



Friday	5:19	5:29				9:27
Shabbos		5:20	4:15	5:05	9:00	9:26
Sunday		5:30	6:10		7:55	9:25

## IMPORTANCE OF ....

The *Gemara* (*Kerisus* 6b) states that when the ingredients of the *Ketores* were prepared, a small amount was to be finely ground, as the *Posuk* states: ושחקת ממנה הדק. During the grinding, the overseer says to the grinder: "היטב הדק היטב" (Pound it well, pound it well), which lends support to R' Yochanan's statement, that just as speaking is bad for [the preparation of] wine, so is it beneficial to [the preparation of] spices. The *Mishna* (*Menachos* 87a) describes how the *Gizbor* (supervisor) would watch as wine for the *Korbanos* was delivered to the *Beis HaMikdash*, and when the flow of wine started to show some sediment, he would rap with his cane as a sign to stop pouring from that barrel. The *Gemara* asks why the *Gizbor* doesn't just say "Stop", and answers that this [too] lends support to R' Yochanan's statement that just as speaking is good for [the preparation of] spices, so is it bad for [preparing] wine. Thus, the procedures in the *Beis HaMikdash* were arranged so that words would be spoken during spice preparation but not during the pouring of wine. The *Be'er Yosef* notes that the phrase "just as speaking etc..." implies some sort of causal relationship between the benefit to spices and the harm to wine. The *Gemara* (*Berachos* 43b) says that ריח (aroma) is a thing that only the *Neshama* enjoys, while the *Gemara* (*Sanhedrin* 70a) describes wine as providing an earthly reward for the wicked. Thus, wine is earthly and physical, while spices provide spiritual pleasure. R' Shimon says (*Avos* 1:17) that he never found anything better [on earth] than silence, so silence must be best for wine. However, R' Shimon's advice did not include *Torah* and *Avodah* where speech is necessary. Thus, understanding how speech benefits spices will explain why it harms wine, and vice-versa.

## QUESTION OF THE WEEK:

Which *Aleph-Bais* letter is not found in any weekday or *Shabbos* *Shemona Esrei* except *Musaf* ?

## ANSWER TO LAST WEEK:

(Which *brocho* might not be said for a whole month ?)

The month is obviously *Adar Rishon*, and the *brocho* is *Boruch SheP'Tarani*, said by a father upon his son's reaching the age of 13. If 13 years before had not been a leap year, the boy's having been born during a regular *Adar* would require that his *Bar Mitzvah* be in *Adar Sheni*.

## DIN'S CORNER:

After finishing *Shemona Esrei*, one says ... יהיו לרצון אמרי פי and then adds his/her own personal requests. One should ask for one's needs and livelihood, that the *Torah* should never leave from one's children and descendants, that all one's descendants be true servants of *Hashem*, and that no *P'sul* (illegitimacy) be found in one's descendants. If difficult in Hebrew, one may use another language. It is better to ask here than in שומע תפילה (*MB* 122:8)

## DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 30a) states that one must divide one's days in 3 parts - one third for *Mikra*, one third for *Mishna* and one third for *Talmud*. The *Shiltei HaGiborim* defines *Talmud* as the analysis of *Mishna* and its details, adding that even if one studied *Mikra* and *Mishna*, but did not attend a *Talmid Chochom* to [observe and] learn *Talmud* from him, such a person is deemed an *Am HaAretz* who will destroy the world with his rulings. If one only studied *Mishna* but not *Mikra*, he is a *Boor* (coarse); if he studied neither, he is deemed a beast. The *Midrash* (*Ki Sisa* 41:5) derives from ויתן אל משה ככלתו לדבר, that a *Talmid Chochom* is to be compared with a *Kallah* (bride), and just as a *Kallah* is adorned with 24 ornaments, so too is a *Talmid Chochom* obligated to be fluent in the 24 sacred writings (of *Tanach*). A certain *Talmid Chochom* was an accomplished *Lamdan* and an acknowledged authority on *Shulchan Aruch*, but in his youth, he had not studied *Mikra* properly. As a result, he constantly made mistakes in reading *Tanach*, both grammatically as well as in the *Trup* (tune), to the point where someone called him a *Boor*. The *Torah LiShmah* (254) was asked if this constituted disgracing a *Talmid Chochom*, to which he replied that one who makes so many reading mistakes is obviously very far from fluent in the 24 *Kisvei Kodesh* and in fact, bears a likeness to one who has never studied *Mikra*. Such a person (as mentioned above) may rightfully be called a *Boor*. The analogy between a *Kallah* and *Talmid Chochom* is given further Halachic energy from a *Psak* written by the *Chasam Sofer* (*Likutim B'Kovetz Teshuvos* 11) regarding a request made to the *Gabai* of a *Hachnosas Kallah* fund to allocate money for the support of a *Talmid Chochom*. The *Chasam Sofer* ruled that a *Talmid Chochom* has "the *Din* of a *Kallah*" and may be supported from such funds, based on ככלתו.

## A Lesson Can Be Learned From:

When a son was born to R' Refoel Shapiro, he planned to name the baby *Aryeh Leib* after his deceased father. R' Refoel's father-in-law, the *Netziv*, was not pleased at this news, as his own name was *Naftali Tzvi Yehudah Leib*, and he was somewhat distressed to have a grandson with the same name (*Leib*) during his lifetime, even if it was customary among the *Sephardim*. He voiced this concern to his son-in-law, who said that although the name *Leib* sounded the same as his, they were really different. The *Leib* which follows *Aryeh* takes on the *Yiddish* meaning of *Aryeh* - a lion, while the *Leib* which follows *Yehudah* is an expression of "Loib", which means thanks and praise, since the original *Yehudah's* name was the result of *Leah's* expression of gratitude to *Hashem* for a fourth son. Thus, the two *Leibs* were really different names. This explanation seemed to appease the *Netziv* somewhat, although the *Netziv* himself never called the child anything but *Aryeh*.

**P.S.** Sholosh Seudos sponsored this week by the Alexander family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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