

תשע"ה



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשיות: ויקהל-פקודי-פרה

ש"ש Shachris

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:42	6:52				10:09
Shabbos		1:45/6:42	6:00		9:00	10:08
Sunday		6:52	7:15		8:00	10:07

משוכנס אדר מרבים בשמחה

IMPORTANCE OF ...

The Gemara (*Berachos* 60b) states that when one washes one's hands in the morning, he should recite the *brocho* על נטילת ידיים. The Rambam (תפילה 4:3) rules that washing one's hands alone is sufficient to prepare for *Tefilos* other than *Shacharis*; for *Shacharis*, one must wash פניו ידיו ורגליו – one's face, hands and feet. The Raavad asks why the feet are necessary, and the same question could technically be asked regarding the face. The Migdal Oz cites the Gemara (*Shabbos* 50b) which derives from the Posuk: למענהו כל פעל ה' that one must wash one's face, hands and feet everyday for Hashem's honor. The Kesef Mishna notes that the Rambam applies this Gemara to preparation for *Tefilah*, while the Raavad uses it to justify washing oneself in spite of a possible transgression of לא לבש גבר שמלת אשה, which would otherwise prohibit a man from "beautifying" himself. (Perhaps the Raavad only asked about the feet, because washing one's face is clearly an act of beautifying.) But why does the Rambam distinguish between *Shacharis* and other *Tefilos*? The Torah Temimah (כי תשא 30:32) points out that the Rambam holds like the Rashba who says that washing before *davening* is derived from the *Korbanos*, where the *Kohanim* had to wash their hands and feet beforehand in the *Kiyor*. Since one need only *daven* once a day (*Min HaTorah*), he must prepare proper ablutions only for the first time - *Shacharis*. For other *Tefilos*, washing one's hands is sufficient to achieve the necessary נקיות (purity). This may correspond to the 2 reasons for daily נטילת ידיים. According to the Rashba, we wash because every morning we are newly created, and must imbue ourselves with new *Kedushah*, symbolized by water from the *Kiyor* (see *SHuT Rashba* 191). According to the Rosh, we wash because our hands were "busy" all night, and must be purified in the morning. Thus, according to the Rashba and Rambam, our feet must also be washed, as newly created.

QUESTION OF THE WEEK:

Under what circumstances would food cooked by a *Talmid Chocho*m be *Assur*, but if cooked by an *Am HaAretz* is *Mutar*?

ANSWER TO LAST WEEK:

(What *mitzvah* would one be eligible for only if he lies and we know it?) The Mishna *Berurah* (55:46) states that one who is *Mechalel Shabbos* בפרהסיא – openly, may not be counted towards a *minyán*. The שו"ת חתן סופר (28) notes that if he claims to have a *Heter* under which he is laboring, even though we know he is lying, he is no longer considered בפרהסיא and may be counted.

DIN'S CORNER:

If a woman is away from the home for *Shabbos*, she must light candles where she is (if possible) and the husband must light the *Shabbos* candles at home, and both should intend not to be מוציא the other. The husband is primarily obligated even if he has an adult daughter with him. If he has a married daughter staying with him, he should still light his candles and she may light her own, preferably in a different room. (*Be'er Moshe* 8:67)

DID YOU KNOW THAT ...

The Gemara (*Menachos* 6b) states that we find a non-Kohen to be qualified to *Shecht a Korban*, because *Shechitah* is not part of the *Avodah*. The Gemara asks: do we not find that only a *Kohen* (Elazar) was qualified to *Shecht* the *Parah Adumah*? The Gemara answers that the Torah specifically required Elazar, and *Parah Adumah* is a *Chok*, but elsewhere, a non-Kohen can *Shecht*. The Gemara (*Berachos* 31b) relates that when Shmuel lived with Eli HaKohen, Eli asked that a *Kohen* be used to *Shecht a Korban*. Shmuel opined that a non-Kohen could be used for that purpose, and Eli asked him how he knew this. Shmuel replied that since the Posuk said: ושחט הכהן והקריבו הכהנים and not ושחט הכהן, it is clear that the *Kohen's* involvement in a *Korban* begins with receiving the blood of the *Korban*, and not the *Shechitah*. Eli responded with approval, but noted that Shmuel had ruled in the presence of his *Rebbi*, for which the punishment is death. It would seem that if Shmuel had indeed transgressed מורה הלכה בפני רבו, why did Eli ask him first for his source, which should not have mattered? The *Zohar* (*Naso* 61) comments on the words: ושחט את בן הבקר that someone other than a *Kohen* should *Shecht* the animal, for certain reasons ע"ש, essentially making it אסור for a *Kohen* to do the *Shechitah*, not merely offering a non-Kohen as an option. The *Shulchan Aruch* (י"ד 242) rules that a *Talmid* is permitted to rule in his *Rebbi's* presence in order to prevent someone from transgressing. If Shmuel held that a *Kohen* was prohibited from doing the *Shechitah*, as the *Zohar* stated, he would be permitted to opine that a non-Kohen should/can do the *Shechitah*, as this would be preventing a *Kohen* from doing that which the *Zohar* prohibits. The *HaDrash V'Halayun* suggests that for this reason, Eli HaKohen first asked Shmuel what his source was. Had Shmuel replied that it is because *Shechitah* is not part of the *Avodah*, that would have fit in with the *Zohar's* position, since there would be no advantage to using a *Kohen*, and there may be an *Issur*. However, Shmuel said that his source was the Posuk: והקריבו הכהנים which would allow a *Kohen*, noting only that a *Kohen's* status changed from allowed to required with the collection of דם. As such, the excuse of: לאפרושי מאיסורא would not apply, leading Eli to the conclusion of מורה הלכה בפני רבו.

A Lesson Can Be Learned From:

One day, when Rav Shach was 97, he laid down for a nap. Suddenly, there was knocking at the door, which persisted. Since no one else was in the house, Rav Shach got up and answered the door. A young woman stood there and apologized for disturbing Rav Shach, and Rav Shach said that she had not. She told him that her brother was getting married that night, and she wanted a *brocho* from Rav Shach that he would enjoy a good life. Rav Shach gave her the *brocho* and she left. Later, when a family member came over, Rav Shach told him how fortunate it was that he had not been there earlier. Had he been there, he would have answered the door and told the woman that the Rosh Yeshiva is resting now, "And I would have missed such a big *mitzvah*!"

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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