

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:51	7:00			9:15
Shabbos		1:45/7:46	7:10	9:00	9:14
Sunday		8:01	7:15	8:00	9:14



IMPORTANCE OF ...

The Gemara (*Kesubos* 10b) states that the word "אלמנה" (widow) is derived from the fact that a widow who remarries will only receive a מנה (100 zuz) from her *Kesubah* upon the dissolution of that marriage, whereas a not previously married woman's *Kesubah* provides her with 200 zuz. The Gemara continues that the Torah itself uses the word אלמנה prophetically as a precursor to the future, even though it was the *Chachomim* of later generations who established a *Kesubah* and its varying amount\$. The Gemara (*Rosh HaShana* 29b) makes a similar statement regarding the description of *Rosh HaShanah* as a יום תרועה and as זכרון תרועה, deriving that when *Rosh HaShanah* falls on *Shabbos* it becomes a זכרון תרועה and no Shofar is blown (except in the *Beis HaMikdash*). As this restriction on Shofar was also established by *Chachomim* of later generations to prevent carrying (as it was for Lulav as well), the phrase "זכרון תרועה" is therefore also characterized as a prophetic רמז to that future decree. The *Oneg Yom Tov* suggests that for this reason, the *Pesukim* in *Parshas Emor* distinguish between the several *mitzvos* described for the month of Tishrei. *Yom Kippur* and *Succos* are placed by the *Posuk* in "חדש השביעי הזה" - this 7th month, whereas *Rosh HaShanah* and the introduction to the *mitzvah* of Lulav are defined as being simply in חדש השביעי, without the word הזה. As the original יציאת מצרים was on a Thursday, the first following *Rosh HaShanah* presumably fell on *Shabbos*. As such, although the *mitzvos* of *Yom Kippur* and sitting in a *Succah* are always applicable, even on *Shabbos*, *Shofar* and *Lulav* are not, and presumably would not have applied that year. Therefore, the *Posuk* used the word הזה, referring to that year, only for *Yom Kippur* and *Succos*.

QUESTION OF THE WEEK:

The Gemara (*Berachos* 24b) says that one should not raise his voice in *Shemona Esrei*, because it implies that Hashem can't hear him otherwise. Why then does the Gemara (*Sotah* 32b) say that one should *daven* quietly so as not to embarrass sinners ?

ANSWER TO LAST WEEK:

(When would 4 kosher *Sefarim* be read from לכתחילה on one *Shabbos* ?) If *Rosh Chodesh Nisan* fell on *Shabbos*, 3 *Seforim* are read from: *Parshas HaShavua*, *Parshas HaChodesh* and *Rosh Chodesh*. If the *Tzibur* had neglected to read *Parshas Parah* the previous week, since the *Taharah* of *Parah* is still relevant before *Pesach*, a 4th *Sefer* should be removed and *Parshas Parah* read as well

DIN'S CORNER:

The *Shulchan Aruch* (א"ח"ח 128:14) rules that *Nesias KaPayim* (*duchaning*) may only be said in *Lashon HaKodesh*. The *Mishna Berurah* notes that if a *Kohen* is unable to do so, he should walk out before the *Shliach Tzibur* reaches רצה. The *Mishna Berurah* (101:16) adds that when one *davens* on behalf of a sick person **not in his presence**, he must *daven* only in *Lashon HaKodesh*.

DID YOU KNOW THAT ...

The Gemara (*Shabbos* 21a) states that there are various oils that one may not use to light *Shabbos Licht*. Abaye asks, if one uses one of those oils, but adds some permissible oil, is that allowed, or is there a concern that permitting such a combination might lead to one using only the impermissible oil ? Rabbah replied: אין מדליקין לפי שאין מדליקין - one may not light (with the combined oils) because one may not light, which suggests that the prohibition is based on a *Gezeirah*. R' Akiva Eiger notes that the Torah uses a similar format with regard to a blemished *Kohen's* ineligibility to participate in the *Avodah*, where the *Posuk* says: איש... אשר... בו מום לא יקרב... כי כל איש אשר בו מום לא יקרב - a blemished *Kohen* does not participate because a blemished *Kohen* does not participate. *Rashi* understands this to mean that it is not respectful to the *Avodah* that a blemished *Kohen* participate. However, there are certain blemishes which are so insignificant that they would cause no disrespect to the *Avodah*, yet they still render the *Kohen* ineligible. It may be therefore, that ineligibility for blemishes is based on the Gemara (*Zevachim* 26a) which states that when a *Kohen* performs the *Avodah*, he and his *Bigdei Kehunah* must be entirely within the *Azarah*. If even his hair is not completely within the *Azarah*, the *Avodah* is invalid. This is derived from מועד אל אהל מועד, which describes the 4 *Bigdei Kehunah* which the *Kohen* must be wearing for the *Avodah*. As such, a blemished *Kohen* cannot be within the *Azarah* in his entirety because he is "missing" the results of his blemish. Therefore, the *Posuk* states that a blemished *Kohen* may not perform the *Avodah* כי כל איש אשר בו מום because איש - כל איש - the "entire" person (without blemish) must be present. The Gemara (*Yoma* 23b) derives from ולבש בגדים אחרים that a blemished *Kohen* is still eligible to perform *Terumas HaDeshen* - collecting and removing the ashes from the *Mizbeyach*. Even though *Terumas HaDeshen* is also part of the *Avodah*, a *Kohen* is not required to wear all 4 of his *Bigdei Kehunah* to perform it. As such, since this part of the *Avodah* does not require all 4 *Begadim*, it also does not require an "entire" *Kohen* without blemish.

A Lesson Can Be Learned From:

One of R' Chaim Kanievsky's grandchildren told R' Chaim about a man who went away for *Shabbos* just as a heavy snowfall began. His neighbor was afraid that if the snow in front of his house would remain undisturbed on *Shabbos* day, that thieves would realize he was not home. The neighbor wished to know if it was permitted for him to walk up to the house on *Shabbos* morning to create footsteps and deter thieves. The שאלה was, may footsteps in the snow be made where they are specifically created for the sake of their appearance. R' Chaim said that the neighbor may do so with a *Shinuy* - wear the right shoe on his left foot and the left on his right foot. However, is not switching shoes this way one of those things that is קשה לשכחה - it causes memory loss ? R' Chaim smiled as he started to sing יום שבתון אין לשכוח.

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה 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