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(Monsey/Spring Valley Z'manim)

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Candles Mincha DafYomi

פרשת: וילך-שובה

סזק"ש Shachris

Friday

6:37

6:47

Drasha

9:46

א גמר חתימה טובה

Shabbos

6:30

5:30

4:00

9:00

Sunday

7:15

7:45

7:30

9:47

IMPORTANCE OF

The Gemara (Yevamos 96b) says that once R' Eleazar stated a ruling that R' Yochanan had made, but did not repeat it in R' Yochanan's name. When R' Yochanan heard this and became annoyed with R' Eleazar's neglect, R' Yaakov b. Idi resolved the issue by pointing out that although everything that Yehoshua said to Bnei Yisroel was taught to him by Moshe, still, nowhere does the Posuk follow Yehoshua's words with **כאשר צוה לו משה**. That is because everyone knew it was from Moshe - it did not need saying. So too, everyone knows that everything R' Eleazar says, he heard from R' Yochanan. As such, there is also no need for R' Eleazar to actually say so. Why was R Yochanan so annoyed, the Gemara asks ? Because he wanted to ensure that after he was gone, Torah would still be repeated in his name, which causes, as Chazal describe it: **שפתותיו דובבות בקבר** - his lips would be moving in the grave. If so, this may explain why the Posuk says: **כי ידעתי אחרי מותי כי השחת תשחיתון** (Moshe's recognition that after his death the Jews will sin heavily), yet we do not find them sinning under Yehoshua's leadership, which occurred immediately after Moshe's *Petirah*. This is because Moshe was in a sense, still alive through Yehoshua, since his lips were constantly moving in the *Kever*. It was only after Yehoshua's *Petirah* that the sinning began. The Gemara (*Sanhedrin* 90b) describes R Yehoshua's reply to the Romans that **תחיית המתים** is derived from **הנך שוכב עם אבותיך וקם** - where Moshe's death is described, followed by **העם הזה וזנה**, where **וקם** can be shared by both phrases. The *Panim Yafos* suggests that the fact that Moshe's lips continued to move after his death was itself a *Remez* to the ultimate reality of **תחיית המתים**.

QUESTION OF THE WEEK:

If someone must eat/drink on *Yom Kippur* due to illness, but he will be consuming his food/medicine in small portions in order not to eat the *Shiur*, does the fact that he is making a *Hefsek* between eatings require a separate *brocho* on each portion ?

ANSWER TO LAST WEEK:

(When is the Shofar blown and the Nusach of the *brocho* is לתקוע ?)

Since the mitzvah on *Rosh HaShanah* is to hear the Shofar, the appropriate *brocho* (לכתחילה) is לשמוע קול שופר (to hear). However, when the Shofar is blown on *Yovel*, the mitzvah is to blow it. Therefore the *brocho* recited is לתקוע.

DIN'S CORNER:

Even if someone is not careful all year to eat only bread baked by a Jew, he should accept this stringency during the *Aseres Yemai Teshuvah* and refrain from eating bread baked by a non-Jew, even commercially. If one is not home and cannot obtain Jewish-baked bread without traveling at least 4 *Mil*, he may be lenient with commercially-baked bread. If possible, it is better if he blows on or adds kindling to the flame of the oven. (MB 603:1)

DID YOU KNOW THAT

The Gemara (*Kerisus* 18a) asks what the *Korban* obligation would be for someone who unintentionally ate a *K'Zayis* of *Chailev* (forbidden fat) on *Yom Kippur* morning, and then ate another *K'Zayis* of it later in the afternoon. Would his one state of unawareness combine the 2 into one *Korban* obligation, or would the atonement of *Yom Kippur* "separate" each eating, requiring a separate *Korban* for each. Abaye asks: who says that every moment of *Yom Kippur* effects a *Kaparah*; perhaps it only atones once. The *Binyan Tzion* (34) asks why the Gemara uses a case of *Chailev* for illustration. Would not a simple example of eating a *K'Zayis* of anything on *Yom Kippur* do just as well ? He therefore derives from here that if one ate a *K'Zayis* of regular food on *Yom Kippur*, since he is no longer able to fulfill the mitzvah of עינוי (affliction) with requires a contiguous 24+ hour period, if he subsequently ate another *K'Zayis* later, he would not be חייב for it. However, the *Meforshim* point out a problem with a premise that עינוי requires a 24+ hour period. The Gemara (*Yuma* 77b) states that Rav Yosef permitted the residents of Tarbu to walk through a river on *Yom Kippur* on their way to hear a Torah lecture, but did not permit it for their way home. Abaye pointed out that they wouldn't come in the first place if they couldn't get home. However, according to the *Binyan Tzion*, once they got themselves wet, they could no longer fulfill the עינוי of non-רחיצה and should be allowed to return home through the water without a problem ! It must be that such an exemption is not available.

A Lesson Can Be Learned From:

An elderly Rav who was not in the best of health, decided one year that he wanted to "Shlug" *Kaparos* the "real" way, with a chicken, on Erev *Yom Kippur*. His sons tried talking him out of it to no avail. One son offered to bring a chicken to him in a box, and allow him to fulfill the mitzvah conveniently at home. The Rav said No, he wanted to give it to the Shochet and watch him Shecht it. And so, very early on Erev *Yom Kippur* morning, his sons, both well-respected Rabonim in their own right, picked their father up and took him to a nearby *Kaparos* site. The line was already substantial by the time they arrived but the Rav insisted that they take him to the end of the line. The sons knew that their father could not wait on such a line and they finally convinced him that no one would mind if he went to the front. With their help, the Rav went over to the last one on line and asked if he minded - the man did not. He then went over to the next to last and asked him as well, asking each person on line until he came to the front. Satisfied that no one minded, the Rav, with his sons' help, Shlugged *Kaparos* and watched as his chicken was Shechted. One son then began escorting him back to the car while the other son lifted his own chicken. The Rav said to him: "What are you doing ? You did not get permission to go before everyone - only I did. I will wait in the car while the 2 of you go to the back of the line and wait your turn". Which is exactly what they did.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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