



IMPORTANCE OF

The *Gemara* (*Kidushin* 40b) records a discussion among R' Tarfon and the *Zekainim* over which was more important: *Torah* study or *mitzvah* performance? R' Tarfon opined that *mitzvah* performance was more essential while R' Akiva maintained that *Torah* study was more important. All the *Zekainim* concluded that *Torah* study was more crucial since it would ultimately lead to *mitzvah* observance. Thus, although the ultimate goal was *mitzvos*, the facilitating source (i.e. *Torah* study) was still labeled עיקר - "more important". The *Gemara* (*Menachos* 88b) states that before oil could be added to the *Menorah* in the *Beis HaMikdash*, it had to be poured into a special half-*Log* container, which sanctified it, and from there, the oil was poured into each of the *Menorah*'s lamps. The Belzer Rebbe (R' Yissochor Dov ZT"l) asks how this requirement was met during Chanukah, since the oil that burned all week had not been sanctified in that container. The *Tzitz Eliezer* (10:31) answers that according to the *TaZ*, the miracle of Chanukah was that each morning, some oil was left from the previous night, upon which the *brocho* rested and was able to produce additional oil, just as we see that Elisha's *brocho* to replenish oil required: מה יש ליכי בבית (what have you in the house). As such, each morning's miraculous oil was גידולי הקדש - the outgrowth of (existing) leftover *Hekdesh* oil, which retained the original sanctification, and was also the facilitating source for all subsequent oil's *Kedusha*. The *Zeis Raanan* (2) suggests that this was also the basis of Lavan's claim to all that Yaakov had: ...'הבנות בנותי והבנים בני והצאן צאני וכו'. Since all of Yaakov's wives and the source of all of Yaakov's sheep and possessions had originated from Lavan, he believed his position to be עיקר and paramount to that of Yaakov.

QUESTION OF THE WEEK:

When would eating a small amount of food require a *brocho*, but eating a large amount of it (not *Achilah Gasa*) would not?

ANSWER TO LAST WEEK:

(Does שימוש תלמידי חכמים include simple things they can do themselves?)

In (ר"ד 2:36), R' Shlomo Zalman Auerbach ZT"l explains that the purpose of *Shimush Talmidei Chochom* is only to teach the *Talmid* by having him watch the *Talmid Chochom*'s behavior. As such, there is no purpose to the *Talmid* doing the simple tasks that the *Talmid Chochom* can easily do himself.

DIN'S CORNER:

One may not speak of irrelevant things after saying a *brocho* over food, before eating. If one does, one must repeat the *brocho*. This also applies where one person recites the *brocho* intending to be "Motzi" others who are present. Just as the one saying the *brocho* may not speak before eating, so too, those who are listening may also not speak before they eat. (MB 167:43 citing many *Acharonim* who disagree with the *Rema*)

DID YOU KNOW THAT

The *Mishna* (*Yuma* 19b) states that on the night of *Yom Kippur*, the *Kohen Gadol* (young *Kohanim*), in order to keep the *Kohen Gadol* from dozing off, would snap the "Tzerada" finger (either index or middle finger) in front of him, and they would say to him: אישי כהן גדול (my man - *Kohen Gadol*), stand up! and they would advise him on how to dispel his drowsiness. The *Rambam* (עבודת ירהב"פ 1:8), according to one version, says that the young *Kohanim* would strike at the *Kohen Gadol* himself with the Tzerada finger, rather than simply snap it in front of him. The *Terumas HaDeshen* (154) wishes to derive from this *Mishna* that it is permitted to snap one's fingers on *Shabbos* to mollify (and quiet down) an infant. However, the *Beis Yosef* (או"ח 339:3) points out that the *Rambam* clearly forbids snapping fingers for noise on *Shabbos*, and wonders how the *Terumas HaDeshen* could rule against that, based on only this *Remez*. It would therefore appear that the *Rambam* might forbid snapping fingers because he holds that the young *Kohanim* would strike the *Kohen Gadol* rather than snap their fingers in front of him, while the *Terumas HaDeshen* held that they did snap their fingers on *Yom Kippur*, and one may therefore do so on *Shabbos* as well. The *Amparostata* (1:87), in attempting to rationalize the *Rambam*'s premise that the young *Kohanim* would actually strike the *Kohen Gadol*, notes also that the *Kohen Gadol* was referred to here bluntly as: אדוני כהן גדול rather than (perhaps) אדוני כהן גדול, which would have been more respectful. However, the *צורר המור* - הפעם ילדה אישי אלי - Leah's reason for giving the name Levi, from whom the *Kohanim* emerged. As such, the title would not be a basis for the *Rambam*'s position of מכין אותו. The *Amparostata* concluded that since the *Rambam* himself in his *Perush HaMishnayos* on the above *Mishna* understood the use of the Tzerada finger to snap, the phrase מכין אותו was probably a transcription error.

A Lesson Can Be Learned From:

A woman came to the Trisker Magid with a *Kvitel* and requested a *brocho* to have children. The Magid gave her a *brocho* and as she turned to leave, she remarked: "I hope you aren't fooling with me the way another Rebbe did". The Magid was taken aback by her remark and immediately handed her back her *Kvitel* with the *Pidyon* (money) that was in it, and bade her leave. The woman ran crying from the room and without delay, made her way to the Magid's daughter, where she unburdened her heavy heart. The daughter's husband, R' Ephraim Margolis ZT"l, went in to see his father-in-law and mentioned to the Magid that we find Elisha HaNavi giving a *brocho* for children to the Shunamite woman, who then said to Elisha: אל תכזב בשפחתך (Melachim 2:4:15) - do not disappoint your maid. Still, we see that she did bear a child as a result. The Magid acknowledged the wisdom of his son-in-law's words and called the woman back for another *brocho*.

P.S. Sholosh Seudos sponsored this week by the Tyberg family. We begin to say ותן טל ומטור during *Maariv* on *Motzai Shabbos*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

and to celebrate the Chasunah בשט"ו Brochala Ruvel to Shabsi Kolko

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

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