



	Candles	Mincha	DafYomi	Shiur	פרשת: אחרי-פסח ש"ש Shachris
Friday	7:22	6:40/7:32			9:34
Shabbos	8:31	7:20	6:30		9:00 9:33
Sunday	8:32	7:20	6:30		9:00 9:32

## IMPORTANCE OF ....

The *Mishna* (*Pesachim* 91a) states that a *Korban Pesach* is not to be slaughtered for only one individual – there must be more than one person for every *Korban*. Why is this? The *Zohar* (36a) states that fulfillment of *הדם על המשקוף ועל שתי המזוזות* required a design of blood, being placed on the 2 door posts and the upper door frame, in the shape of the letter *Heh* (ה). The significance of the letter *Heh* is described in the *Gemara* (*Menachos* 29b) which states that its shape is open underneath, signifying free will, and a space is provided above the *Heh*'s left leg to allow sinners to return. Since the details of the blood placement followed after the command of *מטכור* (getting rid of *Avodah Zarah*), the shape of a *Heh* was used to evoke and remind Hashem of the *Teshuvah* they had done. The *Ateres Zekainim* (32 אר"ח) in the *Shulchan Aruch* describes how the letter *Heh* is to be written by the *Sofer* in *Tefillin* when writing Hashem's name. The first of the two *Hehs* should be written first by placing the bar across the top, followed by the right leg and the left leg. The second *Heh* begins with the right leg, followed by the bar across and the left leg. The *Kol Yaakov* uses this to explain why Hashem commanded the blood to be placed first on the 2 posts and then on the upper frame, whereas Moshe switched the order around. Hashem would have been satisfied with a lesser *Teshuvah* (מיראה), which the side posts (and the second *Heh*) represent. Moshe however aspired to a higher *Teshuvah* (מאהבה), signified by the upper frame (and the first *Heh*). As such *Teshuvah* is difficult, Moshe believed that by combining into a *רביס*, the benefits of *Teshuvah* מאהבה could be achieved, even if the *Teshuvah* was מיראה. He therefore told *Bnei Yisroel* to take a bundle of hyssop (איזוב), which, as a group, was a *Remez* to *רביס*. The *ברך משה* adds that this is also why we do not slaughter a *Korban Pesach* for an individual – only for a *רביס*.

## QUESTION OF THE WEEK:

When would someone who was otherwise not restricted, yet, although present at a *Taanis Bechorim Siyum*, he would not be permitted to eat?

## ANSWER TO LAST WEEK:

(How may one destroy *Chometz* found in *Chol HaMoed* – it's the *Goy's* !?)

In *Mikrai Kodosh* (*Pesach* 1:74) the suggestion is made to include language in the *Shtar Mechirah* to include any and all pieces and crumbs of *Chometz* in the sale. In such a case, any *Chometz* found during *Yom Tov* should be put together with the sold *Chometz*.

## DIN'S CORNER:

In order to be *Matir* a *Neder* one needs a *Beis Din* of 3 non-*Amei Ha'aretz*, who understand what they are taught. The maker of the *Neder* then expresses his regret for having made the *Neder*, and a *פתח* is discussed (i.e. had I known .... I never would have made it). The *Beis Din* then says *מותר לך* 3 times. (*Chochmas Adam* 100:1-3) Discontinuing a *Chumra* may require such a *Hatorah*,

## DID YOU KNOW THAT ....

The *Gemara* (*Shabbos* 67a) lists several items that R' Meir permits one to carry on *Shabbos*, as they have amulet-like properties and aid in healing. The Rabanan forbid their use based on the *Posuk*: *ובחקותיהם לא תלכו*. The *Rambam* (עבודת כוכבים 11:1) rules, based on this *Posuk*, that Jews must always appear different from gentiles in their behavior and manner of dress, and that Jews may not wear the clothing gentiles wear. The *MaHarik* (88) qualifies this prohibition as requiring one of two conditions: 1) the clothing or mode of dress is inherently not *Tznius'dik*; 2) the behavior has no apparent reason – it is *בחקותיהם*, done by non-Jews for some esoteric reason of their own, which, if Jews do it as well, indicates that they are just following the gentile's example. As such, if a Jew wishes to wear a certain article of clothing which non-Jews customarily wear, for a sensible reason, such as a judge's black robe or a doctor's white coat, there is no *Issur*. The *MaHarik* cites as proof, the *Gemara* (*Chulin* 106a) which states that failure to wash *Netilas Yadayim* before a meal caused a Jew to eat non-kosher meat. *Rashi* explains that this refers to a Jewish restaurateur who used to feed Jews kosher meat and non-Jews non-kosher meat. Once, a Jew came in but did not wash *Netilas Yadayim*. The restaurateur assumed he was not a Jew and served him non-kosher meat. The *MaHarik* asks, if the prohibition against a Jew wearing clothing similar to non-Jews' was absolute, why did the *Gemara* assume that the lack of washing (דרבנן) was to blame for this tragedy? It was more likely that the restaurateur failed to recognize him as a Jew because of his non-Jewish style dress, which apparently mimicked the *Goyim* (דאורייתא). Therefore, it must be that simply mimicking the *Goyim* for a sensible reason is permitted. The *Rema* (י"ד 178:1) *paskens* like the *MaHarik*, but the *GRA* argued, applying the *Issur* even where the *MaHarik's* conditions were not present. The *Teshuvos V'Hanhagos* (1:453) notes that to comply with the *GRA's* opinion, many people button their jackets right over left.

## A Lesson Can Be Learned From:

R' Aaron Yonah was a Talmid Chochom who lived most of his life in Petach Tikvah. When he grew older, he moved to Yerushalayim and came in to learn every day in the Chevron Yeshiva. Several Talmidim in the yeshiva who came to know him realized that he had no money with which to support himself, but was too proud to accept *Tzedakah*. It occurred to them that there was a "job" available for R' Aaron Yonah. A man was paid to say *Kadish* for patrons of the yeshiva who had been *Niftar*. The current *Kadish*-sayer had recently moved away and the position was available. They approached the Rosh Yeshiva, R' Yechezkel Sarna with the proposal. To their surprise, the Rosh Yeshiva rejected it, saying that the patrons expected that the Rosh Yeshiva would be saying this *Kadish*. Therefore, he was abolishing the position and would say the *Kadish* himself. However, after 30 days, the Rosh Yeshiva called back the Talmidim and said that he could not continue, but instead, would appoint R' Aaron Yonah as "Rosh Yeshiva" for purposes of saying the *Kadish*, thereby solving both problems without it appearing as *Tzedakah*.

**P.S.** *Chometz* may be eaten until 10:17AM Chag Kasher V'Sameach!

This issue is dedicated:

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

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