



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:06	6:16				8:47
Shabbos		6:06	5:00	5:50	9:00	8:46
Sunday		7:15	7:45		7:55	9:46

IMPORTANCE OF

The *Gemara* (*Zevachim* 32b) quotes Ulla who says that if a *Tomay* person extends his hand into an area whose entry is forbidden to him (*i.e.* the *Har HaBayis*) he incurs *Malkus* (lashes), since sticking a hand there is considered partial entry. This is derived from *בכל קודש לא תגע ואל המקדש לא תבוא* - restricting a woman after childbirth from "touching" *Hekdesh* or entering the *Har HaBayis*. The *Gemara* compares partial entry to partial touching, since a person generally touches with his fingers, not his entire body. So too, one can effect entry with his hand alone, and will be punished for it. The *Gemara* then raises a question from *Metzora*, whose purification process requires that he insert a hand, foot and ear into the area of the *Har HaBayis* where blood is dabbed on them. Is he not partially entering while *Tomay*? *Tosafos* (*Yevamos* 7b) assumes that this is not a problem, as the *Torah* specifically requires it there even if such partial entry is normally forbidden. However, if partial entry was thus permitted there, *Tosafos* asks, why not permit total entry? *Tosafos* answers that we could not push aside an explicit *Posuk* (*ואל המקדש לא תבוא*) but we could push aside partial entry, which is only derived from a *Hekesh*. On the basis of this *Tosafos*, the *Tchebiner Rav* (*Dovev Mesharim* 3:82) concluded that when one is required to be *Mechalel Shabbos* for a sick person, he is obligated to choose a *Melacha* that is a *Toldah* (derived *Issur*) over an *Av Melacha* (primary *Issur*). As a possible proof, the *Tchebiner's* son notes that the *Gemara* (*Shabbos* 128b) allows a woman to soak her hair in oil, bring it to the location of a woman giving birth (if she needs oil), and squeeze it (*סחיטה*) out of her hair for the birthing woman's use. If she can't bring enough that way, she may bring the oil (*הוצאה*) in a vessel. Thus, we see that *סחיטה* (a *Toldah*) is the first option; *הוצאה* (an *Av*) is second.

QUESTION OF THE WEEK:

If two people have only one *K'Zavis* of Matzoh between them, and they are not in a position to obtain more, what do they do with it on Pesach?

ANSWER TO LAST WEEK:

(Where could an *Aveil* only *daven* for the *Amud* from *Ashrei-Uva LTzion*?) According to R' Moshe Feinstein *ZT"L*, a *Mumar* (apostate Jew) who is an *Aveil* may not be a *Shliach Tzibur* to say *berachos* but may take over from *Ashrei-Uva LTzion* since there are no more *berachos* to be *Motzie* the *Tzibur* with. (*Rivevos Ephraim* 4:149)

DIN'S CORNER:

If one promised money to *Tzedakah* after Purim (*i.e.* within 30 days of Pesach), he may use that money to purchase wheat for the poor, even though normally *Maos Chitim* is administered separate from other *Tzedakos*. Any "extra" money unneeded for wheat (or Matzoh) may be used for other Pesach needs. (*שערי תשובה* 429:3)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 52a) quotes R' Meir who explains the *Posuk*: *את אביה היא מחללת* to teach us that when the daughter of a *Kohen* behaves immorally she profanes her father, who will thenceforth lose his privileges as a *Kohen* (to be first in matters of sanctity). What if the *Kohen's* son behaves immorally – is the result the same? The *Gemara* (*Sanhedrin* 70b) describes how the mother of Shlomo HaMelech chastised him, complaining that everyone would assume his bad traits had come from her, since everyone knew that his father Dovid HaMelech was a *קרא שמים*. The *Gemara* (*Nidah* 31a) states that we derive from the *Posuk*: *אשה כי תזריע וילדה זכר* that male children are attributed to the female (mother), while female children are attributed to the male (father). As such, it would seem that a *Kohen* is not profaned by the acts of his son. However, Rav Ashi states (*Sanhedrin* 52a) that from R' Meir's exposition regarding the *Kohen's* daughter, we may conclude that the expression "*רשיעא בר רשיעא*" (wicked man son of a wicked man) may also apply to a *רשיעא בר צדיקא* (wicked man son of a righteous man), since the father may in fact be righteous, but is to be treated as culpable. Thus, it seems that a *Kohen* would be profaned by the acts of his son. The *Rema* (*או"ח* 128:41) rules that a *Kohen* loses his privileges where his daughter committed an act of immorality or idolatry, but the *Magen Avraham* notes that *את אביה היא מחללת* should only apply to immorality, because idolatry could apply equally to a son. Since the *Torah* specifies daughter, it must be restricted to *Zenus* only. However, the *Shevus Yaakov* (2:2) holds that the *Kohen*-father is profaned through both (immorality & idolatry) and by both (son and daughter). Yet, in the case of a son, it remains **permitted** to call the *Kohen* for the first *Aliyah*, if the *Tzibur* wishes to. Therefore, the *Shevus Yaakov* advises that one should not embarrass the *Kohen*-father, who has always been treated as a *Kohen*, and one should continue to give him the first *Aliyah* for as long as he is personally deserving of it.

A Lesson Can Be Learned From:

Shortly before Pesach, as the butchers in Pressburg were busily slaughtering and preparing meat for the large Jewish Kehilla, a delegation of *Shochtim* approached the Chasam Sofer and told him that the last 24 oxen that they slaughtered all were found to have a needle near the liver. Some *Poskim* had ruled to permit such meat, but the Chasam Sofer had always held it proper to be *Machmir* and not allow it. However, it was almost *Yom Tov* and if this continued, they would have to get meat from another city. Could he not be lenient under the circumstances? Reluctantly, the Chasam Sofer agreed to be lenient if this should happen again, rather than to bring in meat from elsewhere. When the next 19 oxen were slaughtered without finding any needles or other doubts, the Chasam Sofer saw that his position was confirmed.

P.S. Sholosh Seudos sponsored this week by the Miller family.

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