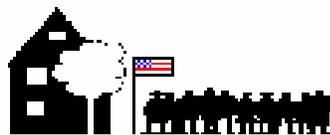


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:14	7:00			9:16
Shabbos		1:45/8:09	7:30	9:00	9:16
Sunday		8:24	7:45	8:00	9:16



**IMPORTANCE OF ....**

The *Yalkut* states: לא לן אדם בירושלים ובידו עון – no one who spent the night in Yerushalayim would arise in the morning with any sins, because any sins he may have had or committed during the night would have been forgiven and atoned-for by virtue of the *Korban Tamid* that was brought each morning. Why was this feature unique to the שחר תמיד? Was there not also a תמיד brought every afternoon as well? The *Gemara* (Menachos 41a), explaining how one is punished for the neglect of positive mitzvos (ביטול מצות עשה) during Hashem's moment of anger (בנידון ריתחא). The *Gemara* (Berachos 7a) places this moment at the same time that the תמיד של שחר is brought, so that it will provide a כפרה for all ביטול מצות עשה. Therefore, since everyone, no matter how righteous, has a propensity for a possible ביטול מצות עשה, the value of the שחר תמיד increases, extending to everyone. The *Gemara* (Megilah 3a) states that *Kohanim* are obligated to be מבטל (preempt and cancel) the morning תמיד in order to hear the reading of the *Megilah*. *Tosafos* asks why it is necessary to be מבטל the *Korban*. Could they not simply postpone it and bring it later? *Tosafos* answers that once postponed, it is considered ביטול, even if brought later. The *Turei Even* asks, would it not be more appropriate for the *Gemara* to use the word מקדימן (precedes) rather than מבטלין (cancelling) when arranging the schedule of *Megilah* before the *Korban*? He concludes that the use of מבטלין indicates a reference to the afternoon תמיד, which would not be brought if evening is quickly approaching and the *Megilah* has not yet been read. However, as stated above, the שחר תמיד was scheduled to soothe the moment of Hashem's anger. Missing that moment and bringing the *Korban* later in the morning does more than simply allow *Megilah* to go first; it is truly a ביטול of the *Korban's* purpose.

**QUESTION OF THE WEEK:**

When the residents of a town undertake to build a Shul, should they locate it in the center of town for equitable convenience, or near the edge of town to benefit residents of a neighboring area?

**ANSWER TO LAST WEEK:**

(When may one not wear a *Yarmulka* under one's hat?)  
The *Mishna Berurah* (301:153) states that normally, one may go out on *Shabbos* wearing a hat without fear that he may come to carry it if it falls off, since he would not walk 4 *Amos* bareheaded. However, if he is wearing a *Yarmulka* under it, he may not go out wearing a hat that is not tight on his head. ע"ש

**DIN'S CORNER:**

One must approach the performance of mitzvos with the following points in mind: 1) one should look forward to doing it, with anticipation; 2) one should run to do it; 3) one should try to spend money on it; 4) one should perform the mitzvah with a mixture of שמחה, אהבה and יראה; 5) one should perform it with all its aspects; 6) one should try to do it with others. (68:11-18 חיי אדם)

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

The *Daas Zekainim MiBaalei HaTosfos* cites the *Midrash* which comments on the *Posuk*: וביום השבת שני כבשים that *Shabbos* complained to Hashem about its *Korban Musaf* - every *Yom Tov* required many (usually 7) lambs for its *Korban Musaf*, whereas *Shabbos* only had two lambs. Hashem replied that everything about *Shabbos* was double – its *Shir* (מזמור שיר), its form of *Oneg* (מחללי' מות יומת), its punishment (וקראת לשבת עונג ... מכובד), and [of course] its *Lechem* (לחם משנה). As such, it is appropriate (ראוי) that the *Korban Musaf* also be double - שני כבשים. This may explain why we say in *Musaf*: להקריב בה קרבן מוסף שבת כראוי, as the *Shabbos* allotment was specifically intended to be "כראוי". However, the *Daas Zekainim* views the *Lechem Mishnah* of *Mon* in the *Midbar* as the basis for שני כבשים. The *Netziv* (דבר משיב דבר 1:21) reports that his father-in-law, R' Itzikel of Volozhin, once approved the use of 2 partial loaves for *Lechem Mishna*, and the *Netziv* then proceeds to establish that a partial loaf may also be referred to as *Lechem* from the *minhag* of the *GRA* to only use 2 *matzos* at the *Seder*, which means that he would only have one full *matzoh* and one partial *matzoh* (after *Yachatz*) upon which to recite המוציא. However, the *Rema* (או"ח 291:4) states that one needs two full loaves for each *Shabbos* meal, and בדיעבד at least 1 full loaf for *Shalosh Seudos*. According to the *Netziv's* position, why couldn't one take the 1 full loaf at *Shalosh Seudos* and break it in 2, to have *Lechem Mishnah*? The *Netziv* elaborates that a partial loaf can only qualify if we received it as such. However, if one took a full loaf and broke it in 2, he has made it a חסר (missing) and it may not be used. He brings proof from the following: The *Mishna* (*Bava Kamma* 78b) states that if one stole an animal and then sold 99% of it, he is not liable to pay the 4 or 5 times penalty, because he has not fully sold what he stole. The *Gemara* adds, that if he stole an animal that was missing a limb and then sold it, he is liable for the full penalty because he has sold everything that he stole. So too, the *Netziv* states, if the bread was presented to him as a partial loaf, it may be considered "whole" for him, but if he broke it in half, the pieces remain חסר.

**A Lesson Can Be Learned From:**

R' Dovid Luria (the RaDaL), was one of the Talmidei Chachomim in early 19<sup>th</sup> century Russia doing spiritual battle with Maskilim. Unfortunately, he was accused of disloyalty to the Czar, and imprisoned for several months, while the authorities "examined" all of his Torah writings. At long last, he was brought before a tribunal made up of distinguished government officials who planned to grill him on his patriotism. At one point, the members of the tribunal began conferring with each other in French, so that the accused would not understand what they were saying. R' Dovid appeared to be somewhat fidgety, moving back and to the side from his designated spot. When one of the officials ordered him to stand still, R' Dovid replied in French: "Your excellency, I saw that you were conferring in French, presumably so that I would not understand. However, since I do speak French, it would be unethical for me to stand in my place and pretend that I did not understand what you were saying, so I tried to move away". The tribunal was impressed with R' Dovid's principles and shortly thereafter, he was set free.

**P.S.** *Shalosh Seudos* sponsored this week by the Zelcer family.

This issue is dedicated:

ולרפואה שלמה בעד ברוך בן אסתר מלכה ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר