



Friday	7:07	6:20/7:17			9:47
Shabbos	7:07	6:15	6:55	9:00	9:46
Sunday	7:10	8:45		8:00	9:45

IMPORTANCE OF

The *Mishna* (*Negaim* 3:1) states that one *Kohen* may not examine two *Negaim*, whether on one person or on two. The *RaV* (*MiBartenura*) and others explain that this is because a *Kohen* cannot adequately examine two *Negaim* at the same time. The *Tiferes Yisroel* asks why the *Meforshim* did not give as a reason, the rule of: אין עושין מצוות חבילות חבילות – we may not make it appear as if *mitzvos* are a burden, the same theory used by the *Gemara* (*Sotah* 8a) to explain why we do not allow two *Sotah* women to be given the bitter waters at the same time, or why we do not pierce the ear of two servants at the same time. Presumably, examination of a *Nega* is a *mitzvah*, perhaps even warranting a *brocho*, which would make this an appropriate reason. The *Tiferes Yisroel* notes that included in the list of *mitzvos* which may not be done in pairs for this reason, is the prohibition against conducting *Taharah* for two *Metzoraim* (lepers) together. Why did the *Gemara* not list a prohibition against examining two *Metzoraim* together, an activity that would have occurred earlier in the *Metzora* process? Even if not every possible case of *מצוות חבילות* could have been listed in the *Gemara* (תנא ושייר), it would have made sense to include the earlier *Metzora mitzvah*, and leave out the later one! It must be that the rule of *מצוות חבילות* only applies where the *mitzvah* activity is one requiring effort. Combining two or more such *mitzvah* acts gives credence to the suspicion that they are being done together to spare the extra effort. However, the act of simply looking at a *Nega* does not involve that degree of effort, and as such, would not be avoided merely on *מצוות חבילות* grounds.

QUESTION OF THE WEEK:

Does the rule requiring one to be at least 4 *Amos* away from someone who is *davening* also apply where the one who is *davening* is sitting (e.g. he is sick)?

ANSWER TO LAST WEEK:

(May a mother try Purim outfits on the children on Shabbos?)

In *מקדש ישראל* (33), clothing etc... stored away in an attic is not deemed *Muktza*, even if intended for sale. There is also no problem of *הכנה* on *Shabbos* since the children enjoy trying on the costumes.

DIN'S CORNER:

Doing work on *Rosh Chodesh* is permitted for men. Women have accepted upon themselves to refrain from work on *Rosh Chodesh*. However, where a woman receives payment for her work, such as where work provides her with *Parnasah*, she need not refrain from going to work. (*Aruch HaShulchan* 417 אר"ח) Sewing is not a prohibited activity per se (Others argue) but spinning thread is, since we see throughout the building of the *Mishkan* that mention is constantly made of women donating the labor of their hands (טוויה) to the building of the *Mishkan* (but not to the *Eigel*).

DID YOU KNOW THAT

The *Mishna* (*Nedarim* 56b) states that if one vows not to enter a certain house, his prohibition begins where the closed door to the house meets the edge of the threshold. The area of the threshold itself beyond that line and extending outwards is not forbidden to him, as it is not considered part of the house. However, it is considered part of the house "entrance", as the *Gemara* points out how the *Kohen* exits the house afflicted with a *Nega* and when he gets to "פתח הבית" – the entrance, he closes off the house for a week. Thus, the entrance begins where the house itself ends – at the threshold. This is the distinction between the *Posuk* which commanded: לא תוציא מן הבית מן הבשר הוצה – that the *Korban Pesach* meat not be taken out of the house, versus the *Posuk* which stated: לא תצאו איש מפתח ביתו – forbidding Jews to leave the house entrance all night. The Jews were permitted to stand in the *אגף* (threshold) which was part of *פתח ביתו*, but the meat could not be taken there – it had to remain in the *בית* proper. However, the *Radvaz* (2:650) states with regard to a *Beis HaKnesses*, that those who are standing in the threshold of the Shul entrance are also deemed to be in the Shul, and may be counted towards a *Minyan*. He proves this from the *Mishna* (*Pesachim* 85b) which states that for purposes of *Korbanos*, which may not leave Yerushalayim, the window areas hollowed into the walls of Yerushalayim are still considered within the city. The gate areas at the entrances to Yerushalayim were not so designated, since the *Metzoraim* had to stand there and extend their thumbs in for *Taharah* without actually entering the city. Clearly, those thresholds were not deemed to be within the city. The *Radvaz* compares *Korban Pesach* dwellings to the gates of Yerushalayim and Shuls to the walls of Yerushalayim.

A Lesson Can Be Learned From:

The two Rebbes, R' Elimelech and R' Zishe, were brothers, and Talmidim of R' Dov Ber, the Mezritcher Magid. Together, they traveled through many Jewish communities, spreading the Chasidus of the Baal Shem Tov to all the Jews they could find. Once, as they sat and studied a *Sefer* of *Kabalah*, they came across the concept that every Jewish *Neshamah* throughout all the generations was included originally in the *Neshamah* of Adam HaRishon. R' Zishe turned to his brother and asked: "I am surprised at you Elimelech, my brother, You have such a pure and holy *Neshamah*, which was also included in Adam HaRishon's *Neshamah*. How did you allow him to sin by eating the fruit?" R' Elimelech replied: "If my *Neshamah* had stopped Adam and prevented the eating of the fruit, he would have been left full of doubts and thoughts of heresy – perhaps the serpent was correct. Chazal say (*Yoma* 29a) that having sinful thoughts is worse than committing the sin itself. Because of this, my *Neshamah*, as well as yours, my brother, agreed to allow Adam to commit this sin, and prove to himself that the serpent was a liar. By so doing, Adam banished any sinful thoughts and removed the confusion that could potentially lead him further astray.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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