

**לעילוי נשמת**  
הר"ר חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.צ.ב.ה.  
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DAVID & JUDY HAGER

**מאורות הדף היומי**  
Meorot HaDaf Ha Yomi  
A Weekly Letter for Learners of the Daf Ha Yomi

**לעילוי נשמת**  
הר"ר יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
ת.צ.ב.ה.

י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה וחסי זיסר

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## מסכת פסחים נ"ד-ס'

בס"ד, י"ב אדר תשס"ו

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דף נג/א מקום שנהגו לאכול צלי בלילי פסחים אוכלין מקום שנהגו שלא לאכול אין אוכלין

### Beitza and Z'roa

On Seder night, it is customary to place on the Seder plate a roasted forearm (*zro'a*) and an egg. This custom is based on the Gemara (114a), which states that two dishes should be served on Seder night, representing the Korban Pesach and Korban Chagiga which were eaten on Pesach night while the Beis HaMikdash still stood. The Tur and Shulchan Aruch (O.C. 473:4) cite this Gemara and add that the meat should be roasted, just as the Korban Pesach was. The egg may either be cooked or roasted, like the Korban Chagiga.

The source for using specifically forearm and egg is based on the Kol Bo, a sefer on halacha and minhag authored by the 14th century Rishon, R' Aharon of Lunil *zt"l*. The Kol Bo (50) cites in the name of the Talmud Yerushalmi, that these two foods signify our redemption from Egypt. "Egg" in Aramaic is *Bei'a*, which also means "to desire." Together with the forearm, it represents Hashem's desire to stretch out His mighty arm, to redeem us from Egypt (see Mishna Berura s.k. 27).

The Mishna in our sugya states that after the destruction of the Beis HaMikdash, some communities refrained from eating roasted meat on Seder night. The Korban Pesach was roasted, and they feared that any roasted meat might be mistaken as a Korban Pesach. Of course, it is forbidden to eat a Korban Pesach outside of Yerushalayim. To prevent such a misunderstanding, they refrained from eating roasted meat on Seder night. According to this custom, one may not eat the roasted *z'roa* on Seder night. The Mishna states that if a community has such a custom, it is forbidden to go against it.

The Tur (O.C. 476) and Magen Avraham (ibid, s.k. 1) write that this custom was accepted among Ashkenazim. The Poskim add that even in places where it is customary to allow roasted meat on Seder night, one should still refrain from eating the *zro'a* since it is specifically meant to represent the Korban Pesach (Teshuvos Mahari"v 193, et. al.).

This custom not to eat the *zro'a* on Seder night applies even if it is taken from a cow or chicken, which is not suitable for Korban Pesach (Shulchan Aruch 476:2). Although only lambs and kid-goats were used for Korban Pesach, the prohibition extends to any animal which requires slaughtering, since it somewhat resembles the Korban Pesach.

The Poskim add that although the Korban Pesach was roasted directly over an open fire, nevertheless even meat roasted in a pot should not be eaten on Seder night, since it still resembles the Korban Pesach. If meat is cooked and then roasted, it should also not be eaten, although this too is unfit for Korban Pesach. However, if it is roasted and then cooked, it may be eaten on Seder night, since the meat clearly appears to be cooked, and does not resemble a roasted Korban Pesach at all (see Mishna Berura, s.k. 1).

דף נג/ב מה ראו חנניה מישאל ועזריה

### Escaping Martyrdom

Throughout the golus of Klal Yisrael in Europe over the last thousand years, countless Jews sacrificed their lives in sanctification of Hashem's Name. On numerous occasions, we were offered the ultimatum to either abandon our faith or lose our lives. On one such occasion, a bitter and tragic question was sent to R' Yaakov Risher (1670-1733), author of *Shvus Yaakov* (II, 106). A certain community faced the choice of either accepting Christianity or losing their lives. The

### דבר העורך

In a recent issue of Meoros we discussed the halachos relevant to bread made from corn flour. Our thanks to Mr. Aryeh Moshen, who sent in this important correction. Corn bread and muffins in the United States are made from 80-90% wheat flour and only 10-20% corn flour. As such, they require the standard Hamotzey/Mezonos berachos.

With that, we continue on to our stories. The following two stories tell of parents who merited the great gift of children who excelled in Torah study.

#### Torah on Purim

Rebbe Avraham of Sockatchov *zt"l*, also known as the Avnei Nezer, was renowned for his greatness of Torah study. Even as a small child, he would participate in his father's Gemara shiur, and debate with the most learned of the students. Later, when he became a Chassidic rebbe, he complained about how his responsibilities to the community did not afford him enough time to learn. "If they only knew how much beracha comes into the world in the merit of my Torah learning, they would not disturb me for anything," he once said.

The Avnei Nezer's father was R' Zev Nachum of Biala. One time the Kotzker Rebbe revealed to R' Zev the merit through which he was granted such a unique son. Our Sages tell us that Hashem sustains the world through the merit of our Torah study. If there would ever be one moment in which no Jew anywhere would be learning Torah, the world would instantly revert into utter nothingness. This is the meaning of the possuk, "If not for My covenant (of Torah) by day and by night, I would not have established the statues of Heaven and earth" (Yermiyahu 33:25).

One year on Purim, the entire Jewish nation was occupied with the many mitzvos of the day. R' Zev fulfilled the mitzvos of the day. He heard the megilla, gave shaloch manos and tzedaka, had his

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seuda, and then quickly returned to the Beis Midrash to learn. There was one moment over the course of the day in which no one else but him in the world was learning Torah. It was his merit alone that supported the entire world. For this great zechus, he was granted a son who would fill the world with the simcha of Torah.

### A Mother's Prayers

Once there was a wealthy and respected businessman who desired nothing less for his daughter than the most learned and righteous husband he could find. When his daughter came of age, the shadchonim began to make proposals of the most outstanding students from the nearby yeshivos. They knew that the girl's father would not be stingy in regard to her shidduch, and whoever managed to find a suitable match would be well rewarded for his efforts.

The commotion that was made over his search for the "perfect" shidduch aroused the envy of some unscrupulous neighbors. They began to spread malicious lies about her, accusing her of all sorts of terrible conduct. Soon, the gossip spread, and the girl's prospects for finding a good shidduch began to dwindle.

The girl grew older and older, and her parents were beside themselves with grief. Finally they decided that the time had come to reconsider their goals. They could not find for her the Torah scholar she so desired, but she needed to get married nonetheless. A proposal was then suggested with a boy named Aharon Heller, an apprentice to a local wagondriver. Aharon had never learned in yeshiva, and could hardly even read.

The girl and her family agreed to the shidduch. They were engaged, and a wedding date was set soon after. On the day of the wedding, she locked herself in a room and cried out to Hashem. "Master of the Universe! Through no fault of my own, I was made the subject of cruel lies. I lost my life's desire, to marry a true Torah scholar. Please Hashem, You alone know that my intentions are sincere. If I did not merit to marry a *talmid chachom*, please let my children be *talmidei chacholim*."

As the years passed by, she saw that her tefillos were answered far beyond her highest hopes. She merited four sons, all of whom became distinguished Torah scholars: R' Yechiel Heller (author of *Amudei Or*), R' Yehoshua (author of *Chosen Yehoshua*), R' Yisrael and R' Menachem. In the introduction to *Amudei Or*, R' Yechiel writes that the sefer was named in honor of his dear parents. "Or" in Hebrew stands for Aharon and Rivka, his parents' names.



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Sincerely,

The Meoros Staff



community as a whole decided to sacrifice their lives in sanctification of His Name. However, certain individuals had the opportunity to escape from the city. They sent a message to the Shvus Yaakov, asking whether it was better to flee, fulfilling the mitza of "You shall live by the [mitzvos]" (Vayikra 18:5), or to stay and sanctify Hashem's Name together with their brethren.

The Shvus Yaakov began his response by citing Tosefos in our sugya (53b, s.v. *Mah ra'u*). We find in our Gemara that Chananya, Mishael and Azarya decided to be cast into a fiery furnace, rather than bow to an idol. They based their decision by drawing a *kal v'chomer* from the frogs that plagued Egypt. The frogs sacrificed their lives by jumping into the Egyptians' ovens. So too, Chananya, Mishael and Azarya decided to sacrifice their lives.

Tosefos asks why Chananya, Mishael and Azarya needed to learn this from the frogs. We are all obligated to sacrifice our lives rather than worship idols (see Sanhedrin 74a). One answer he offers is that they had the opportunity to escape, but chose to remain and sacrifice their lives instead.

This would seem to be a proof that one should stay and sanctify Hashem's Name by facing death rather than convert to Christianity. However, the Shvus Yaakov then cites several proofs to the contrary, where we find that many Tannaim and Amoraim fled rather than sacrifice their lives. This is truly the best solution, since one thereby refrains from idolatry, and also fulfills the possuk, "You shall live by [the mitzvos]." Chananya, Mishael and Azarya were different, since Hashem specifically commanded them to remain and be thrown into the fire, in order that He might miraculously save them.

With this, the Shvus Yaakov concludes that one is not obligated to remain and die. However, if he chooses to do so in order to provide an example for others, he is considered praiseworthy for his sacrifice.

The Pri Chadash (cited in Likutim on Rambam, Yesodei HaTorah 5:3) argues. He rules that if a person has the opportunity to escape, he is forbidden to remain and willingly surrender himself to death. The Torah does not permit suicide. He explains that Chananya, Mishael, and Azarya remained to sacrifice their lives because they were renowned as *Gedolei Yisrael* and had a specific obligation to sanctify Hashem's Name with their martyrdom.

דף נד/א אלה בני צבעון

### Stepsons, Grandsons and Adopted Children

The Talmud and Poskim deal extensively with the subject of vague wills, which must be interpreted after the demise of the estate's owner (see *Shulchan Aruch*, C.M. 250-258). At times, such a will can cause conflict among family members over who was intended to inherit the estate. In one such case, a question was sent to the Shvus Yaakov (I, 169) to offer his judgment on the matter.

The case involved a deceased person who left over a large and valuable library of seforim to his son. The problem was that he did not actually have a son. There were two people in his family to whom he may have referred: his grandson, and his stepson.

The Gemara (Bava Basra 143b) and Poskim (*Shulchan Aruch* Y.D. 17; C.M. 247) conclude that if a person has both a son and a grandson, and he writes in his will that his estate should be given to his son, then clearly his intention was for his son, and not his grandson. However, if he has only a grandson and no son, then we can assume he referred to his grandson as his son. This is based on the Talmudic principle, "Grandsons are like sons" (Yevamos 62b). The question here is whether the stepson may also be considered a son, who would take precedence to the grandson.

Another point in this case was that the stepson was a Torah scholar, and it is reasonable to assume that the father intended to leave his seforim to the stepson, who was most able to make use of them. Furthermore, the Gemara rules that if it is unclear who was meant to be the beneficiary of a will, and one of the eligible parties is a Torah scholar, we can assume that he was meant to receive the estate. People often wish to have the merit of supporting Torah scholars. With no better means of deciphering the will, we can assume that this was the deceased's intent (*Kesubos* 85b; *Shulchan Aruch* C.M. 253).

In spite of these two points to the benefit of the stepson, the Shvus Yaakov awarded the library to the grandson. Our Sages often use the expression, "Grandsons are like sons," yet we never find the expression, "Stepsons are like sons." An explicit proof for his ruling can be found in Tosefos in our sugya.

The Gemara points to an apparent contradiction between two pesukim. One possuk states that Ana was the son of Seir, while another possuk states that he was the son of Tzivon, son of Seir. In other words, he was a grandson of Seir. The Gemara concludes that Tzivon son of Seir had relations with his own mother, and fathered his half brother Ana.

Tosefos asks that this still does not explain why Ana was considered a son of





Seir. He was not a son of Seir, but rather a son of Seir's wife. Never do we find that a stepson is considered a son, insists Tosefos. Rather, even according to the Gemara's conclusion we must explain that Ana was considered like Seir's son since he was his grandson. The fact that he was also a stepson gave him an added level of family relation. However, if not for the fact that he was a grandson, he would not have been considered a son at all.

Perhaps we might have thought that Tosefos intended this comment merely as an explanation of a difficult aggadata, with no halachic relevance. However, the Piskei Tosefos, who compiled the halachic conclusions from Tosefos' commentary, actually cites this a halachic ruling. Tosefos offers here his ruling that stepsons are in no way considered like sons. Only grandsons are considered like sons.

The Shvus Yaakov concludes his responsa by writing, "I am confident that if the stepson in question is truly a Torah scholar, he will look into this ruling and see that I am correct. He will have no desire to claim an inheritance that does not belong to him."

**Adopted children:** The Chida (Chaim Shaal, 41) was asked a similar question in regard to a person who left his estate to his son, but he had no biological children. He had only an adopted orphan, whom he had raised from childhood, and a stepson who was not raised in his home. The Chida cites a Gemara that, "Anyone who raises an orphan in his home, is considered as if he had fathered him" (Megilla 13a). Since the orphan was raised in his home, and the stepson was not, the orphan should receive the estate.

**Who was the father of Serach bas Asher?** It is interesting to note that Serach bas Asher, who is known for having revealed to Yaakov Avinu that Yosef still lived, was not necessarily Asher's own daughter. The Ramban (Bamidbar 26:46) writes that she was Asher's stepdaughter. Perhaps this should serve as a proof that a stepchild is considered a child? The Chida however rejects this proof by explaining that Asher married Serach's mother while Serach was still a young girl. He raised Serach as his own, and therefore she was considered like his daughter, no less than any other adopted orphan (see also Shaalas Yaavetz I, 165).

דף נ"א אמרו לו בניו שמע ישראל

## A Woman Named Mazal Tov

As we know, a child is forbidden to call his parents by their first names (Y.D. 240:2). The Ben Ish Chai (Torah L'Shma 264) raises an interesting question of a mother whose name was none other than Mazal Tov, a somewhat common Sefardic name. What should her children say to her when she has a baby? May they wish her mazal tov, or is this considered calling her by her first name? One of the sources he draws from is our own sugya. The Gemara tells us that before Yaakov Avinu was *niftar*, he called together his sons in order to reveal to them what would occur in the end of days. However, the Shechina left him and he lost his prophetic inspiration. He feared that perhaps his sons were lacking in their *emuna*, and therefore they were unworthy of hearing his prophecy. His sons then all answered in unison, "Hear O Israel, Hashem is our G-d, Hashem is One." Rashi explains that they referred to their father, Yisrael, and assured him that they were sincere in their faith.

The question must then be asked what right did they have to call their father by his first name? The Lechem Yehuda (Hilchos Krias Shema 1:4) answers that they did not just say his first name. They preceded it with the most respectful titles, "Our master, our father Israel." Therefore, it was not considered disrespectful. When we say Shema Yisrael today, we recite a shortened version, leaving out the titles.

**Yisrael is itself a respectful title:** The Shla"h (Parshas Vayechi, Derech Chaim 3) answers that the name Yisrael means that Yaakov struggled with angels and men, and was victorious. Therefore the very name is a respectful title, symbolizing his mastery. When Yaakov's sons called him Yisrael, it was as if they were calling him "Our master."

A similar explanation can be given to explain why Yitzchak referred to his father by his first name. When he blessed Yaakov, he said, "May Hashem grant you the blessings of Avraham" (Bereishis 28:4). This was not considered a disrespectful usage of his father's first name, since the name Avraham means, "The father of a multitude of nations." His name was also a respectful title (Teshuvos Tirosh V'Yitzhar 69, by R' Tzvi Yechezkel Michelson).

The Ben Ish Chai learned from here that if it is permitted to use one's parents names as titles of respect, it is also permitted to use their names as tefillos on their behalf. Therefore, he ruled that Mazal Tov's children may wish her mazal tov on the birth of her new baby.

דף נ"א ברוך שם כבוד מלכותו לעולם ועד...

## "Blessed is the Name of His Glorious Kingdom"

After we recite, "Shema Yisrael, Hashem Elokeinu Hashem Echad," aloud, we recite, "Baruch Shem kavod malchuso" quietly. Why so? The Gemara explains that when Yaakov's sons gathered around him before his passing, they recited "Shema Yisrael," assuring their father that their faith in Hashem was firm.

## פנינים

דף נ"א פתיחת פי האתון

## Spiritual Language

When the Torah tells of how Bilaam's donkey began to speak to him, the possuk states, "Hashem opened the mouth of the donkey," (Bamidbar 22:28). The Seforno compares this possuk to the possuk from Tehillim (51:17), "Hashem, open my lips, that my mouth may tell Your praise," which we recite before beginning Shemoneh Esrei.

What is the meaning of this comparison? The Alter of Slabodka explained that animals communicate among themselves in their own language. However, for an animal to communicate to mankind, who stand above them on a far loftier status, Hashem must open their mouths. The same is true in regard to mankind. We communicate among ourselves in our language. However, for us to communicate with Hashem, the loftiest being of all, He must open our mouths, that we may pray to Him in a spiritual language that is befitting (Kuntrus Lashon HaKodesh).

דף נ"א אמרו לו בניו... כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד

## Inner Point of Faith

When Yaakov Avinu expressed his fear that perhaps his sons were not perfect in their faith, they told him, "Just your heart is dedicated to Hashem alone, so are our hearts dedicated to Him." Although a Jew may at times fall prey to his yetzer hora and sin, there remains a point of pure faith in his heart that is dedicated to Hashem alone. In this respect, our faith in Hashem is as pure as was Yaakov Avinu's (Mei Marom).

## מאורות ההלכה

## Destroying chametz:

1. In addition to the prohibitive mitzva (*lo sa'aseh*) against possessing chametz, there is also a positive mitzva (*aseh*) of destroying the chametz in one's possession, as the possuk says, "On the first day you shall eradicate chametz from your homes" (Shemos 12:15). The Torah-obligation to destroy chametz takes affect on erev Pesach, from the end of the sixth hour (midday). Each moment that a person keeps chametz in his possession after this time, he transgresses this mitzva.

2. Chametz may be destroyed by any



effective method. It may be burnt; crumbled and then scattered to the wind; or thrown into the ocean or river. According to some poskim, chametz thrown into the ocean must first be crumbled. Chametz that is flushed down the toilet need not be crumbled first. It is customary to destroy chametz specifically by burning it.

3. Although according to Torah law, the mitzva of destroying chametz begins after the end of the sixth hour (midday), according to Rabbinic law it begins one hour earlier. Each moment a person keeps chametz in his possession after the beginning of the sixth hour, he transgresses a Rabbinic mitzva.

4. In practice, chametz should be destroyed before the beginning of the sixth hour, in order that one may be able to perform bitul chametz after the burning, before the sixth hour has begun. Once the sixth hour has begun the prohibition against benefiting from chametz takes effect. At this point, bitul chametz is no longer effective.

5. The 'hours' discussed here are *sha'os zemanios*. That is to say, halachic "hours" that are not the same sixty-minute hours we are accustomed to using. Rather, they are flexible units of time that depend upon the length of day and night, and change throughout the year. The day is divided into twelve equal "hours", as is the night. Thus, in the summer an "hour" of the day is much longer than an "hour" of the night, and in the winter vice versa. The precise times are listed in most Jewish calendars. It is important to note that the times vary from year to year, and from place to place.

Yaakov then responded, "Baruch Shem." Therefore, when we recite Shema twice each day, we follow with "Baruch Shem," as did Yaakov Avinu. However, since Moshe did not write Baruch Shem in the parsha of Shema in the Torah, we recite it quietly, in deference to Moshe's omission.

The commentaries ask why need we be concerned that Moshe did not say Baruch Shem. There are many tefillos we say that Moshe Rabbeinu did not. Do we in any way show disrespect to Moshe, by saying a tefilla that he did not? Why then need we recite Baruch Shem quietly?

The Tzlach explains that since Moshe Rabbeinu did not include Baruch Shem in the parsha of Shema, it may be considered an interruption in the middle of Shema. Therefore we say it quietly (see Maharsha).

This explanation has interesting halachic relevance. Some communities have the custom of davening "Yom Kippur Katan," a lengthy addition to mincha on the day before Rosh Chodesh. As part of this tefilla, they recite the first possuk of Shema, followed by Baruch Shem. Some have the custom to recite Baruch Shem aloud, while others recite it quietly. According to the Tzlach's explanation, the whole reason Baruch Shem is recited quietly in Shema is in order that it not be so blatant an interruption. However, during Yom Kippur Katan one does not read the entire paragraph of Shema. Therefore there is no interruption and no reason to recite Baruch Shem quietly.

R' Shlomo Kluger (Chochmas Shlomo on Shulchan Aruch O.C. 61) argues against this ruling. He writes that our practice of reciting Baruch Shem quietly is based on a Midrash, not on our Gemara. The Midrash says that Moshe Rabbeinu learned the words of Baruch Shem from the angels. In order that they not be envious of us using their prayer, we whisper it. However, on Yom Kippur when we are elevated to become as pure as the angels, we have no fear to recite Baruch Shem aloud (Tur, O.C. 619).

This custom does not make any sense according to our Gemara. If Baruch Shem is recited quietly out of deference for Moshe Rabbeinu, then it should be recited quietly on Yom Kippur as well. We see from here, that the accepted practice follows the Midrash, and not the Gemara. Although the Tzlach's conclusion is correct according to the reasoning of our Gemara, it is incorrect according to the Midrash, which is accepted halachic practice. Therefore, even on Yom Kippur Katan, we should say Baruch Shem quietly, in order not to anger the angels.

**Did Moshe say Baruch Shem:** The Magen Avraham (ibid, s.k. 8) points out that not only do the Gemara and the Midrash differ, they seem to actually contradict one another. The Gemara states that Moshe did not say Baruch Shem, but the Midrash says that Moshe was the one who revealed to us this tefilla of the angels. The Magen Avraham explains that Moshe Rabbeinu did not include Baruch Shem in the parsha of Shema in the Torah, in order not to incite the anger of the angels. However, it is quite possible that he himself said it quietly, as we do today.

**Shema without Baruch Shem:** The Poskim debate whether one who omits Baruch Shem fulfills his obligation to recite Shema (see Magen Avraham 61, s.k. 11; Mishna Berura s.k. 29). The Biur Halacha (ibid, s.v. *Acharei*) rules that *bedieved* one does fulfill his obligation without Baruch Shem. He proves this from our Mishna, in which we find that the people of Yericho recited Shema without Baruch Shem, yet the Sages did not protest. This is because the people of Yericho still fulfilled their obligation without Baruch Shem.

**Twelve words for twelve shevatim:** The Midrash comments that Shema and Baruch Shem together are made up of twelve words, which correspond to the Twelve Shevatim.

**Saying Shema quietly:** The Beis Yosef (O.C. 61:13) writes that people should not think that since Baruch Shem is recited quietly, it marks a break in the middle of Shema in which it is permitted to speak.

The Rashba (Teshuvos I, 452) writes that some have the custom to recite all of Shema quietly. Otherwise, some people may think that they can fulfill their obligation by simply hearing others say Shema. The Rema (ibid) writes that at very least, the first possuk should be read loudly.

We conclude with an interesting incite into the custom to whisper Baruch Shem. R' Ovadia Yosef (Yabia Omer I, O.C. 35) cites the Midrash that Baruch Shem is whispered in order not to incite the envy of the angels. However, the angels can certainly hear our whispers. We daven all of Shemoneh Esrei in a whisper, using specifically *lashon hakodesh* in order that the angels should understand our prayers and assists us by elevating them to their proper place Above. What good then does it do to whisper Baruch Shem?

The Klausenberger Rav zt"l (Divrei Yatziv, O.C. 83) answers that the angels say Baruch Shem in a thundering, loud voice of song. When we whisper Baruch Shem instead, we humbly show that we do not intend to compete with them. Therefore, they are not envious.

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