



	Candles	Mincha	DafYomi	Shiur	ראש השנה זק"ש Shachris
Friday	6:36	6:45			9:46
Shabbos	7:42	6:45	6:15		8:30 9:46
Sunday		6:45	6:15		8:30 9:47

## IMPORTANCE OF ....

The *Gemara* (*Horios* 12a) quotes Abaye as saying that since we cannot deny that an omen is significant, one should therefore make sure to see on *Rosh HaShanah* a gourd, a fenugreek, a leek, beets and dates. The *Gemara* (*Kerisus* 5b) replaces the words "to see" with "to eat". The *Shulchan Aruch* (א"ח 583:1) lists the same foods, placing gourd as the last food, instead of first, like the *Gemara* has it. The *Beis Yosef* explains that all the others imply a good omen with their Hebrew name itself, while the gourd is eaten on *Rosh HaShanah* only because it grows quickly. The *Divrei Yatziv* (א"ח 252) cites the *Gemara* (*Nedarim* 49a) which relates that when R' Yirmiyahu was ill, a doctor came to treat him. When the doctor saw a gourd in the house, he said "the *Malach HaMaves* is in the house, and I should heal him?!" Thus, if eating a gourd is detrimental to one's health, it belongs at best, at the end of the list. Since some other foods on the list can also seemingly be interpreted negatively, Rav Hai Gaon made a point of establishing a special *Nusach* to be said with each. The *Divrei Yatziv* suggests that the various listed foods may have changed since the time of the *Gemara*, and the circumstances under which they grew is not always known. As such, since we say special *Tefilos* for each of them, perhaps we would be better off just saying the *Tefilos*, without actually having to eat them. The *Maharsha* states that the purpose of the *Gemara* is to permit the consumption of these foods as omens, without transgressing the prohibition of *לא תנשו* (do not practice divination). However, if we were to avoid eating them for potentially negative omens, we would transgress *לא תנשו*. As such, given the choice, one should arrange and eat the listed foods as a *סמנה טובה*.

## QUESTION OF THE WEEK:

If we don't have to check our *Tefillin* everyday before saying the *berachos*, why do we check the *Tzitzis* on our *Talis* ?

## ANSWER TO LAST WEEK:

(If one gave *איסור הנאה* to a *Goy*, how could he avoid *תחום* ?)

The *Rosh* (*Kidushin* 2:31) permits selling *איסור הנאה* to a *Goy*. Perhaps he holds like the *Rashba* & *Ralbag* who limit *תחום* to actual idolaters. However, most *Poskim* hold that *איסור הנאה* shouldn't be given to a *Goy*, as acceptance alone is deemed *הנאה*.

## DIN'S CORNER:

One may not speak after the *berachos* are said over the *Shofar*, until the last *Tekiah* is blown, except for important things that concern the *davening* or the blowing of the *Shofar*. In other areas where one may not interrupt, such as *Birchos Krias Shema*, one may also not say the *brocho* of *Asher Yotzar* after relieving oneself until after finishing the *Shemona Esrei* because the wait until after *Shemona Esrei* is not too long. But if one relieved oneself during *Musaf Chazoras HaShatz*, before the last *Tekiah*, one may say *Asher Yotzar* immediately. (*Tzitz Eliezer* 11:45)

## DID YOU KNOW THAT ....

The *Rambam* (*Rosh HaShanah* 1:6) states that a *Shofar* is invalid if plated with gold on the inside, or on the mouthpiece. The *Magid Mishna* cites the *Ramban* who considers gold on the mouthpiece to be a *Hefsek*. Accordingly, the *Ramban* derives that if one blew into a valid *Shofar* from an inch away, it is also invalid as a *Hefsek*. The *Avnei Nezer* (א"ח 432) asks: Is not gold on the mouthpiece a *Chatzitza* (interposition) problem? One could hardly say there is a *Chatzitza* when blowing into a *Shofar*. In fact, the *Gemara* (*Zevachim* 19a), discusses a *Kohen's* garments and the requirement of *על בשרו* – that there may be nothing between the garment and the *Kohen's* body. The *Gemara* asks, what if the wind blew into the *Kohen's* garments, causing them to billow a little. Since they would not actually be *על בשרו*, would the *Avodah* be *Posul*, or is this deemed a normal way to wear clothing? Clearly, the *Gemara* does not consider air to be a *Chatzitza*. If so, why should blowing into the *Shofar* be invalid? The *Avnei Nezer* answers that in truth, gold on the *Shofar* mouthpiece is not a *Chatzitza*, because of the rule (*Succah* 37a) that anything whose purpose it is to beautify the object, does not interpose. However, the *Shofar* requires, as the *Mishna Berurah* (586:75) states: *שיהא פיו מודבק בשופר* – a physical connection between the *Shofar* and one's mouth. Thus, even if the gold does not create a *Chatzitza*, it still prevents one's mouth from touching the *Shofar*, which is therefore *Posul*. So too, where one blew into the *Shofar* from an inch away, there is no *Chatzitza*, but it is still invalid due to the lack of a physical connection.

## A Lesson Can Be Learned From:

In 1937, a man moved to Eretz Yisroel with his wife and daughter. He bought some property in Bnei Brak and continued his business in the diamond trade. After a short while, he found that making a living was difficult so he left Eretz Yisroel and moved to Belgium with his family. Things improved somewhat, until World War II broke out. One morning, as he returned from the grocery store, he saw in horror how the SS had thrown his wife and daughter into a truck, and had driven away. He managed with great difficulty to escape Belgium and after many small miracles, he arrived in a fishing village on the coast of Portugal, with only the clothes on his back. He knocked on a door, and was taken in by the head of the village. Believing that his whole world had been destroyed, he became a fisherman, and settled into the village. He noticed how all the fisherman worked exhaustingly, but were all poor. All the fish profits were made by the wholesalers. He organized the fishermen and soon, their financial situation improved. After a number of years, he married the village chief's daughter, and sired a family. No one knew he was a Jew; he barely remembered it himself. When he reached the age of 75, he could no longer stay away, and visited Eretz Yisroel. While there, he sold the property that he had bought years before, but he did not want to give money from Eretz Yisroel to his gentile children. He gave half of it to distant relatives in Hertzlia and the other half was donated to renovate an old abandoned Shul in Portugal. It seems that for years, he had secretly visited the Shul's ruins, pouring out his heart over some torn pages of Tehilim that he had found there.

**P.S.** תכלה שנה וקללותיה תחל שנה וברכותיה.