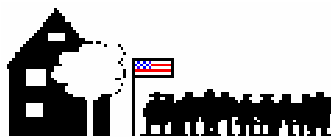


Friday	7:37	7:00		9:23
Shabbos	1:45/7:37	7:00	9:00	9:22
Sunday	7:50	7:15	8:00	9:21



IMPORTANCE OF ...

The Gemara (Gittin 54b) states that a Kohen is believed to say that he processed a Korban incorrectly, rendering it Posul. This is derived from the Posuk: **וְכֹל אָדָם לֹא יֵהי' בְּאוֹהֶל מוֹעֵד** - no one may be in the Ohel Moed (when the Kohen Gadol comes to do the Avodah there on Yom Kippur). If no one else may be there, clearly we must believe whatever the Kohen says. The Meforshim ask if **וְכֹל אָדָם לֹא יֵהי' בְּאוֹהֶל מוֹעֵד** is an Issur for anyone in the Ohel Moed to remain there during the Avodah, but it does not impede the validity of the Avodah. Or is it not an Issur against anyone, but anyone's presence invalidates the Avodah. If it is an Issur, why is it not counted among the Torah's prohibitions? R' Yerucham Perla (Sefer HaMitzvos 183) suggests that the Posuk's obligation rests upon the Kohen Gadol who must do the Ketores in private, with no one there, as a requirement of the Ketores. This is indicated by the fact that the Torah does not phrase this requirement as: **וְכֹל אָדָם לֹא יָבֵא בְּאוֹהֶל מוֹעֵד** (no one may come to the Ohel Moed) or **וְכֹל אָדָם יֵצֵא מֵאוֹהֶל מוֹעֵד** (everyone must leave the Ohel Moed), which would have placed the obligation, if it was an Issur, on the people, not the Kohen Gadol. For this reason, the Posuk uses the word אדם which is not found in any other לאו, and since אדם would include minors and gentiles who certainly would not be personally obligated in any obligation to leave the Ohel Moed, it must not be an Issur. Instead, the absence of any person in the Ohel Moed serves as a condition - if no one is there, then the Kohen Gadol can achieve a Kaparah through his Avodah. The extent of this condition can be seen in the Tosafos Yeshanim (Yoma 10b) which derives from **וְכֹל אָדָם** to include those that are described in the Posuk: **וְדַמּוֹת פְּנֵיהֶם מִנִּי אָדָם** (Yechezkel 1:10), referring to Malochim, whose presence would also invalidate the Avodah, despite having no personal obligations of any kind.

QUESTION OF THE WEEK:

Which brocho is to be recited עובר לעשייתן, but it may be said much after the act was done, and is still considered עובר לעשייתן?

ANSWER TO LAST WEEK:

(What garment may be worn only on Shabbos, but not a weekday?)
The Rema (או"ח 13:3) rules that if one of the Tzitzis on a man's Talis came off, and he will be embarrassed to sit without a Talis, and there is no other Talis available to him, he may put it on without a brocho and wear it - but only on Shabbos.

DIN'S CORNER:

When one is faced with a number of people who are in danger, and one cannot save them all, the order of precedence should be similar to that of returning a lost object, where the Shulchan Aruch (ח"מ 264) rules that one's own precedes the duty to return that of one's Rebbe (even if he was his permanent Rebbe and taught him for free), followed by his father's. Other people may be categorized as they are listed in the opening Pesukim of Parshas Netzavim - ... **רְאִישֵׁיכֶם וְזָקֵנֵיכֶם**. (Teshuvos Harav Yonasan Shteif 274)

DID YOU KNOW THAT ...

The Gemara (Makos 16a) states the opinion of R' Yochanan that if a person transgresses a לאו which can be remedied by an עשה, such as taking a mother bird while sitting on her young (which is a לאו) and which can be remedied by sending the mother bird away (to fulfill the עשה), he incurs no Malkus for the לאו. However, if he eliminated (בטלו) the possibility of performing the עשה, such as where he killed the mother bird rather than sending her away, he then incurs Malkus for the לאו, as there can be no remedy. R' Yochanan held that there were only 2 scenarios where this was possible - the case of the mother bird and a case where one neglected to leave the corner (פאה) of his field to the poor (לא תכלה). He could still remedy the לאו by separating part of the grain (or even dough) and be free of Malkus, unless he ate the dough, thereby nullifying the עשה. The Gemara suggests a case of עשה - where the Torah forbade a man to divorce a wife (לא יוכל לשלחה) whom he was forced to marry, but he nevertheless divorced her. Since he must remarry her to be free of Malkus, could he not arrange for her to marry another, or could he not make a vow that forbids the remarriage, thereby nullifying the עשה? The Gemara rejects these possibilities for various reasons, concluding that this case would not meet R' Yochanan's criteria. The Binyan Tzion (136) was asked whether the איסור against marrying בת אשתו also applied to a daughter born to a wife after she became an ex-wife, such as where she remarried after divorce, and bore a daughter. If such a daughter was not deemed בת אשתו, then a case for בטלו could be made for the אונס שגרש where his ex-wife bore a daughter out of wedlock after he divorced her, and then, if he should marry this daughter, his ex-wife would be forbidden to him as a mother-in-law, nullifying his ability to take her back. It must be that such a daughter is still included in the איסור of אשה ובתה, even if born later, from another.

A Lesson Can Be Learned From:

Rav Menachem Brodov, a Rav and Rosh Yeshiva in the cities of Tosh and then Kalish, was a popular and sought-after Darshan in pre-war Europe. Durina one of his travels, he passed through a town where it was obvious to him that the populace did not provide proper respect to their Rav. When Rav Brodov got up to speak, he led with the Midrash which says that when a Chacham is "Yoshev V'Doresh" before the Tzibur and they answer Yehav Shmav Rabba to the Kadish said afterwards, then Hashem is Mochel them, even if their Gzar Din has already been sealed. Rav Brodov asked: "Where do we find a Chacham who sits (Yoshev) when saying a Drasha? The Midrash means to distinguish between a visitina Darshan and the Rav who is Yoshev - resident in the city. People flock to hear a visitina Darshan because he is new to them, and they are hoping to be entertained by some Chidush that may not even be a Chidush, but it seems so because it is coming from someone new. To enjoy something new is a natural human trait, but the special Schar of Mechilas Avonos is not reserved for those attendees. Rather, it is reserved for those who attend the Drashos of their Rav, who knows the members of his Kehilah and what they need to hear, even if they have heard it before. Such people are considered to be listening LiShmah, and for that they are deserving of the special Mechilas Avonos".

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

This issue is dedicated:

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