorim were in R' Aharon's home discussing certain Torah subjects when they became aware that the next Seder of study in the Yeshiva was beginning soon, and they should hurry back. R' Aharon asked them if they were willing to accompany him on the route that he normally used. Unable to refuse, the three of them set out. Soon, they came to an area where two ferocious looking dogs were roaming about. The bochorim stopped and refused to go further, arguing that the *Sakanah* did not permit them, or anyone, to endanger themselves this way. To their ultimate surprise, R' Aharon told them that if they were afraid, they could hold onto his coat and they would have nothing to fear. They did so, and the dogs did not even bark at them as they passed safely through.

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

This issue is dedicated:

לד"ר אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ר אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה 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 ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר