



A Kehilas Prozdor Publication

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פרשת: ויקרא - החודש

| | Candles | Mincha | DafYomi | Shiur | Shacharis |
|---------|---------|--------|---------|-------|-----------|
| Friday | 5:58 | 6:10 | 8:45 | | |
| Shabbos | | 5:58 | 5:00 | 5:30 | 9:00 |
| Sunday | | 6:14 | 6:45 | | 7:30 |

IMPORTANCE OF

The Gemara (*Menachos* 110a) quotes R' Shimon ben Azai who notes that when the *Torah* discusses the subject of *Korbanos*, it never uses the names א-לוקים or א-ל to refer to *Hashem* - only ה'. This is to rebut any implication of another deity, which (as *Rashi* explains) might suggest that א-ל preferred cows while א-ל-הים preferred goats etc.. for א-ל. Therefore, all *Posuk* references are to ה-ו-ה-י. Why was there such a need to make this distinction here, as opposed to other *mitzvos* where *Hashem* may be referred to by several names? The *Bnei Yeshaker* (*Nisan* 2:3) cites the *Posuk* dealing with how the *Korban Pesach* was to be eaten, which ends with the words: פסח הוא לה'. *Rashi* comments that from these words we derive that all *mitzvos* activities must be done שמים לשם. Shouldn't all *mitzvos* be done לשם שמים? The *Bnei Yeshaker* explains that the Gemara (*Kidushin* 5a) states that a man may use a שטר (document) to effect both marriage (שטר קידושין) and divorce (נט). Money, which can effect marriage, may not be used for divorce, because אין קטיגור נעשה סניגור - an accuser (that which binds) cannot serve as a defender (to release). Why do we not say the same regarding שטר? Because the words in the שטר are different in each case. One might also question how בני ישראל were told משכו - detach yourselves from the עבודה זרה of Egypt which worshipped sheep, and immediately bring that sheep as part of the עבודה to Hashem. What about אין קטיגור נעשה סניגור? However, by ensuring ואמרתם זבח פסח הוא לה' - that one actually declares the שטר to be לשם ה', the "words" used make it different and use of the sheep will not suffer from a dual role. ע"כ. Similarly, all קרבן references use Hashem's ה-ו-ה-י name only; not a name also used for ע"ז (such as א-ל or א-ל-אחרים), which may be a dual role.

QUESTION OF THE WEEK:

Aside from an עד זומם, where will someone who is telling a lie about another be given מלקות only because of the potential result implied by the lie?

ANSWER TO LAST WEEK:

(How would a *Kohen* become טמא מת without association with a dead body?)
 Resh Lakish (*Nazir* 43a) cites an opinion that when the *Torah* states: לא יטמא... להחלו - that a *Kohen* may not make himself טמא through contact with a corpse, the *Torah* also includes a גוסס - one who is imminently dying, since רוב גוססין למיתה (most will die).

DIN'S CORNER:

One may not allow a קטן to pour water into flour in order to produce a dough from which Pesach matzos will be made, as this act constitutes לישא (kneading), and it must be done לשמה by adults who are deemed capable of having the proper כונה. (*MB* 460:4) However, some *Poskim* permit it בדיעבד and have allowed a קטן, even לטמא, to make the holes on the matzo with adult

DID YOU KNOW THAT

The Gemara (*Bava Kamma* 113a) states the opinion of Rav Yehudah that we do not issue a הזמנה (subpoena) requiring a defendant to appear in *Beis Din* during the months of Nisan and Tishrei. *Rashi* says this is because Nisan and Tishrei are the harvesting seasons, while the *Rambam* (*סנהדרין* 25:9) writes that it is because of our preoccupation with festivals in these two months. One may however schedule a *Din Torah* during Nisan to take place in Iyar, and the *ShaCh* (ח"מ 5:3) cites several authorities who even permit a *Din Torah* in Nisan, after Pesach is over. However, the *Shulchan Aruch* (א"ח 546:11) rules that one may be קובל - stand up in *Shul* and state one's claims against a debtor, on *Chol HaMoed*, and the *Mishna Berurah* (א"ח 539:12) permits one who had previously called a debtor to a *Din Torah* before *Yom Tov* unsuccessfully, to present a claim even before a secular court, on *Chol HaMoed*, undoubtedly characterizing it as a דבר האבד. The בעל הפלאה presumes that the טירדה (anxiety) of pre-Pesach preparations would no longer be a factor during *Chol HaMoed*. The פתחי תשובה brings several opinions on the issue of when one may sue a *Chasan*, who is also deemed to be טרוד. The *Chasan* (ח"מ 5:2) is willing to free a *Chasan* from being summoned to a *Din Torah* for 21 days, starting 7 days before the wedding. The שבת יעקב (1:139) says 3 days before the הופה and the day after are sufficient, whereas the נתיבות משפט (ח"מ 5:3) gives him the 3 days, plus all 7 days of *Sheva Berachos*.

A Lesson Can Be Learned From:

The *Chida* (R' Chaim Yosef Dovid Azulai) was a famous and respected Rabbinic presence, traveling often between Eretz Yisroel and Europe on communal and institutional matters. On one such trip, the *Chida* found himself on board a ship with an unscrupulous Jew who wanted the *Chida* to give him a certificate of Kashrus on his cargo of non-kosher cheese. When the *Chida* refused repeatedly, the businessman hired a few sailors who took the *Chida* out on deck in the middle of the night and threatened to throw him overboard unless he acquiesced. Having no choice, the *Chida* wrote out a certificate stating that the cheese was kosher and signed it with his name, dating the certificate as having been written: ג' לסדר וככה תאכלו אותו מתניכם חגורים בספר שמות, תקי"ג - the 3rd day of the week in which the words ... וככה תאכלו are found in the *Parsha*, in the book of Shemos, 5513. When the ship reached Italy, the merchant displayed his תעודה and announced that he had kosher cheese from Eretz Yisroel. The local Rav, upon examining the תעודה, wondered why the *Chida* had included the words "בספר שמות" since everyone knew that the phrase וככה תאכלו was in *Parshas HaChodesh*, a section of *Parshas Bo*, in *Sefer Shemos*. On a hunch, he recalled that the word שמות was an acronym for שנים מקרא ואחד תרגום, so he looked up the *Targum*, which explains מתניכם חגורים (your loins bound) with the phrase: חרציתו יהוון אסירין. חרציתו means bound, and also forbidden). The matter was investigated and the fraud uncovered.

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

This issue is dedicated by the Zelman family:

לכבוד האשת חיל מלכה גולדה ב"ר צבי אל ימלך הלווי

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