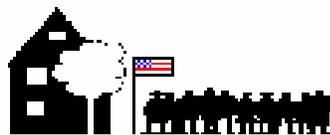


	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:38	4:48			9:42
Shabbos		1:45/4:38	4:00	9:00	9:42
Sunday		4:48	5:15	8:00	9:42



**IMPORTANCE OF ....**

There is a *Machlokes* in the *Midrash (Shemos Rabba 25:3)* regarding the method by which the taste of the *Mon* was manipulated. One opinion derives from the words: **לא חסרת דבר**, that speech (**דבר**) was required, *i.e* one had to actually verbalize "I would like this to taste like \_\_\_"; and the other opinion derives from: **וינסו אל בלבנם**, that thoughts in the heart (**בלבנם**) were sufficient to establish the menu. If one said nothing nor thought of anything, the taste would be that of honey. According to the opinion that speech was required, a mute, who could not speak, would be severely restricted in his choices. Could someone help him? Can one person verbalize a taste preference over someone else's *Mon* and affect its taste for the other person? The *Shulchan Aruch (או"ח 213:2)* states that one may not be **מוציא** someone else with a *brocho* over food unless he is **מוציא** himself with the *brocho* (by partaking) at the same time (with a few exceptions). If so, where one recites a *brocho* over *Mon* having already verbalized his taste preference, and at the same time, he has *Kavanah* to be **מוציא** a mute and the mute has *Kavanah* to be **יוצא** with his *brocho*, would we say that in the same way that the mute is **יוצא** with the *brocho*, that he will also experience the taste choice that went along with it? The *Mishna Berurah (174:3)* expands on the *Halacha* that reciting **פרי הגפן** over wine covers all other wines, and exempts one from reciting a *brocho* over other beverages, provided they were all before him on the table when he recited the *brocho*. However, if he had planned a "drinking session" and had other wines or beverages in mind when he recited the *brocho* over the first cup of wine, the *Rema* and other *Poskim* are lenient to include the other drinks even if they were not physically before him at the time. This applies to others who were **יוצא** with his *brocho* as well. As such, we see that the *Kavanah* of the one saying **פרי הגפן** to include other wines and beverages extends to those who are **יוצא** with his *brocho*, so the same *Kavanah* should also apply to extend his taste preference for *Mon* to the mute who is **יוצא** with his *brocho* as well.

**QUESTION OF THE WEEK:**

Which event should one choose to attend if he cannot attend both: a *Chasunah* or a *Bris Milah* ?

**ANSWER TO LAST WEEK:**

(What *mitzvah* serves as a *Segulah* to improve one's memory?)

*Rashi (Avodah Zara 8a)* states that if one seems to be forgetting his learning, he should be **מאריך** (stretch out with additional *Kavanah*) in the *brocho* of **חונן הדעת**.

**DIN'S CORNER:**

When one is presented with several types of foods, including the seven special species with which *Eretz Yisroel* was blessed, the order of priority among them is as follows: 1) Wheat or spelt products (not raw); 2) Barley, oats & rye products; 3) Wine; 4) Olives (including oil); 5) Dates; 6) Grapes; 7) Figs; 8) Pomegranates; 9) Other fruits. (*MB 211:35*).

**DID YOU KNOW THAT ....**

The *Midrash (Bereshis Rabba 5:5)* quotes R' Yochanan who derives from the words: **וישב הים לאיתנו** that the splitting of the *Yam Suf* and its subsequent return to "normalcy" were conditions built into the sea from the time of its creation. Others (R' Nasan – see *Yalkut 137*) understand the word **לאיתנו** to mean strength - that the sea returned to its natural strength after its controlled split. Some *Meforshim* explain this difference of opinion as based on the *Gemara (Shabbos 53b)* which relates that a woman died in childbirth, and her husband could not afford to hire a wet-nurse to nurse the infant. A miracle occurred and the husband was able to nurse the child himself. The *Amoraim* commented on this occurrence: Abaye stated "How inferior is such a person, that the natural laws are suspended for him!". Rav Yosef disagreed, commenting on the *Zechus* this man must have had that he merited such a miracle. So too with regard to *Krias Yam Suf*. R' Yochanan's view is that of Abaye, where if not for the fact that *Krias Yam Suf* was a condition built-in to the creation of the sea, such a suspension of nature at this time would be deemed improper. However, since it was ordained from the beginning, it could qualify as natural, and be proper. R' Nasan would see the miracle from a positive view, and just as the father's ability to nurse is deemed by Rav Yosef to be based on his *Zechus*, so too would the "unplanned" sudden splitting of the *Yam Suf* reflect the *Zechus* of *Bnei Yisroel*, without the need to base it on a condition from *Bereshis*. The *Gemara (Berachos 28a)* relates how 18 rows of white hair "miraculously" appeared in the beard of 18-year-old R' Elazar b. Azaryah when he was appointed *Nasi*, replacing Rabon Gamliel. The *Rambam* states that R' Elazar's beard turned white from his constant study and toil in learning, leaving out any mention of the miracle stated in the *Gemara*. The *Sefer Micholim* suggests that the *Rambam* was reluctant to call the white beard a miracle, because of Abaye's view on miracles. However, he explains further that where something unusual occurs, if it could theoretically occur within the laws of nature, although it may be miraculous in terms of time, it should not be subject to Abaye's criticism. Thus, a beard could turn white overnight, even if not likely. However, a father nursing an infant cannot be explained naturally, and is thus subject to Abaye's comment of **כמה גרוע**.

**A Lesson Can Be Learned From:**

A young man of impeccable Midos got married and enjoyed a very lively *Chasunah* with his Kallah and friends. When the festivities had ended, the young Chasan made his way into the kitchen and found that the cook and the fellow who washed the dishes were still there. The Chasan thanked the dishwasher for his hard work in providing clean dishes and silverware to the *Chasunah* guests, and then thanked the cook profusely for preparing such tasty dishes for the *Chasunah Seudah*. With tears in her eyes, the cook told the Chasan that in 30 years of cooking for weddings, she had never been thanked this way before, and she blessed the Chasan that he should express such appreciation often to his Kallah and never take her efforts for granted.

**P.S.** *Shalosh Seudos* sponsored this week by the Gelb 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