

Friday	6:49	6:59			9:44
Shabbos	1:45/6:45	5:10	9:00	9:44	9:44
Sunday	6:57		7:45	9:44	

גמר חתימה טובה



**IMPORTANCE OF ....**

The Gemara (Yevamos 49b) states that King Menashe challenged Yeshaya HaNavi with several seeming contradictions between Pesukim in the Torah, and Pesukim in Yeshaya's Nevuah, such as: *אניו אליו בכל קראינו* (i.e. Hashem is always available when we call to Him) versus *בהמצאו דרשו ד'* (Hashem is available only when He can be found). The Gemara explains that Hashem is always available to a Tzibur; but for individuals, He is only reachable at times such as during Aseres Yemay Teshuvah. Another such "challenge" was cited between *את מספר ימיך אמלא* (I will complete your days) and *והוספתי על ימיך טו' שנה* (I will add 15 years to your days), and the Gemara notes that this is subject to a Machlokes. According to R' Akiva, אמלא refers to completing the days originally allotted to a person at birth, if he so merits. If he does not, then days will be taken away from him. The Rabanan insist that *והוספתי* must mean that one can receive additional years, but R' Akiva understands *והוספתי* as reversing a reduction, restoring back one's full allotment. The MaHarsha asks how R' Akiva would explain Moshe Rabbeinu's report that he was 120 years old "*אנכי היום*", and Rashi notes *ימי לאור היום* – today I completed my [allotted] days (as Hashem arranges for Tzadikim). Moshe then says: *אמר אלי לא תעבור* – Hashem told me I will not enter Eretz Yisroel. Since this was due to Moshe's "sin", the implication is that were it not for the sin, Moshe would have entered Eretz Yisroel. Does this not mean he would have lived longer than his allotted 120 years? The Pardes Dovid suggests that the rule of *בני חיי ומזוני* being dependent on Mazel rather than Zechus only applies in Chutz LaAretz. Eretz Yisroel is described in the Posuk as: *ארץ אשר ד' .. דורש אותה תמיד* – a land which Hashem checks constantly, and which is not governed by Mazel. As such, Moshe's 120 years was his allotment of חיי only in Chutz LaAretz. Had he entered Eretz Yisroel, he would have lived more years. This is why Moshe thought after conquering the lands of Sichon and Og that the decree on him had been lifted, believing that those lands already constituted Eretz Yisroel.

**QUESTION OF THE WEEK:**

When would a Kohen be asked to leave the Beis HaKnesses after he received the first Aliyah?

**ANSWER TO LAST WEEK:**

(When is the Shofar blown and the Nusach of the brocho is לתקוע?) Since the mitzvah on Rosh HaShanah is to hear the Shofar, the appropriate brocho (לכתחילה) is לשמוע קול שופר (to hear). However, when the Shofar is blown on Yovel, the mitzvah is to blow it. Therefore the brocho recited is לתקוע.

**DIN'S CORNER:**

Even if someone is not careful all year to eat only bread baked by a Jew, he should accept this stringency during the Aseres Yemai Teshuvah and refrain from eating bread baked by a non-Jew, even Pas Palter (commercially baked bread). (MB 603:1)

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

The Gemara (Yoma 66b) lists a series of questions posed to R' Eliezer, which he appeared to evade. The Gemara explains that R' Eliezer would not render a ruling if he had not heard it from his teachers. To one such question – what is the Halacha if the Azazael goat is pushed off the cliff but it doesn't die? – R' Eliezer replied with a Posuk: *כן יאבדו כל אויביך ד'* (Shoftim 5:31) – so should all of Hashem's enemies be lost. What was R' Eliezer trying to say? The Bnei Yisaschar (Kislev-Teves 4:18) notes that the Nusach of Al HaNisim for Chanukah begins with a mention of Matisyahu ben Yochanan, whereas the Nusach for Purim lists Mordechai without his father's name. He explains that when the Gemara (Horios 10b) states: *גדולה עבירה לשמה ממצוה שלא לשמה*, praising an aveirah performed for Hashem's sake, it is because a sin done לשמה has a unique power to inflict punishment on the enemies of Bnei Yisroel. Since it is an aveirah it must be punished, but because it was done לשמה, the punishment is deflected away from Bnei Yisroel. The Mishna (Sotah 47a) states that Yochanan Kohen Gadol discontinued the Torah-mandated recitation of *בערתי הקודש* that one said after "paying up" one's Maaser obligations every 3 years. He did this because the Bnei Yisroel were violating Ezra's decree that Maaser must be given to Leviim and not Kohanim. As a result of Yochanan's well-intentioned sin, punishment was meted out to the Greeks, explaining why Yochanan's name is mentioned as Matisyahu's father. Here too, the MaHaram TaB adds, when R' Eliezer heard the question, his reaction was to wonder why the goat would not have died. Was there to be no forgiveness for Bnei Yisroel? It must be that all of Bnei Yisroel's sins that year were sins done לשמה. As such, the Bnei Yisroel were not slated for punishment, which was why the goat may have fallen down the cliff without dying. Therefore, R' Eliezer's response was *כן יאבדו כל אויביך* because it is Hashem's enemies who will be punished instead.

**A Lesson Can Be Learned From:**

After Yom Kippur, some followers of the Chozeh from Lublin would ask him what he "saw" as being in store for them, during the coming year. When R' Bunim (later to become a Rebbe in his own right) from Pshischa asked, the Chozeh told him that he would lose all his money that year. R' Bunim, a successful merchant, kept this news to himself, and when his wife and children became ill, he spared no expense, hiring the best doctors to heal them, knowing that his fortune was destined for loss. After their recovery, he was penniless. With no capital to invest with, he made his way to Warsaw and lodged at the same expensive hotel that he usually stayed at, hoping for an opportunity. After a few weeks, he had a hefty hotel bill, with no prospects. His depression mounted until one afternoon, he returned to his room and cried to the Ribono Shel Olam, begging for רחמים in his Tefilos. Soon, a knock and a job offer presented themselves at his door. R' Bunim, convinced that this was Hashem's guaranteed ישועה, declined the job, holding out for a partnership, which he got. His bills were paid and the business venture was a success. On the following Rosh HaShana, when R' Bunim came to visit his Rebbe, the Chozeh smiled when he saw him, remarking, "We never discussed the option of shedding tears from a broken heart!"

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

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג 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"ג יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"ג פערל ב"ר יצחק הלוי ולע"ג אברהם ב"ר יעקב חיים ולע"ג רבקה ב"ר מנחם מאיר