



Friday	7:18	7:28				9:37
Shabbos		7:15	6:15	5:00	9:00	9:36
Sunday		7:30	7:00		7:45	9:35

## IMPORTANCE OF ....

The *Midrash (VaYikra Rabba 17:5)* states that when the *Torah* describes the *Nigei Batim (Tzaraas afflictions on houses)* as occurring in Canaan, the reference to Canaan was a reference to Eliezer, servant of Avrohom, who despite being designated as "ארור" (cursed), merited through serving Avrohom with being converted to "ברוך" (blessed), as the *Posuk* states: 'בא ברוך ה'. If Eliezer had indeed served Avrohom so well, why is the source of his becoming a ברוך derived from a *Posuk* dealing with his mission to obtain Rivkah for Yitzchok ? The *Be'er Moshe* suggests that the origin of Canaan's cursed status came from Noach's curse on Cham, which was due to Cham's jealousy and possessiveness (צרת עין), a source of *Negaim*. Cham's attempt to prevent Noach from fathering another child was based on his unwillingness to share the world with three brothers, rather than just two. Eliezer, in his dedication to fulfill the "Rivka mission", despite his personal desire to see his own daughter marry Yitzchok, showed how he did not share in Cham's legacy, and as such was deserving of ברוך status. As the *Gemara (Pesachim 113b)* confirms: One of the five commands given by Canaan to his children was to feel hatred for their masters. This was not practiced by Eliezer. The *Gemara (Eruvin 54a)* states that R' Eliezer had a *Talmid* who learned quietly, instead of out loud. As a result, he forgot his learning, and was sentenced in Heaven to be burned as one who forgot his learning (השוכח משנתו). However, he was spared from this fate because he had served R' Eliezer so well. For this reason the *Gemara (Kesubos 96a)* states that a *Talmid Chochom* who deprives a student from serving him has taken away a significant *Chesed* from him, a *Chesed* sufficient to save his life.

## QUESTION OF THE WEEK:

Which איסור is mentioned the most times in the *Torah* ?

## ANSWER TO LAST WEEK:

(When may a qualified Rav only rule on monetary matters ?)

The *Shevus Yaakov (1:140)* states that a qualified *Baal Hora'ah*, but one who has not yet reached the age of 40, may rule only on monetary matters, but not on matters of *Issur V'Heter*.

## DIN'S CORNER:

If one was studying one of the *Sifrei Neviim* during the year and finds himself in the position to complete it on *Erev Pesach*, he may do so, and his *Siyum* will permit a *Bechor* who participates to break his fast at the *Seudas Mitzvah*. This is so, even if the *Navi* studied only had a few *Perakim*. However, if he wishes to study something specifically for a *Siyum* on *Erev Pesach*, then he may not use a *Navi* for that purpose, but must study a regular *Masechta* of *Gemara*, since the *Zechus* of learning it overcomes the *של א לשמה* aspect. (*HaElef Lecha Shlomo* אר"ח 386)

## DID YOU KNOW THAT ....

The *Gemara (Yevamos 5a)* derives that עשה דוחה לא תעשה from the *Posuk*: ... יגלח את כל שערו את ראשו ואת זקנו, from which we see that a *Metzora* must even shave his beard as part of his *Tahara* process, despite the לאו of: ופאת זקנם לא יגלחו. The *Rambam* (end of *Negaim*) asks why we do not administer the *Tahara* process on a *Metzora* even today. Admittedly, no *Korbanos* can be brought, but the lack of a *Korban* should not affect the validity of the shaving nor the *Torah's* process with the bird. The *Rambam* concludes that to permit shaving under the rule of עשה דוחה לא תעשה, would require that the entire *Tahara* עשה be fulfilled. Since the *Korban* is an essential part of the עשה and it cannot be offered, the עשה is incomplete and cannot preempt the תעשה. לא תעשה. However, the *Gemara (Menachos 37b)* records a *Machlokes* over whether the four corners of *Tzitzis* are four separate *mitzvos* or one *mitzvah*. What would be the difference ? The *Gemara* says that the right to place woolen *Tzitzis* on a linen garment would be the difference. If *Tzitzis* is all one *mitzvah* and one of the four *Tzitzios* came off, no *mitzvah* is fulfilled so the *Issur of Kilayim* would apply. If they are 4 *mitzvos* and one fell off, at least the other 3 are valid *mitzvos* and would thus be able to preempt the *Issur of Kilayim*. R' Menachem Ziemba asks, according to the *Rambam*, even if *Tzitzis* are 4 *mitzvos*, certainly the entire and complete עשה of *Tzitzis* requires that all 4 be present. If so, עשה דוחה לא תעשה should not be able to apply where only 3 of the 4 are present, since the *mitzvah* is incomplete. He cites an answer from the *Tolner Rebbe*, that the *Rambam* only had a problem with the *Korbanos* aspect, which are impossible today. However missing *Tzitzis* can easily be replaced. The *Mishna* in *Negaim* itself states that a *Metzora* who couldn't get to *Yerushalayim* for the *Korbanos* was still able to undergo shaving and the bird process, illustrating that only as long as *Korbanos* are technically possible, is the עשה deemed complete.

## A Lesson Can Be Learned From:

R' Chaim Meir Yechiel of Moglenitza summoned one of his *Chasidim* after Shacharis one day and told him that for some time, he had noticed the *Chosid's* look of distraction and lack of *Kavanah* during davening. The *Chosid* admitted that he felt unprepared for davening and that he was waiting to be stimulated from *Shomayim*. The *Rebbe* told him that according to R' Yehoshua b. Levi in *Berachos (26b)*, *Tefilos* were established to replace the *Korban Tamid* – morning and afternoon. *Chazal* point out that although the fire which consumed these *Korbanos* came down from *Shomayim*, the *Kohanim* were still required to bring their own fire. The same is true regarding *Tefilah*. You must bring your own fire to start with, and hope to be זוכה to help from *Shomayim*.

**P.S.** .A Hartzlich Mazel Tov to the Fuerst family upon the Bar Mitzvah of their son Shimmy, and to the Werberger family upon the Bar Mitzvah of their son Zevy. May both families enjoy much Yiddische Nachas from the young men. The men's pre-Shabbps HaGadol Drasha will be given during Sholosh Seudos, sponsored this week by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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