



	Candles	Mincha	DafYomi	Shiur	Shachris	פ"ק ש"ש	פ"ק ש"ש
Friday	6:04	6:14					9:53
Shabbos		6:04	4:45	5:45	9:00		9:53
Sunday		6:10	6:50		7:45		9:54

IMPORTANCE OF

The *Gemara* (*Nidah* 61b) refers to Og as a פליט - a fugitive from the flood, since, as is described in *Pirkei R' Eliezer* (23), Og survived the flood by holding onto a beam that extended out from the Teivah. The *Mirkeves HaMishna* asks, we see the dimensions of the Teivah very carefully specified in the Torah, without such a beam. Why did Noah add this beam? *Rashi* cites the *Midrash* on: והקמתי את בריתי where *Hashem* promised Noah that the fruits he stored on board would not spoil. What about water to drink? Presumably Noah would get water from the sea. However, doesn't the *Gemara* (*Zevachim* 113b) state that the waters of the flood were boiling hot? The *Gemara* explains that miraculously, the boiling water cooled off on the sides of the Teivah, thus preserving the Teivah's waterproofing, sparing Og (and the Re'eim), and providing drinking water. However, the *Gemara* (*Shabbos* 100b) discusses the permissibility of drawing water from the sea onto a boat on *Shabbos*. Rav Huna holds that one may not do so within the first 10 *tefachim* (approx. 5 feet) from the seabed as such an area constituted a *Karmelis*, from which transfer is forbidden. However, from above 10 *tefachim*, referred to as a *Makom Petur*, one may. Since a ship always sits at least 10 *tefachim* low in the water, it is generally permitted to draw water from the surface of the sea (which is therefore always above 10 *tefachim* from the bottom) into the boat. Rav Huna required a reminder that the sea benefited from this exceptional arrangement and therefore stated that one must extend a beam out over the edge of the boat before lowering the bucket to draw water. Since, as *Rashi* (7:17) says, the Teivah sat 11 *Amos* deep in the water, there would have been no problem with Noah drawing surface water from around the Teivah, provided he extended out a beam, to satisfy Rav Huna's requirement. Thus, Og had a beam to sit on.

QUESTION OF THE WEEK:

Which *Mesechta* in *Shas* is the longest, in number of words?

ANSWER TO LAST WEEK:

(Which communal *mitzvah* may a child, but perhaps not his father perform?)

Mishna Berurah (125:22) states that if there is no *Levi* to wash a *Kohen's* hands before *duchaning*, a *Bechor Yisroel* may do so, but not a regular *Yisroel*. Thus a child, who is a *Bechor* may perform this *Netilah*, but his father, if not a *Bechor*, may not.

DIN'S CORNER:

One may not erect a partition on *Shabbos* to permit carrying or to complete a *Succah*, but one may put up a wall to serve as a *Mechitza* between men and women where necessary, or for temporary shade. One may also hang a *Paroches* before the *Aron HaKodesh*, provided he does not allow it to serve, even temporarily, as a covering. Therefore, unless two people hang it together, it is best not to hang it on *Shabbos*. (*MB* 315:5, 44-45)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 36a) quotes R' Akiva who suggests we derive from the *Posuk*: על מצות ומרורים יאכלוהו that, just as *Maror* vegetables are not the type of produce that is subject to the laws of *Bikurim*, so too should *Matzoh* be made only from grains that are not subject to *Bikurim*. *Tosafos* briefly raises the possibility that one should be able to use זיתים (olives) for *Maror*, which is a fruit subject to *Bikurim*. In fact, as *Rashi* points out on the words: עלה זית טרף בפיה, the dove declared that she would rather receive her food [even] bitter as an olive, as long as it's from *Hashem's* hand. However, *Tosafos* concludes that the bitterness of זית is in its tree, not its fruit. It is therefore not appropriate for use as *Maror*. Yet, the *SHA'CH* (י"ד 96:20) apparently rules that olives are comparable to a radish and should be classified as sharply-flavored, based on the dove's sentiment. The *Noda BiYehudah* in *Doresh LTzion* (13) defends the *Sha'CH* as follows: The *Midrash* brings a *Machlokes* if the dove brought the olive leaf from *Gan Eden*, or from elsewhere in *Eretz Yisroel*. Even if the bitterness of the זית refers to the tree, *Rashi* (1:11) notes that when *Hashem* created עץ פרי, the tree and its fruit tasted the same. However, the tree later deviated, changing its own taste, for which it was cursed (when Adam HaRishon was punished). It is clear though, that the taste of the fruit remained the same and it was the flavor of the tree that changed. The *SHA'CH* held that the leaf came from *Gan Eden*, where the fruit and tree tasted the same - bitter, as the dove said. Later, the tree could have changed its taste, but the fruit would always remain bitter. *Tosafos* held that the leaf came from *Eretz Yisroel*, where it was possible that the dove found the tree to be bitter - not the fruit. If so, in *Gan Eden*, where they tasted the same, they could have both been not bitter. As such, *Tosafos* concluded that it would not be appropriate for *Maror*.

A Lesson Can Be Learned From:

A man hired a Melamed to teach his son for several hours each day. The Melamed did not own a watch, nor was there a clock in the room where the learning took place. A disagreement ensued between the Melamed and the boy's father as to whose responsibility it was to provide a timepiece. The father considered it to be one of the Melamed's "tools of trade", similar to a tailor's needle or a Sofer's pen. Would a customer ever be expected to provide the craftsman with such a thing? However, the Melamed argued that without a way to keep the time, he was prepared to estimate when the time for the lesson was finished, and would end it. The case came before the Terumas HaDeshen who sided with the Melamed. His Talmid, the Ma'Har Bruna, explained the distinction between a tailor's needle, where without a needle, one could not be a tailor. However, a Melamed's ability to teach is not enhanced or impaired by the existence or lack of a timepiece. It is simply there for the convenience of those who wish to know the time, however that might be of interest. Certainly the Melamed is obligated to provide the agreed time. If the father doesn't trust him, he should get the clock.

P.S. Sholosh Seudos is sponsored this week by the Weinstock family.

This issue is dedicated by the Sternberg family:

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