



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:42	7:52				9:20
Shabbos		7:37	6:30	7:25	9:00	9:19
Sunday		7:55			7:45	9:18

IMPORTANCE OF

The *Mishna* (*Pesachim* 50a) states that on *Erev Pesach*, one is allowed to perform work in the morning, until noon, only if the custom of the city is to permit it. The *Pnei Yehoshua* points out that the *Mishna* did not even discuss the permissibility of working **after** noon on *Erev Pesach*, suggesting that perhaps work would be permitted in the afternoon, since by that time all of the *Chometz* was destroyed and (presumably) the *matzos* had been baked. However, the *Pnei Yehoshua* concludes that work was obviously prohibited in the afternoon, as is indicated by the *Posuk*: **אלה מועדי ד' מקראי קודש**, beginning the list of *Moadim*, followed immediately by: **בארבעה עשר לחדש בין הערבים פסח**, indicating that the afternoon of the 14th day of Nisan was considered *Pesach* already (as well as the first *Moed* listed), prohibiting work, just as it is prohibited on *Chol HaMoed*. The *Gra* notes this unique *Remez* to explain the distinction between *Erev Pesach* and *Erev* other *Yomim Tovim*. The *Rema* (י"ד 399:3) rules that if the 7th day of *Shiva* falls on *Erev Yom Tov*, an *Aveil* may bathe, shave and prepare for *Yom Tov* on that day, but only shortly before nightfall. (He may shave because the *Shloshim* is about to be nullified by *Yom Tov*.) However if it is *Erev Pesach*, he may do so from noon onwards. The *Gra* points out that this is because *Erev Pesach* is specifically included in the list of *Moadim*. On this basis, the *Tzitz Eliezer* (13:37) ruled that where *Erev Pesach* came out on *Erev Shabbos*, the week was considered to have had a *Yom Tov* in it. As such, during *Maariv* on the previous *Motzai Shabbos*, we would not say *V'Hi Noam*. This would not be the case for any other *Erev Yom Tov*.

QUESTION OF THE WEEK:

Where do we say **חטא בשביל שתזכה חבריך** – do an *Aveirah* yourself in order that your friend should benefit, even where the *Aveirah* is *MiD'Oraisa* ?

ANSWER TO LAST WEEK:

(What may be eaten only if it belongs to a non-Jew ?)

The *Shach* (י"ד 112:7) notes that bread baked by a non-Jewish baker may be eaten (*Pas Palter*), but only if the bread belonged to the non-Jew. If it was Jewish bread baked by the non-Jew it would not be permitted unless the oven was "*kashered*" by a Jew adding to the fire.

DIN'S CORNER:

It is the *minhag* to knead dough in one's home in an amount sufficient to require that a portion of the dough be separated to fulfill the *mitzvah* of *Challah*, in order to bake *Challos* for *Shabbos* and *Yom Tov*. As this is an act of *Kavod* for *Shabbos* and *Yom Tov*, one should not change the custom. (*Rema* אור"ח 242:1) Those women who instead, purchase *Challos* from the baker, are lessening the *Kavod* of *Shabbos*. (*Biur Halacha, ibid*)

DID YOU KNOW THAT

The *Gemara* (*Makos* 20a) states that if one is in anguish over someone's death, and as an act of mourning, he creates bald spots on his head, he is liable separately for each spot, as is derived from the *Posuk*: **לא יקרחו קרחה בראשם**. Similarly, if a person scratched himself in several places over a death, he is liable for each scratch, as derived from: **לא ישרטו שרטת** (see *Rashi*). However, the *Shulchan Aruch* (י"ד 180:8,10) rules that where, as an act of mourning over five deaths, one inflicts one scratch upon himself he is still liable five times, whereas if he makes one bald spot over five deaths he is only liable once. R' Ehrentrau (*Iyunim B'Divrei Chazal* 264) cites the *Tur* (י"ד 181) who criticizes the *Rambam's* explanation of why we may not shave the *Peyos* or corners of one's beard. The *Rambam* says it is because it was the practice of idolaters and idolatrous priests to do so. The *Tur* felt that there was no source for this and we need not look for reasons to explain Hashem's commandments. However, with regard to mourning-based bald spots, the *Tur* agrees with the *Rambam* that the *Issur* is based on its being an idolatrous practice, as derived from: **בנים אתם לד' ... לא תתגודדו ולא תשימו קרחה**, where bald spots are again prohibited, prefaced by a statement establishing Jews as Hashem's children, who should not do such things. Mourning-based scratches, on the other hand, are forbidden because they express disapproval of Hashem's action (see *Chinuch*), similar, in the *Rambam's* opinion, to one who mourns or tears his clothing excessively (*Bava Kamma* 91b), who receives *Malkus*. Therefore, if one inflicts one scratch with five deaths in mind, he has rebelled against Hashem's *Hashgacha* five times and is liable five times. One mourning-based bald spot on the other hand, even for five deaths, constitutes one prohibited idolatrous practice without regard to intent. As such, he is only liable once for the one act.

A Lesson Can Be Learned From:

Before R' Simcha Bunim of Pshischa became a Rebbe, he was a merchant, with a store. As a favor, he had allowed someone to deposit some "gray market" merchandise with him for a short time because the authorities had an eye on him. One day, R' Simcha Bunim's wife came running and fearfully told him that the police were about to enter their store in search of such merchandise. She asked him to quickly come up with an idea so that they could avoid being arrested over something like this. R' Simcha Bunim said okay, he would go into the next room for a while. Relying on his expected help, his wife went back to the store and stood there as the police completed their search, finding nothing. She then returned to R' Simcha Bunim, whom she found in that room, concentrating on a difficult *Tosafos*. Suddenly he sat up and said "Baruch HaShem – it is correct". His wife asked him what he was doing and R' Simcha Bunim said: "Dovid HaMelech wrote (Tehilim 119:95): **לי קור רשעים לאבדני עדותך אתבונן** [and] I will understand your laws. Baruch Hashem, because of the threat, I was able to finally understand this difficult *Tosafos*".

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

This issue is dedicated:
לד"ר פערל ב"ר יצחק הלוי

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