



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:46	6:56				10:06
Shabbos		6:46	5:30	6:35	9:00	10:05
Sunday		6:55	9:00		8:00	10:04

IMPORTANCE OF

The Gemara (Yoma 53a) states that when the Kohen Gadol completed his Yom Kippur Avodah in the Kodesh Kodashim, he would exit by walking out backwards. The Gemara establishes that this is derived from Shlomo HaMelech, who traveled from Yerushalayim to Givon in order to offer Korbanos there. The Posuk says that he approached the bamah in "גבעון ירושלים", and the Gemara derives from this that Shlomo faced the bamah both in coming to Givon [from Yerushalayim], and in going back to Yerushalayim [from Givon]. The Gemara then applies this to all Kohanim engaged in their Avodah, all Leviim and Yisroelim taking part in the Maamados, and a Talmid taking leave of his Rabbi. All these must not turn away their faces upon leaving, but must back out with their faces turned to the side, and the Shulchan Aruch (י"ד 242:16) rules accordingly. The Kerem Hatzvi suggests that the Posuk states: ויצאו כל עדת ב"י מלפני משה – that Bnei Yisroel exited from "before" Moshe, to stress how they were constantly "before" Moshe, because they too did not turn their faces away from him as they left. It is axiomatic, that one may certainly not turn one's back on a Sefer Torah or on the Aron HaKodesh when the Sefer Torah is in it. The TaZ (י"ד 282:1) explains that when Rabonim stand up to deliver a Drasha and their back is to the Aron, it is not a problem because the Aron is like a "separate" Reshus. Yet, the TaZ himself says (או"ח 150:2) that one should not sit with one's back to the Aron. The Pri Megadim (ibid in Mishbetzos Zahav) and others distinguish between sitting with one's back to the Aron, which is a permanent act and should not be done, while permitting standing in front of the Aron for a Drasha, which is עראי, and for a productive purpose.

QUESTION OF THE WEEK:

Where may one eat nothing more than bread and beans ?

ANSWER TO LAST WEEK:

(Does one transgress Mechamer if a monkey copies him ?)
The Divrei Yisroel rules that since one transgresses on Shabbos only with a מלאכת מחשבת (intentional act), unless one intended the monkey to copy him and do a Melachah, merely being copied by a monkey would not constitute Mechamer.

DIN'S CORNER:

A yeshiva is generally not a private enterprise which has one owner who is responsible for paying bills and salaries. Rather, it has a board of directors which appoints a principal or an executive director to hire the staff. In the absence of a bona fide "owner", if the yeshiva is late in paying its employees, there would be no transgression of the prohibition לא תלין if the wages are not paid on time, unless it is clear to everyone that the executive director (i.e. Gizbor) is responsible for the payments. This is because the employees know that there is no one else in the Mosad from whom to expect the wages, and they are dependent upon the executive director alone. (Pischei Choshen – Sechiros 9:66)

DID YOU KNOW THAT

The Mishna (Pesachim 89a) states that participants in a Korban Pesach can sign up for a particular Korban up until the time of its Shechitah. They can withdraw from participation in a specific Korban up until that time as well, but R' Shimon allows withdrawal up until Zerikah - the time that the blood is thrown onto the Mizbeyach. R' Akiva Eiger points out that R' Shimon's opinion elsewhere (Menachos 102b) is: כל הראוי לזרוק כזרוק דמי – if something is ready to be thrown, it is deemed to have been thrown. If so, as soon as the blood is collected and ready for Zerikah, shouldn't it be too late to withdraw, according to R' Shimon ? The Tiferes Yisroel cites an opinion that understands R' Shimon's position accordingly, that the deadline is when the blood is collected. However, an earlier Mishnah stated that a half-slave may not eat from his master's Korban Pesach. According to R' Shimon, why couldn't we say that since he is ready to be fully freed, it's as if he was freed, and he should therefore be permitted to participate ? In fact, why couldn't we permit a non-Jew, who is ready for conversion, to be deemed converted, or someone who is Tomay to be deemed purified, if there are no obstacles in the way to their eligibility ? Even if we were to say that R' Shimon requires some minimal act in the direction of eligibility, perhaps it would be sufficient to begin the Bris Milah on the convert, or have the Tomay person immerse himself partially. The answer must be that although the general rule of כל הראוי לעשות כעשוי דמי is a valid rule, it will not operate where the Torah specifically insists on full performance. The Posuk says: כל ערל לא יאכל בו and until he is fully converted, he is deemed an ערל. With regard to Zerikah, if "ready for Zerikah" were sufficient, then a Zerikah לשמה should be valid, because it was already eligible before the actual Zerikah act was done. Since the Torah insists on a Zerikah לשמה, R' Shimon would agree that the actual Zerikah must be performed here. And since the Torah requires participants in a Korban Pesach to be registered, the half-slave's eligibility to be freed is not sufficient, and he may not participate.

A Lesson Can Be Learned From:

In the Chasam Sofer's Yeshiva in Pressburg, there was a bochur by the name of Yonah Leib Mendelson, who was very dear to the Chasam Sofer. One Shabbos evening, his seat in the Beis HaMidrash was empty during Kabbolas Shabbos. His friends wondered where he was, and immediately after davening they went to check on him at his lodgings. As they drew near, they heard his voice, learning. They were surprised that he would have skipped davening, even to learn. When they entered his room, they saw him with a blindfold over his eyes, and he was learning by heart. He explained to them that as he was sitting and studying before going to daven, the gentile maid had come in and noticed that his candle was almost out. She then brought in a kerosene lamp and placed it on his table. Since he did not wish to benefit from the lamp, he put on a blindfold and continued to learn. But as a result, he could not see the clock and he lost track of time.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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