



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא	ש"ס זק"ש
Friday	4:22	4:32	7:45			9:41
Shabbos		4:22	3:30	4:05	9:00	9:42
Sunday		4:35	5:15		7:45	9:42

## IMPORTANCE OF ...

The *Mishna* (*Taanis* 15a) states that the *Tefilah* procedure on public fast days was to take the *Aron HaKodesh* out into the street, place ashes on it and on the heads of the *Nasi* and the *Av Beis Din*, and then everyone else would place ashes on their own heads before beginning to *daven*. The *Gemara* (*ibid* 15b) notes that the order indicates how ashes were placed on the most distinguished people first, and asks: do we not have a rule which states that in matters of prominence we begin with the most prominent, while in matters of misfortune, we begin with the least prominent? The *Gemara* answers that placing ashes on a dignitary is a distinguishing mark, in effect saying that he is important enough to plead for *Klal Yisroel* first. Thus, even in matters of misfortune, where normally we would begin with the *Katan*, if there is some distinction to be derived, we start with the *Gadol*. The *Gemara* (*Pesachim* 53b) states that Chananiah, Mishael and Azaryah learned *Mesiras Nefesh* from the frogs, who without a *mitzvah* of *Kiddush Hashem*, marched dutifully into the ovens. Therefore, when describing these praiseworthy frogs, the *Posuk* says that they would go: *ובבית עבדי ובעמך* - [first] to Pharaoh, then to the houses of his attendants and finally to his nation, thus beginning with the most prominent. However, those frogs which entered the Egyptians' stomachs are listed as invading: *ובכה ובעמך ובכל עבדיך* - first Pharaoh, then his nation, and then the attendants. Why was the order somewhat altered? The *Binyan Ariel* explains that the frogs were not praised for entering stomachs, which may therefore be viewed as misfortune without distinction. As such, the order should begin with the lowest - *עמך* followed by *עבדיך* (which it does), and then Pharaoh himself. However, *Rashi* points out that the punishment begins with Pharaoh because it was his instigation that started everything. As such, Pharaoh must always be placed first.

## QUESTION OF THE WEEK:

When would someone *daven Shemona Esrei* if he is unsure if he already said it, but would not say it if he was sure he hadn't?

## ANSWER TO LAST WEEK:

(When may one look in a glass mirror but not a metal one?)

The *Mishna Berura* (302:63) states that one may not use a metal mirror on *Shabbos* for fear he may be tempted to use its sharp edges to trim off stray hairs, but a glass mirror is permitted - we are not afraid that he may go get scissors to do the same thing.

## DIN'S CORNER:

When *Rosh Chodesh* falls on *Shabbos*, it is customary to add a food item to what one traditionally serves on *Shabbos*. One may alternatively do this at *Melave Malka*. Some also stretch *Sholosh Seudos* a bit longer. (*Shaar HaTziun* 419:4-5)

## DID YOU KNOW THAT ...

The *Gemara* (*Berachos* 41a) quotes R' Yosef (some say R' Yitzchok) who holds that when one is about to eat several fruits from the seven special species of *Eretz Yisroel* and wishes to know which he should recite a *brocho* over first, he is to be guided by the *Posuk* itself ... *וארץ חטה ושעורה וגפן ותאנה ורמון* and whichever appears first in the *Posuk* should be recited first. Thus, wheat goes first, then barley, wine grapes etc... The Brisker Rav (*גרי"ז*) was asked why the order of the *Posuk* is so significant. After all, the *Posuk* had to put them in some order - they couldn't have been listed all as one. As such, shouldn't they all be deemed equivalent? *Rashi* comments on the words: *הוא אהרן ומשה* that the *Torah* sometimes lists Moshe before Aharon and sometimes after Aharon, to teach us their equivalence. The Brisker Rav's father (*גר"ח*) explained that it would seem from the designation of "duties", that with regard to receiving *Hashem's* instructions, Moshe took precedence, and with regard to speaking before Pharaoh, Aharon went first. Yet, in the *Posuk* dealing with *Hashem's* instructions: *הוא אהרן ומשה אשר אמר ד' להם* Aharon is mentioned first, and in a *Posuk* describing how they spoke to Pharaoh: *הוא משה ואהרן* ... *פרעה* Moshe is listed first. It is precisely this opposite, unexpected arrangement that proves their equivalence. The *גרי"ז* explained that if the *Torah* had intended all the seven fruit species to be equivalent, they would have been mentioned in all the places that the *Torah* lists them, in different orders. The fact that they are listed exactly the same way every time proves that they were not intended to be equivalent, as we see from the arrangement of Moshe and Aharon.

## A Lesson Can Be Learned From:

There was once a *Din Torah* presented before a *Beis Din* which consisted of the Sokolover Rebbe, the Gerrer Rebbe and Rav Levin of Bendin. At the conclusion, the Gerrer Rebbe asked the Sokolover to write the *Psak*, but the Sokolover said that Rav Levin should write it. When Rav Levin demurred, the Gerrer Rebbe again asked the Sokolover, who could write very well, to record their *Psak*. The Sokolover said to the Gerrer Rebbe that there had once been a decree against Jews doing business with liquor. Since many Jews made good money from "Kretchmers" (inns) where they sold liquor, a group asked the Ketzker Rebbe to *daven* for the decree to be rescinded. The Ketzker replied, who says that Jews must make money from liquor? Perhaps they should deal in other merchandise. The group explained that it was important to provide liquor to the many traveling Jews en route to the Rebbes, so they could warm up and say "L'Chaim" to each other. The Ketzker said, "Go ask R' Yankele Blendov for a *brocho* - he is an *איש תם* who may believe your argument. I believe your reason is only to make money". The Sokolover (who was not overly pleased with the *Psak*) concluded, "Rav Levin is also an *איש תם*. He should write the *Psak*".

**P.S.** Sholosh Seudos sponsored this week by the Kagan family. There will be a *Siyum* on *Maseches Sanhedrin* at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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