



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:10	7:00			9:19
Shabbos		1:45/8:05	7:30	9:00	9:20
Sunday		8:20	7:45	8:00	9:20

**IMPORTANCE OF ....**

The Gemara (Shevuos 9a) states that the *Korban Musaf* goat of *Rosh Chodesh* is brought to atone for *Tum'ah*-related sins that one commits without realizing it, as the *Posuk* says: 'לחטאת לד' – sins that are only known to Hashem. It accompanies the *Korban Olah*, which the *Posuk* refers to as: *עולה ריח ניחוח*, because the *Korban Olah* is pure pleasure for Hashem, unlike the *Korban Chatas* for *Musaf*, whose purpose is to provide a *Kaparah*. This is also apparent in the *Rosh Chodesh Musaf Tefilah*, where we say: *בהקריבם לפניך זבחי רצון, ושעירי חטאת לכפר בעדם* (desired by Hashem) and the *חטאת* is for *Kaparah*. However, a little later in the *Musaf Tefilah*, we ask for the *Geulah*, when we will once again offer *Korbanos* on a new *מוזבח*, and the *Musaf* is referred to as: *ושעירי עזים נעשה ברצון*. How will the *Chatas* be changed to become *לרצון*? The *Netziv* notes that in the *Tochachah*, the *Posuk* says: *והשמתי את מקדשכם* (I will destroy your *Mikdash*) followed by *ולא אריח בריח ניחוחכם* (and I won't smell your pleasant aromas), which indicates that even after the *Churban* of the *Beis HaMikdash*, the *מוזבח* still stood until the fall of *Beitar*, and the *Korban Pesach* continued to be offered on it, albeit without *ניחוח*. The *Emek Brocho* explains the phrase in the *Hagadah*: *קיר מוזבחך לרצון ....* accordingly, that we should merit once again to offer and eat the *Korbanos* offered after the *Churban*. So too, our *Musaf Tefilah* on *Rosh Chodesh* makes mention of *מוזבח חדש בציון תכין* – that a new *מוזבח* will be built, and in contradistinction to the *מוזבח* that was still functioning after the *Churban* that was not *לרצון*, the *Korbanos* offered on this new *מוזבח*, including the *שעירי עזים*, will be *לרצון*.

**QUESTION OF THE WEEK:**

Just as one should not eat much on *Erev Shabbos* or *Erev Yom Tov*, so as to eat the *Shabbos* or *Yom Tov* meal *לתאבון*, when should one not sleep much so as to sleep later *לתאבון*?

**ANSWER TO LAST WEEK:**

(Should one still attempt to make peace between those who don't want it?)  
The *Mishna* (*Peah* 1:1) lists activities (*אלו דברים*) that earn one *שכר* in both *עולם הזה* and *עולם הבא*. It includes *גמילות חסדים* and *שום* between people. The *Tiferes Yisroel* (8) notes that although *הבאת שלום* is itself a *Chesed*, the *Chesed* aspect only applies where one is asked for advice in procuring *שלום*. The act of *הבאת שלום* itself applies even where both parties don't want it.

**DIN'S CORNER:**

When the *Shliach Tzibur* recites *Birchos HaShachar* in the morning, it is possible that members of the *Tzibur* who answer *Amein* will be *Yotzay* those *berachos*, and if they say them privately afterwards, it could constitute *berachos LeVatalah*. Therefore, one should either say *Birchos HaShachar* oneself before the *Shliach Tzibur* says them, or else say *שמעו* *ברוך הוא וברוך שמו* when listening to him. (*Aruch HaShulchan* 6:13)

**DID YOU KNOW THAT ....**

The Gemara (*Shabbos* 22b) states that the *Menorah's* purpose in the *Mishkan* was not to provide light, but rather to evidence the presence of the *Shechinah*. *Tosafos* adds that in the *Midbar*, the light of the *עני הכבוד* was so strong that *Aharon* and the *Kohanim* were able to view the contents of a closed barrel. The Gemara (*Makos* 7a) quotes R' Akiva and R' Tarfon who claimed that if they were on a *Sanhedrin* judging capital cases, they would ensure that no one would ever be executed, by asking the witnesses if they could state that the murder victim was healthy, or perhaps he had an internal, fatal, physical flaw. Since the possibility exists that the victim may have been terminally flawed (a *טרפה*) the witnesses' testimony would have to be rejected. *Tosafos* asks, what would R' Akiva and R' Tarfon do in the case of one accused of *Avodah Zara* or *Chilul Shabbos*? *Tosafos* answers that they would ask the same question – was the *Mechalel Shabbos* healthy, or perhaps he was a *Treifah*. The *Beis Yitzchok* (39:8) asks, do we not see that the *מקושש* was executed in the *Midbar* for *Chilul Shabbos*? How could R' Akiva and R' Tarfon plan a procedure that was clearly not used then? He answers that the *Posuk* states that the *מקושש* was brought before Moshe and Aharon. Why was Aharon necessary? Because Aharon could see "into" the *מקושש* and establish that he had no fatal flaws. R' Akiva and R' Tarfon would not have the use of an "X-Ray machine" so their interrogatory would produce a reprieve. However, the Gemara (*Temurah* 16a) states that during the *Aveilus* for Moshe *Rabbeinu*, 3000 *Halachos* were forgotten, and when Yehoshua was urged to get them back by asking the *Urim V'Tumim*, he replied: *לא בשמים היא* – *Halachos* cannot be provided or determined divinely by *Nevuah* or *Urim V'Tumim*. If so, how could Aharon's special divinely-powered vision be used to execute the *מקושש*? The answer is that *במשפט האורים* is to be used legally to determine facts or direction. If a question "Should we go to war?" were presented to the *Urim V'Tumim*, it was not asking if it was *Mutar* or *Assur*, but rather - will we win or not. So too, Aharon would present the facts, and Moshe would determine the *Halacha*.

**A Lesson Can Be Learned From:**

A young bochur named Aharon was one of many who used to follow around HaGaon HaRav Avraham Aharon Prague who lived in Batei Hungarim in Yerushalayim. One day, someone asked R' Avraham Aharon a question and before he had a chance to answer, young Aharon piped up: "It's a clear *Tosafos* in *Bava Basra*", not realizing that he may have been *מורה הלכה בפני רבו*. R' Avraham Aharon asked him if he could point out the *Tosafos*, and young Aharon said of course. He then proceeded to search through the entire *Bava Basra*, but could not find the *Tosafos*. Embarrassed, he did not appear before R' Avraham Aharon again, and for many years, he checked *Bava Basra* off and on, and wondered why he was unable to find the *Tosafos*, which he was certain was to be found in that *Masecha*. One day, he heard the tragic news that R' Avraham Aharon had been *Niftar*. He felt bad that he had never asked him for *Mechilah*, but when he next davened *Mincha*, he idly opened up a *Bava Basra*, and immediately found the "missing" *Tosafos*.

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

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