



| | Candles | Mincha | DafYomi | Shiur | פרשת: חקת | סוק"ש Shachris |
|---------|---------|-----------|---------|-------|-----------|----------------|
| Friday | 8:14 | 6:45/7:45 | | | | 9:15 |
| Shabbos | | 8:09 | 7:00 | 7:55 | 9:00 | 9:15 |
| Sunday | | 8:20 | 8:45 | | 8:00 | 9:16 |

IMPORTANCE OF

The *Gemara* (*Arachin* 15b), lists the ten ways in which *Bnei Yisroel* tested Hashem in the *Midbar*, which included two demands for meat. Why did the *Bnei Yisroel* complain and ask for meat, when meat had been promised to them together with the *Mon* (בתת ד' לכם בשר), and they had been presumably receiving them together? The *Afarkasta D'Anyah* cites a *Tosafos* who answers that they had only received meat up until *Matan Torah*. Post-Sinai meat required *Shechitah*, and since they did not have fertile earth (only sand which is not valid – see *Chulin* 88b) with which to cover the blood, they could not slaughter any animals. However, does not the *Ra'N* hold that in the immediate absence of earth, one may soak up the blood into a garment, and later place the garment in water to pull out the blood, which can then be covered with earth? Why couldn't they have done that? The *Midrash* states that the *ענני הכבוד* would launder the garments of *Bnei Yisroel* every day, which would defeat the *Ra'N's* strategy. A *Midrash Tanchuma* (*Kedoshim* 7) states the opposite, that each tribe of *Bnei Yisroel* dug canals from the *Be'er Miriam* so that they could use the water to grow and irrigate fruit trees, which produced on a daily basis. *Tosafos* (*Chulin* 88b) also suggests that the *Midbar* began to bloom for *Bnei Yisroel*. As such, fertile earth would seem to have been available. However, the *Rashash* asks, if this were the case, why did *Bnei Yisroel* come to complain to Moshe that the *Midbar* was *זרע ותאנה לא מקום* if they were growing such things? It must be that the fertile situation only existed while the *Be'er Miriam* existed. When *Miriam* died, not only did the fruit stop, but the earth returned to its prior infertile state as well, making it invalid for covering the blood.

QUESTION OF THE WEEK:

When would one not have to repeat the *Shemona Esrei* despite having forgotten *Yaaleh V'Yavo* in *Rosh Chodesh Shacharis*?

ANSWER TO LAST WEEK:

(What difference does "early Shabbos" make for *bentsching*?)

According to the *Shaagas Aryeh* (21), *Krias Shema* is considered *תדיר* over *bentsching*. As such, where one *davens* early on *Erev Shabbos* and begins the *Seudah* immediately, if it is after *צאת* when he *bentsches*, he would have to first say *Krias Shema*. However, several *Poskim* disagree (see *Rivevos Ephraim* 5:191)

DIN'S CORNER:

It is a *mitzvah* to increase the quantity of food eaten during the *Rosh Chodesh* meal. Although one is not obligated to eat bread, it is praiseworthy to do so, and the cost of the meal falls into the category outside of what is ordained annually for a person on *Rosh HaShanah*. (*Mishna Berurah* 419:1) One should wear different (*i.e.* *Shabbos*) clothing on *Rosh Chodesh*, as is indicated in the words: *חמש חליפות שמלות* where the word *חמש* stands for: *שבת* and *מועד*, *חודש*. (*Likutei MaHariach* 2:90b) The *GRA* would wear his *Shabbos* hat on *Rosh Chodesh*. (*Maaseh Rav* 151)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zarah* 52b) states that the *Chashmonaim* put away the stones of the *מזבה* after the Greeks had defiled it with *Avodah Zarah*. *Rashi* explains that even though one cannot make another's item forbidden as *Avodah Zarah*, here, the *Posuk*: *וּבָאוּ בָהּ פְּרִיעִים וְחָלְלוּ* teaches that when the Greeks entered, the *מזבה* became *Chulin* (unsanctified), and *Hefker*. The Greeks then acquired it from *Hefker* and made it *Assur* as *Avodah Zarah*. The *Baal HaMaor* says that it was not the Greeks who had made it *Chulin* and *Hefker* because the *Gemara* (*Gittin* 38a) derives from *וישב ממנו שבי* that a gentile may acquire from Jews, thru conquest. However, he may not acquire that which belongs to Hashem thru conquest. As such, it was the Hellenist Jews who were the *פְּרִיעִים*, and who through unauthorized use, committed *מעילה* which made it *Chulin*. The Greeks then acquired it from them. What of all the *Beis HaMikdash* utensils and vessels used during the reign of idolatrous kings, such as *Achaz*? Should they not also have been rendered *Chulin*? The *Baal HaMaor* held that *כלי שרת*, unlike the *מזבה*, are susceptible to *מעילה* over and over, but do not become *Chulin*. However, the *Meforshim* point out how the *Gemara* (*Nedarim* 62b) states that *Belshatzar* used *כלי שרת* that had become *Chulin* at his drunken celebration. How did that come about, according to the *Baal HaMaor*? The *Or Sameach* (ע"ז 8:1) suggests a simple distinction. The *כלי שרת* that were plundered at the time of the *Churban*, when there was no longer a *Beis HaMikdash* in which to use them, automatically became *Chulin*, since the absence of a *Beis HaMikdash* meant that there was no longer a possibility of *מעילה*. The *כלי שרת* used by *Belshatzar* were among these. The *כלי שרת* that were improperly used during the time of *Achaz* however, continued to be subject to *מעילה* and therefore did not become *Chulin*, despite the presence of (Jewish) *פְּרִיעִים*, because the *Beis HaMikdash* was still standing, where they could eventually be used again.

A Lesson Can Be Learned From:

One of the *Chasidim* of the *Vishnitzer Rebbe*, *Rabbi Chaim Meir Hagar*, was an old *Shochet* whose hands had begun to shake. People tried to tell him tactfully that it was time for him to stop practicing *Shechitah*, which requires absolute precision, and his shaking hands could easily have ruined the *Shechitah*. But the *Shochet* refused to listen, maintaining that his *Shechitah* was fine. When the *Vishnitzer Rebbe* visited the town, he stayed at the home of the *Shochet*. The *Rebbe* was informed of the problem and was asked to encourage the *Shochet* to retire. But upon hearing this request, the *Rebbe* did not respond, which puzzled his *Chasidim*, who could not understand how the *Rebbe* could be so casual about the *kashrus* of the meat that everyone in the town had to rely on. But the mystery was solved a few days later. The *Rebbe* remained in town for *Shabbos* and when the *Shabbos* meal was over, he honored the *Shochet* by handing him the cup of wine to hold during the *bentsching*. When the *Shochet* took the cup, his hand shook and the wine spilled. Now everyone understood the subtle message that the *Rebbe* was conveying to the old *Shochet* - that his days as a *Shochet* were over. Taking the obvious hint, the *Shochet* announced to the *Rebbe* after *Shabbos* that he had decided it was time to retire.

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

This issue is dedicated:

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

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