



A Kehilas Prozdor Publication

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פרשת: שמיני-החודש

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:03	6:15				8:51
Shabbos		6:03	5:15	5:45	9:00	8:50
Sunday		6:15	6:45		7:30	9:49

IMPORTANCE OF

The *Yerushalmi* (*Chagigah* 1:8) states that R' Chiya asked R' Eliezer to provide him with a letter from R' Yehuda HaNasi, which would enable him to find support from people after leaving *Eretz Yisroel*. R' Yehuda HaNasi wrote such a letter, calling R' Chiya an **אדם גדול** (great man), where his greatness was defined as not being ashamed to admit he had never heard something (a *Halacha* etc..). The **שירי קרבן** asks, from here it seems that the most embarrassing thing to admit is never having learned something. Yet, the *Gemara* (*Zevachim* 101b) says that when Aaron explained to Moshe why the *Kohanim* had not eaten the **חטאת** during *Aninus*, the *Posuk* says: **וישמע משה וייטב בעיניו** - Moshe heard and approved of what Aaron had said. The *Gemara* states that Moshe did not say that he had never learned this *Halacha* but rather admitted that he had learned it and forgotten it, implying that such an admission is more difficult to make. The **מקרי דרדקי** suggests that normally, Moshe would not have forgotten anything since the *Gemara* (*Nedarim* 38a) expounds on the words: **ויתן אל משה ככלתו** - that as Moshe could not remember the *Torah* that *Hashem* was teaching him, *Hashem* finally "gave it to him" in his head as a gift, just as a **כלה** is given to a **חתן**. How then did Moshe forget this *Halacha* about *Aninus*? The *Yalkut* (532) quotes Rav Huna who says that Moshe grew angry and therefore forgot the *Halacha*. Thus, to say **לא שמעתי** is a heavier admission, except in Moshe's case, where Moshe had obviously heard everything from *Hashem*. Yet, because he had gotten angry he forgot the *Halacha* and was now forced to admit it.

DID YOU KNOW THAT

The *Rema* (או"ח 429:1) states that there is a custom to purchase wheat before Pesach and distribute it among the poor. This applies to **עניים** that have lived in one's city for the previous 12 months. The *Mishna Berurah* (5) cites the *SMAK* who says that today, only 30 days are required to establish a pauper as a resident. Nevertheless, even a non-resident **עני** must be supplied with matzoh, in the same way that he receives food all year - 2 meals per weekday and 3 meals on *Shabbos*. Why then is the custom specifically to provide the resident **עני** with wheat, instead of matzoh? If it were to allow the **עני** to do as the *Mechaber* (460:2) describes, how the *Rosh* would be personally involved in the baking of his matzos, is this **הידור** sufficient reason to be **מטריח** everyone to find wheat (or flour) for the **עני**, and if so, why not for the non-resident **עני** as well? The *Gemara* (*Pesachim* 116a) explains that matzoh is called **לחם עוני** because it is the poor man's routine to heat up the oven and for his wife to bake. The *MaHaral* suggests that the independence of baking their own, provides the **חירות** that is a necessary ingredient of the matzoh. However, this freedom would only be available to an **עני** who has an established residence, an oven, wife, or otherwise an ability to prepare his own matzoh, given the wheat or flour. An itinerant **עני** who does not have such a structure would be far better off with actual matzoh than with flour. For this reason, the *Rambam* does not mention the *mitzvah* of **קמחא דפסחא** in **לכות מתנות עניים** since supplying the **עני** with wheat goes beyond **צדקה** in order to additionally facilitate the concept of **חירות** in the *Yom Tov*.

QUESTION OF THE WEEK:

Where would one do an **עבירה** forbidden to him by the *Torah* but remain **פטור**, yet if he causes the same **עבירה** under the same circumstances to be performed by another who is not forbidden from doing it, he (the facilitator) is **חייב**?

ANSWER TO LAST WEEK:

(Why doesn't *Chazoras HaShatz* include **עור**?)
Mishna Berurah (123:21) explains that **תתקבל צלותהו** in *Kadish* following *Chazoras HaShatz* takes the place of the *Yehi Ratzon* at the end of *Shemona Esrei*. The *Biur Halacha* adds that *Chazoras HaShatz* isn't for the *Shatz* himself so *Yehi Ratzon* is not needed.

DIN'S CORNER:

If one is leaving his/her residence before Pesach and will not return until after Pesach, an agent should be appointed to do *Bedikas Chometz* in the residence on the evening before *Erev Pesach*. If such cannot be arranged and one is leaving after Purim, a *Bedikah* should be made the night before leaving, without a *brocho*. If before Purim, no *Bedikah* is necessary. (*MB* 436:1)

A Lesson Can Be Learned From:

Two men had a fierce argument and as a result, one of them had a heart attack and died. The other went into a state of depression, and slowly, his health deteriorated. A friend tried to convince him that he was not at fault, but to no avail. Finally, the friend convinced him to go to the *Chazon Ish*, who would undoubtedly tell him that he need not feel so guilty. Before they entered to speak with the *Chazon Ish*, the friend went in himself and explained the situation, remarking how the depressed man must be convinced that he is not at fault. The *Chazon Ish* replied that he could not do that, since he believed that the man was at fault. The friend tried to argue that this was a case of *Pikuach Nefesh*, and surely that took precedence. The *Chazon Ish* said that although *Pikuach Nefesh* does take precedence over everything, it does not permit one to be **מגלה פנים בתורה שלא כהלכה** (false Torah interpretation). Still, the *Chazon Ish* called in the man, asked him his name and mother's name, and sent him away. The depressed man was puzzled, as he hadn't even been given a chance to say anything. His friend assured him as they left, that the *Chazon Ish* obviously thought he was crazy for feeling depressed and would daven for his recovery.

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