



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא סוק"ש Shachris
Friday	4:40	4:50	7:45		9:42
Shabbos		1:45/4:40	4:15		9:42
Sunday		4:50	5:10		8:00 9:42

IMPORTANCE OF

The *Gemara* (*Nedarim* 66a) states that if one forswears the tasting of a דג, he may not eat a large fish, but he may eat a small one. If he forswears tasting a דגה, he may not eat small fish, but he may still eat a large one. The *Gemara* asks for a source that דגה means small fish, and offers: והדגה אשר ביאור מתה – and the fish in the [Nile] river died. The *Gemara* asks, only small (דגה) fish died, not large ones? and answers that דגה includes both large and small fish, but people use the word דגה to refer to small fish. Since the parameters of *Nedarim* are defined by popular usage, a vow concerning דגה is limited to small fish. One wonders why the *Gemara* chose, as its source for דגה, the *Posuk* dealing with the death of fish during the plague of דם, instead of an earlier *Posuk*: והדגה אשר ביאור תמות – where Pharaoh was warned about the upcoming plague. The *Gevutos Shlomo* notes that there appear to be several differences between the warning and the actual plague. In the warning, the *Posuk* says ונלאו מצרים לשתות מים – the Egyptians will grow weary from trying to drink water, whereas during the plague itself, the *Posuk* says: ונלאו מצרים לשתות מים – the Egyptians were unable to drink water. The warning makes reference to והדגה אשר ביאור תמות whereas the plague itself changed כל המים אשר ביאור – all the water. *Rashi* notes that the word יאוריהם refers to the irrigation ditches and canals that were dug to channel the water from the river bank to the Egyptian's fields. It was this water that was initially targeted for conversion to blood, as it was the water most commonly used. The water flowing near the river bank (שפת הנהר) is also commonly inhabited by small fish. Had the plague hit as warned, only small fish would have died, and the Egyptians would have still been able, with effort, to obtain water from further out in the river. As such, the *Gemara* would not have been able to ask – only small fish died, not big ones? because only the small ones near the shore would have died. The *Gemara* therefore chose to use the *Posuk* which described the actual plague, which affected all the water in the river, leaving no water to drink at all, and causing the death of all fish in the river, large and small.

QUESTION OF THE WEEK:

When would one say a *brocho* only because he is sitting a certain way?

ANSWER TO LAST WEEK:

(Who may *Pasken* on *Choshen Mishpat*, but not on *Kashrus* matters?)

The *Rema* (י"ד 245:22) states that if a *Talmid Chocho* visits a city with a *Rav*, he may not usurp the *Rav's* position to conduct *Chupos* and *Kidushin*, nor may he *pasken* on *Kashrus* and matters of *Issur V'Heter*, but he may decide monetary disputes if asked to

DIN'S CORNER:

If one arrives in *Shul* on *Erev Shabbos* after the *Tzibur* has said *Momuro Shir Lיום השבת*, if it is before sunset and he has done nothing to be מקבל שבת (e.g. answering to ברכו), he may still *daven* a weekday *Mincha* but must step out of *Shul* to do so. (או"ח 263:15)

DID YOU KNOW THAT

The *Mishna* (*Rosh HaShanah* 26b) states that on *Rosh HaShanah*, in the *Beis HaMikdash*, the man who blew *Shofar* was flanked on both sides by men blowing trumpets. The *Gemara* asks how one could distinguish between the two sounds in light of the axiom that תרי קלי לא משתמעיע – two simultaneous sounds cannot be heard. (Hashem said זכור ושמור together which cannot be heard by a human ear) The *Gemara* answers that the *Shofar* sound lasted longer than the others. The *Gemara* also suggests that even if a human could not hear two sounds from one source, he could still hear two sounds from two sources, justifying the 3 blowers in the *Beis HaMikdash*. The *Gemara* then points out, however, that when the *Torah* was read and translated in *Shul*, as was the custom, they were not permitted to have two translators, presumably because the congregation would not be able to discern either one. The *Gemara* concludes that the *Megilah* and *Hallel* may be read simultaneously by several people because the readings are so popular that everyone will exert oneself to hear. The same would be true regarding the *Shofar*. The *Mechilta* (*Shemos* 3) quotes R' Shimon b. Yochi who states that when the *Posuk* says: דבר אל כל עדת בני ישראל it led to both Moshe and Aharon not wishing to speak before the other, and as such, they said what they were bidden to say - together. Despite speaking simultaneously, the *Gemara* allows that they could still be understood as long as what they were saying was חביב. The *Binyan Ariel* suggests that this might explain the *Kal V'Chomer* stated by Moshe - ואיך ישמעני פרעה, that if *Bnei Yisroel* did not listen to him, certainly Pharaoh will not listen to him. The *Meforshim* ask, does not the *Posuk* explain that *Bnei Yisroel* did not listen to Moshe ומעבדה קשה? This would not apply to Pharaoh! However, if Moshe and Aharon were speaking together, and Moshe was ערל שפתים to boot, the only way to understand them would be if what they were saying was חביב. The *Posuk* took away the power of חביב to provide *Bnei Yisroel* with the ability to understand 2 sounds. As such, Pharaoh, in whose ears Moshe and Aharon's message was certainly not חביב, had no chance of understanding.

A Lesson Can Be Learned From:

A young man was considering buying a grocery store in a settlement being built between Tel Aviv and Haifa. He came to R' Yisroel of Hushatin for advice. When he told the Gabbai why he was there, the Gabbai berated him for wasting the Rebbe's time when any fool knows that a living could not be made from the few residents of a settlement. The young man saw that the Gabbai made sense, but as he was there, decided to ask the Rebbe anyway. The Rebbe remarked that the Gabbai had no right to speak, but in so doing, had used up the *Kitrug*. "Buy the store and you will have *Hatzlacha*". A few days after he bought it, the Tel Aviv-Haifa Railway decided to build a new stop in front of his store.

P.S. *Sholosh Seudos* sponsored by the Sternberg family.

This issue is dedicated:

פעולת ב"ר יצחק הלוי ול"ג אברהם ב"ר יעקב חיים

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