



A Kehilas Prozdor Publication

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Friday
Shabbos
Sunday

פרשיות: ויקהל - פקודי - פרה	Candles	Mincha	DafYomi	Shiur	Shacharis
	5:50	6:02	8:45		
		5:50	5:00	5:25	9:00
		6:06	6:40		7:30

IMPORTANCE OF

The *Mishnah* (*Yuma* 85b) states: **האימר אחטא ואשוב** - if one says "I will sin, and then I will do *Teshuvah* [for it]", he will be deprived of the opportunity to do *Teshuvah*. In what way is such a person worse than one who sins with no intention of doing *Teshuvah*? Does he not at least have a **מחשבה טובה** - a good intention to atone for his sin? The *Gemara* (*Bava Metzia* 30a) states that if a bird landed on a *Parah Adumah*, the cow is still Kosher for use as a *Parah Adumah*, even though the *Torah* says that no "עול" (yoke, including other forms of burden) may be allowed on it. Why? Because the owner certainly doesn't want the bird to sit on his cow, and the *Torah* only disqualifies based on labor with the owner's acquiescence. However, if the *Parah Adumah* mated with a bull, it is no longer Kosher because this is something the owner favors. *Tosafos* asks: wouldn't the owner argue that he would never favor such a thing if he will lose the tremendous value of a *Parah Adumah* thereby? *Tosafos* answers that if the cow were to remain Kosher in such a case, the owner would definitely favor the activity. The *Shitah Mekubetzes* quotes the *Ra'N* who explains that the owner is always interested in the mating, but will only allow it if the cow will remain Kosher. As such, allowing it to stay Kosher would only encourage the disqualifying act. This cannot be allowed. The *Panim Masbiros* explains that where one says **אחטא ואשוב**, he is also relying on the possibility of *Teshuvah* in order to sin. If he believed that he would be unable to do *Teshuvah*, he would presumably not do the **חטא**. Therefore, since the *Torah* would never encourage him to sin, the opportunity to repent must be taken away from him.

QUESTION OF THE WEEK:

How might a *Kohen* become **טמא מת** through associating with a live person who is himself not **טמא**?

ANSWER TO LAST WEEK:

(When could one live somewhere, but only for free?)

The *Gemara* (*Kidushin* 12b) states that Rav would administer lashes to one who lived in his father-in-law's house, to prevent inappropriate interaction with the mother-in-law. *Tosafos* notes that today it is permitted if he can live in the house rent-free, for as such it is clear that he is not living there to be near his mother-in-law, but rather to save money.

DIN'S CORNER:

If one intends to participate in a *Siyum* on *Erev Pesach*, he should make sure to eat some of the meal that is given to celebrate the *Siyum*. Otherwise, he may not eat later. If he has completed the subject matter himself, he may delay his **שמחה** and eat later, if he wishes. One may make a *Siyum* on a *Navi* only if he had been studying it all along, and on a *Masechta*, even if he learned it especially for *Erev Pesach*. (*Teshuvos V'Hanhagos* 1:300)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zarah* 52b) asks if the **כלים** used by Chonio (son of Shimon HaTzadik, who ran off to Egypt, built his own illegal **מזבה** and offered **קרבנות**) could be used in the *Beis HaMikdash*. Rav Sheshes says no, offering proof from the fact that the Chashmonaim put away (were **גזרו**) the stones from the **מזבה** after the Greeks had defiled them, even though an idolater can normally not appropriate a Jew's property and make it **אסור** as **זרה** simply by worshiping with it. Still, in matters of **גבוה** (those things owned by **הקדש**), the **רבנן** apparently decreed that improper handling did disqualify it. Rav Papa rebuts this proof, citing a *Posuk*: **ובאו בה פריצים וחללוהו** - the enemy will enter and profane it, which results in the conversion of all desecrated *Beis HaMikdash* **כלים** into **חולין** (non-sacred). The Greeks could then acquire them and turn them into **זרה** with worship. However, where **כלים** were not actually profaned, there was no basis for not permitting their use. *Igros Moshe* (4:63) cites a *Midrash* which states that *Hashem* swore never to allow the destruction of the *Kosel HaMaaravi* because the *Shechinah* is always there. As such, the *Kosel* never lost its sanctity, despite the *Churban*, and it is therefore forbidden for anyone to take a "piece" from the *Kosel*, even as a souvenir. The *Rambam* (**יסוה"ת** 6:7) rules that one may not remove even one stone from the *Beis HaMikdash* unless in the process of making an improvement. The *Rema* (152) adds that the same rule applies to a **בית הכנסת**, where the *TAZ* goes so far as to forbid attaching a *Shtender* to the wall where a hole or groove is made in the wall to anchor it. (*MB* says that most *Acharonim* are lenient and allow it)

A Lesson Can Be Learned From:

The Subalker Rov, R' Yechiel Mechel Heller was a renowned *Talmid Chocho'm* whose opinions and advice were sought by *many*. His grandfather was quite wealthy when young, owning a very successful business. Unfortunately, his success aroused jealousy. Once, when he had to leave town on business, he arranged for his daughter, a fine and capable young lady, to *manage* the store in his absence. *Some* unscrupulous people seized the opportunity to spread a false and vicious *rumor*, accusing her of *improper* behavior. As a result, it became very difficult for her father to *marry* her off. As *time* went on and she grew older, he became *more* and *more* desperate until finally he told her that he was prepared to arrange a **שידוך** for her with the son of the local *Baal Agalah* (wagon driver), an ignorant and *simple* young *man*. Sorely disappointed at the prospect of *marrying* an *Am HaAretz*, she nevertheless obeyed her father and the **שידוך** was arranged. *Before* the *Chupah*, the young lady was **מתפללת**, asking *Hashem*, who knew that she was innocent and wronged, to at least provide her with children who would be *Tzadikim* and *Talmidei Chachomim*. She was **זוכה** to sons and sons-in-law who served as *great Rabonim* throughout Europe.

P.S. Sholosh Seudos sponsored this week by the Tyberg family. Mazel Tov to the Nayowitz family upon the *Aufruf* of their son Eidan.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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