



| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ק |
|---------|---------|--------|---------|-------|----------|------|
| 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 Shoachim 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.

This issue is dedicated by the Ringel family:

לע"נ הינדע לאה ב"ר משה אברהם

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

לז"נ פערל ב"ר יצחק הלוי