



	Candles	Mincha	DafYomi	Shiur	פרשת: אומר ש"ש Shachris
Friday	7:43	6:45/7:53			9:19
Shabbos		1:45/7:40	6:45	7:30	9:00 9:19
Sunday		7:55			8:00 9:18

IMPORTANCE OF

The *Gemara (Megilah 29a)* quotes Bar Kapara who expounds on the *Posuk*: למה תרצדון הרים גבננים as referring to the lofty mountains of Tabor and Carmel and their jealous desire to have the *Torah* given on their peak instead of Sinai's. A *Bas Kol* asked them: למה תרצו דין עם סיני (why do you seek to adjudicate a dispute with Sinai) כולכם בעלי מומים אתם אצל סיני (you are all blemished compared to Sinai). The blemish is derived from the word גבננים (lofty), which is similar to גבן (unusually long eyebrows), considered by the *Torah* to be a disqualifying blemish that excludes a *Kohen* from the *Avodah*. Just as גבן is a blemish, so too is גבננים. Rav Ashi concludes that one who is conceited (as those mountains were) is considered blemished. One might ask, why was the desire of Tabor and Carmel so criticized? Did not the stones also desire to have the honor of Yaakov Avinu's head rest upon them, and did not Hashem combine them into one, so they could share in that honor? Although Tabor and Carmel were not chosen, their desire could hardly be the grounds for deeming them blemished. The *Mishna (Bechoros 43b)* presents several other meanings for גבן, one of which is that of R' Chanina b. Antigonus, who says that it refers to one who has 2 backs (גב). The *Taharas Yom Tov* suggests that Hashem was pleased when *Bnei Yisroel* encamped around Har Sinai אחד לב אחד – as one person, around one heart, the heart being the mountain. The 600,000 of *Bnei Yisroel* completely surrounded Har Sinai, completing the picture. However, 600,000 of *Bnei Yisroel* would not have been enough to completely surround Har Tabor or Har Carmel. The *Gemara (Bava Basra 73b)* states that Har Tabor was 40 *Parsah* in size (clouds are 3 *Parsah* from the ground). For this reason, Har Tabor and Har Carmel were considered blemished, compared to Har Sinai, for their גב being oversized.

QUESTION OF THE WEEK:

If *Tachanun* is traditionally not said on *Pesach Sheni*, why isn't it brought down in the *Poskim*?

ANSWER TO LAST WEEK:

(When would only 7 Aliyos be called up on *Shabbos*?)

The *Teshuvah MeAhavah (1:51)* rules that if a *Sefer Torah* has a mistake - an extra letter or missing letter that does not change the meaning or the way it's read, another *Sefer* should not be taken out, and on *Shabbos*, only 7 *Aliyos* should be called, the last one reading the *Haftarah*, after which *Kadish* is said. If there is a special *Maftir* for that *Shabbos*, it should also be read.

DIN'S CORNER:

One may not place the *Yad* (e.g. silver pointer) commonly used by the *Baal Keriah* onto the *Sefer Torah* while reading, for its level of *Kedusha* is not very high. Yet, it is permitted to hang it on the *Sefer Torah* for decoration. Although the *Yad* may be regarded as a *Tikun*, it is not a *Tikun* for the *Sefer Torah*, but rather for the one who is reading or the one receiving the *Aliyah*. (*Igros Moshe* אר"ח 1:37)

DID YOU KNOW THAT

The *Gemara (Megilah 20a)* states that when counting the days of purity and impurity for a *Zavah*, it is not sufficient to count each day when the day ends and night falls, but rather each day is considered countable only when the next morning arrives. This is because the *Torah* dictates that counting is done by day, as the *Posuk* says: וספרה לה שבעת ימים – she must count seven days for herself, by day. The *Shaagas Aryeh (53)* considered the question of a *Bris Milah* on the evening going into the eighth day. If a night *Bris* was valid *Bedieved* after the eighth day, would it be just as valid on the evening before the eighth day, since every day begins the night before, or would it be considered too early? Based on the above *Gemara*, one would say that a *Bris*, which also involves counting (וביום השמיני ימול), would require that the eighth day be declared only by day, and not on the night going into the eighth day. However, the *Gemara (Zevachim 12a)* states that on the evening going into the eighth day, an animal may be counted towards *Maaser Beheimah*. The *Posuk* which states: שבעת ימים תחת אמו ומיום השמיני והלאה ירצה allows a newborn animal to become eligible (ירצה) to be brought as a *Korban* starting on its eighth day. Although its *Korban* eligibility begins on the eighth day, it is still countable towards *Maaser* after the end of the seventh day, and if selected that night, it exempts nine other animals from *Maaser*. Perhaps *Bris Milah* should also become available right after the seventh day ends. However, it seems possible that when the *Gemara (ibid)* phrased the distinction (לילה לקדושה ויום להרצאה ע"ש) between countability for *Maaser* and eligibility for a *Korban*, it was based on the *Posuk*, making it similar to a *Gezeras HaKasuv*. As such, the evening going into the eighth day would only be valid for *Maaser Beheima*, and not for other things like *Zavah* or *Bris Milah*. We also find this to be the *Halacha* in most cases involving the rule of מקצת היום ככולו, such as for *Aveilus* and *Lag BaOmer*, where the rule only takes effect once day has arrived.

A Lesson Can Be Learned From:

A widower looking to remarry met a young woman from a well-known family, reputed to be possessed of fine *Midos*. Before completing the engagement, he wished to secure a *brocho* from the *Steipler*. He wrote down all the details and submitted his note to the *Gaon*. The *Steipler* read the note and remarked "What do I care if her uncles are important people? The main thing is, is she a difficult woman? Life with a difficult woman is *Gehinom*". The widower motioned to read further, where he had written how the young woman was good-hearted, and took excellent care of her parents. The *Steipler* said "Yes, yes. There are many who are good to everyone, except their husbands". The man asked how he could determine that. The *Gaon* replied that he did not know, but he was only quoting the *Gemara (Shabbos 11a)* כל רעה ולא אשה רעה, and he blessed him that Hashem help him to find a suitable *Zivug*. Unsure of what to do, the man showed the young woman his note, full of praises, which pleased her. When he told her what the *Steipler* had said, she remarked "It must be true that the *Steipler* has *Ruach HaKodesh*. There is no more difficult woman than I".

P.S. *Sholosh Seudos* sponsored by the *Schmerhold* family. *Mazel Tov* to the *Shulman* family upon the *Bar Mitzvah* of their son *Ezra*.

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