



	Candles	Mincha	DafYomi	Shiur	Shacharis	ש"ק
Friday	5:49	6:01				9:03
Shabbos		5:49	4:45	5:30	9:00	9:02
Sunday		6:05	6:40		7:30	9:01

IMPORTANCE OF

The *Mechilta* quotes R' Yishmael who says that whenever the *Torah* uses the word "אם" (if), it is a voluntary reference except for 3 places: 1) אם מזבח אבנים תעשה לי, where it is a חיוב to build a מזבח; 2) אם כסף תלוה, where one has a חיוב to lend money to those in need; and 3) ואם תקריב מנחת ביכורים, which was the *Korban Omer*, an obligatory *Korban*. The *Gemara* (*Sotah* 3a) states R' Yishmael's opinion that three other *mitzvos* (warning one's wife against seclusion with another man; a *Kohen's* ability to make himself טמא for a deceased relative; and the prohibition against freeing a gentile slave) were also in fact, voluntary. *Tosafos* asks, won't there be three *mitzvos* now missing from the 613? The *Chasam Sofer* (*Gittin* 38a) cites an answer given by R' Avrohom Brody that R' Yishmael is consistent with his opinion in *Menachos* (28a) where he says that the four *tzitzis* on each of the four corners of a garment are really a fulfillment of four *mitzvos*, thus filling in the missing three. *Chasam Sofer* asks, how is this different from eating several כזית slices of a *Korban Pesach*, where although one fulfills a *mitzvah* with each slice, it could not be said that each slice is a separate *mitzvah* in the 613 *mitzvos*. The *Panim Masbiros* points out that this is exactly the difference that R' Yishmael intended. When one eats several כזית slices of the *Korban Pesach*, he is merely duplicating the same deed several times, which collectively fulfill the *mitzvah* of *Korban Pesach*. However, according to R' Yishmael, each of the four *tzitzis* is a separate fulfillment of a distinct *mitzvah* and should therefore be listed as such in the מנין המצוות.

QUESTION OF THE WEEK:

When would someone omit the phrase ... ד' שפתי תפתח at the beginning of the *Shacharis Shemona Esrei*?

ANSWER TO LAST WEEK:

(Is there *Sheva Berachos* in *Bentsching* if the *Chasan* was too ill to attend?)

The *Devar Yehoshua* (5:12) cites the *Tevuos Shor's* ruling that if the *Chasan* does not attend the *Seudah* because he had to go somewhere on business, no *Sheva Berachos* are said. However, if he is too ill to attend, the *Sheva Berachos* are said even in his absence.

DIN'S CORNER:

Matzoh that is of a quality that one could be יוצא the *mitzvah* of eating *matzoh* on *Pesach* night with it may not be eaten the entire day of *Erev Pesach*, and many have the custom not to eat such *matzoh* from *Rosh Chodesh Nisan* or even from *Purim*. This includes *matzoh* that was baked improperly in a way that we assume the possibility that it might be *chometz*, such as where parts of it are folded or doubled over, or where an air bubble has formed. Such *matzos* are still considered to be *matzoh* for this purpose and may not be eaten *Erev Pesach*. (MB 471:12)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zarah* 28a) states that R' Yochanan was receiving medical treatment for a tooth disease from an idolatrous, gentile woman. She treated him on Thursday and Friday and assured him that, as he would find it difficult to come to her on *Shabbos*, there would be no harm in his skipping one day. R' Yochanan was concerned that he might need the therapy on *Shabbos* and insisted that she tell him the secret of her treatment so that he could prepare it himself. She asked him to swear that he would not reveal it to anyone, upon which R' Yochanan swore to *Hashem* that he would not reveal it. She told him the secret and during his *Shiur* the next day, R' Yochanan promptly announced the secret of his treatment publicly. R' Yochanan's excuse was that he swore to *Hashem* not to reveal it, and he had in fact not revealed it to *Hashem*. Apparently, R' Yochanan held that when the public welfare could be enhanced, he was not bound by the *Drasha* from the *Gemara* (*Yuma* 4b) deriving from: לאמר ... אליו ... לאמר that one may not disclose something received in confidence, unless permitted specifically by the one who confided in him. Needless to say, when one is motivated by לא תעמוד על דם רעיק to rescue someone from entering into a bad deal etc..., such concerns of confidentiality become secondary at best. Yet, the *Gemara* (*Sanhedrin* 31a) states that a student revealed a secret that had been kept confidential for twenty two years and as a result, he was ejected from the *Beis HaMidrash*. The *Margolios Hayam* explained that the student waited twenty two years because it was after that period of time that the brothers, who had sold Yosef and had sworn each other to secrecy over it, finally revealed the truth to Yaakov. However, the *Gemara* indicates that even after twenty two years there is no statute of limitations on revealing secrets.

A Lesson Can Be Learned From:

A *Dybbuk* (spirit) once entered the soul of a young tailor in Vilna, causing him to run around shouting and barking like a dog. The *Rov* was called and through his intervention, a conversation was overheard between the spirit and the tailor. The spirit was that of a recently deceased local school teacher who had been very beloved by the townspeople and who had returned to enlist the tailor's help in repaying a debt to someone. The spirit claimed that this debt was the only thing blocking his acceptance into *Gan Eden*, which the tailor found puzzling, since he knew that this teacher had committed another, more egregious sin while alive which surely would prevent his entrance into *Gan Eden*. When the tailor asked the spirit about that other sin, the spirit replied that only sins between him and his fellow man remained to be dealt with. All others had been completely pardoned in the merit of his commitment to three hours of *Torah* study every night.

P.S. Sholosh Seudos sponsored this week by the Jarashow family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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